

surrounds. Whether one takes this path, the other that path.
To go to heaven, as described, are things that
not to his salvation; he demands our limbs
which are law-abiding and compliant states
To fulfill obligations; only opinions that are finely tinged with zeal
Don't contradict the best. A hundred different ones.

new religions and sects, whatever you want to call them,
Tzannen - also, to live together in a state, and

to make up its members, without their seceding

Opinions that hinder / good things too far away, or they.

to stop all the philic and moral school;
To fulfill obligations, yield to harmony, to the earth.

FHaltung and for the expansion of the whole necessary

. Ludefen N little also religions and Meinen
| N 2 deen,

1

gen, for the good of the state, but for lateral luck
bliss is sought, belonging, so one has of

Not the state, the religions, but the religions.

Leagues let the state be ruled; they even

one or the other religion established by law which leads to

The state's smoldering nature; it is necessary. From this erroneous principles created by the clergy, the rulers gave in out of ignorance, that's just how it is. the monster arose, which caused so much bloodshed ser au. brought ways har, mon. unste Hescche on will always be branded. ; a

Until the government of the Kine in vreussen wei *

fee all of Europe, at the good effect of the Tobe

French. For there above all the clergy, which in this Point witforechen were allowed to. their imagined eternal

Probably with the opposing temporal unite well te: fo, must. naturally the Haug after a herd as

It is not enough that many unwary people are against it.

Practice of so illustrious philosophers, written by himself Those who thought more noblely, and tolerant ones: preach Molten could free themselves from their prejudices so little

to tear away, so that they always have a certain varnish

had to, which was exactly as much as silence. Be. Will you still be the most pathetic among you?

dungen aaf Kenzelg und Lahrpählen angeftelt, nat — 8 j 2a on

|

" = 5

5 of the tolerance to be beamed. No wonder, if'
There was more doubt at a time when the terms:
even more restricted, and the matter is not yet resolved
Experience confirmed it. The king's negation
In Prussia, it alone proved that all religions
relatives, whose principles and behavior, not
to contradict the purpose of the state, just as good
Citizens as good soldiers, fine within, and that it
It only depends on wisdom, with which one can heal the limbs
governs; for only she has religions without distinction
tolerated and accepted, and it is except for this one
The hour, just as little as one is detrimental to the other.
had been, as the dwarf of the state and its fundamental
They didn't suffer in the process. But what is the reason?
I must ask here immediately about the fact that the Ju=
the one where the addiction to tolerance is most pronounced, and almost in
the whole world, only under certain conditions
to be tolerated and thus unequal freedoms with the
What do other citizens enjoy? What do I think of the
The reason that this human race, not even
enjoys the civic benefits that others
Sects out of the porridge segipists round Li Theil |
will be? 5

With the many EN which ei. today u,

8 raise for the Jews, to give them the citizens=

\

To bring about personal freedoms, one would rarely believe,
These questions should have been answered long ago for that reason=
tet fein. Not at all. Instead of them focusing on the.

true reason should be penetrated, which the states and

Thi get, to grant civil liberties to the Jews
gen: fo entertain us rather with that: fie.
us the pressures felt for centuries:

whimpering, inhumanity and barbarity verse:
throw the simple fairy tales from centuries ago
ten of the mob believed, still now to the cause of the trouble
kung. to indicate, to make a mere pretext out of the whole thing

to pass judgment on the citizens in their constitutions.

merely to view them as human beings, and in the end demand

gen, the Jews for even better citizens: than the Kriz
to explain to them the country folk, the young men

and guilds, and to elevate them to the dignities of
to allow the highest level of service. In doing so, they raise:
Everywhere there was a scream, as if we had been awakened by nothing.
India would have lost these freedoms, -

and bear the laurels bestowed upon them.

enough, with so much pride, as if they with their

Writings lit a light, thereby all
Governments of Europe would be.
ee

. en

I am against the service, which some agree with.
The handling of this matter should be distinguished, not the
Remembering slight things, and I am far from their
Deserving laurels, the least. To break off the work,
They must instill respect even in envy.
But nevertheless, I am forced to gesture
ben, daß sie bei ihren Unterschätzungen sehr oft über

I think I've driven away from the true point of view.

ten sie sich die Mühehegabe, der Juden Religions-
principles, not as they originally were, but
how they find it, not how they see their Philophans
not believe, but rather as the majority believes,

approximately how to reform oneself according to one's imagination.
but how they must remain, closer and more precisely in
consider, and a constitution that is reasonable
If the system has to be used, they would not only
the true reason for the exclusion of freedom,
and the impossibility of lending them now, found

have them; they were also, when they explained them.

testing the states would have been taken into consideration.
ten, discovered that it is not in the ver-
holding the princes or their subjects lie
Fine, suspect the privileges of denying, but
that the reason, which is so evil, and I confess harshly
Effects brought about by the Father, only the
A 40 Jews

I = Jews themselves lie / and beni feit breath su
Be naans gelegen habe. b

8 The world may be so deeply forked in barbarity
 1 \ ben de possiglich war: fo konnte fie niemals die Unfuähig . f
 They misjudge the Jews' ability to be true burzers. Their f
 The principles of religion and their strict exercise must
 "to lead the states there of their own accord, to grant them the tolerance
 | either to fail completely, or at least under
 8 ne who hindered their reproduction, to gefat =
 For the greater their number imagined itself to be, =
 1 ie 5 had to be their disadvantage,
 which arose for her from it. Just as alfo- the cause, i
 which subsequently brought greater misfortune upon the Jews =
 its effect lay in the citizens' inability to act;
 had to avoid the original problem, and consequently also —
 to avoid the unpleasant effects, only in their case
 If not just some, if all nations lie
 in the past and present world, simultaneous steps like =
 which they agreed upon/ so the driving force, the 5
 N < fe to excavation. caused, in fact no
 These are figments of the imagination. A community can never be made up of
 All nationalities will be hated if they do not adhere to the
 . | Hate had made it guilty. Mau gladly gives too much.
 * that prejudice, superstition and stupidity in many =
 r len en mit geviitt er die Juden mehr zu
 2 i Best 3,

'pursue, not in brzken, defense in befcht anke. Dief
 The effect was that the main reason was once present.
 It was inevitable. The more the Jews distanced themselves from

Fulfillment of the most important state obligations from castles =

"more so, they dealt with it, at the expense of true
 | and to enrich the more useful brush, the more mufle _

also the hatred and the denigration of the causes, in order to

To limit one's ability to wake up. But basically
and this is not a separate, accidental original case, which
did not originate in the main cause

Witten, and those who, as expected, in the behavior of the

Jews lay, so that they would not come into being. Let

the world the highest degree of enlightenment, whose fie

flbis ict, achieve. In this property, the

To calculate insane needs more precisely, and the need

1. flexibility to rid oneself of such citizens who

50 of so many important stat duties

They will only become more visible. 5 —

Let all the supposed causes against bi ür 2

as against monsters goes to war, through ascent

Alärung, or whatever it may be, disappear.

'The majority of the Jews will be affected regardless now'

As before, unusable parts remain, which one considers...

Tolerance addiction never occurs without violating the

| will make the crooked citizens equal

ae 2 2 6. | Annen.

10 |

Finns. Not because of the behavior of the Christians, but
within oneself, one's beliefs and articles of faith

They must begin, they must rebuke themselves, they must reprove themselves, they

72 must go to the field themselves; if the Re

Governments should be enabled to do so.

to keep the Christians equally -fabled. f

Any religious society, if it is tolerated,

and even more. when their afflicted limbs, with
the other state members, equal privileges were expected~~⁂~~

If ten want, it simply needs to be measured according to that.

that they are not detrimental to the purpose of the state,
not contradicting the best of its time.

This basic principle entitles us to our own
attitude. Because when we are in a bourgeois Ders
version us no reasonable one, nature every
Stats appropriate in the long term and population growth~~⁂~~

nung targeting purpose preempt if not all

Songs fulfill their duties to such an extent that they
with regard to the common good |
contribute, so she must soon stop being too fine, too little~~⁂~~

to cease to flourish. Reason and cheapness~~⁂~~

It therefore requires that the Jews also be brought to biefem
To measure standards, as soon as we want to be absolutely precise,
that they consistently earn money with the Christian

Citizens in a uniform state are required to advertise.

5 8

According to opposing opinion, it only advertises that
arrive, to demonstrate that the religion of the Jews,

It contains such principles, which are related to temporal well-being,

one composed of white orders

States are in contradiction. The speech is therefore here
not at all from the virtue that the Jews gave their foundation=
sats after able fine can. One gladly gives nn,
that divine commandments with the commandments of the law
Ethical freedom and love of humanity / not in contradiction
Exactly. But that doesn't prove that ib=

their commandments and their traditions do not give cause=
Sing and negation should be given, not the general

It is best not to worry. It is even less evident that
that if they, for the sake of their principles, the rights of

People deserve, including the rights of citizens.

We have to earn money. So let's not let them launch us into this yet.

the natural state philosophirt asked, for as long as the |
People not according to arbitrary will, but in 'bourgeois' terms

Constitutions must live as long as the ground was=
on which they feed, special laws and orders=
which makes necessary for their duration and effervescence:
For as long as this continues, one will only have to assume it as a rule.
that the virtue of a citizen is intrinsic to the intended
Probably the Seseschast e A must. Only
5 little

You need a little bit of Aden — |

to prove the contradiction they have in the

'Res of bourgeois societies make. and if

how it should be done, the application of which
the various independent institutions make

| becomes, so the proof must be all the more evident.

step.

The law of the Jews, which they shout to God
hen, works in its entire composition
ai i fe in ug ganz abgefeinderten Volke zu ma

NN j

sees which in their basic needs with the all
to contradict the common good, and the
one cites as proof how wrong it is
fie. sooner than the Jews to civil liberty

to let. Just if they immediately have some erunds
add as: (not to fence, not to swear)

ch hegen:) so their small number means that they do not

to be taken into account and considered.
Principles as contrary as they may be make them
large, conspicuous, and damaging separation of the state
not those that the Jews make, and replace them
this deviation from its other principles,
"The members originate from the Christian nation"
and are lost beneath them. Nothing.
This prevents her from befriending them. She

eat with them, drink with them, marry them off
to deal with them, and their behavior, by the way
—“ fo fittlih, and in a word fo gartet dass”
: 109 f Ahfenderung . neither throw nor. fchd

70 -

||| 13

Gen. The great promises which they had made
If the law gives, their separation will increase even more. Would

There really is no direct article of faith that explains everything:
To see what is not Jewish, then this contempt must

but from the mere composition of the statute

polgen, and its diligent observer must always
to have a full bosom without knowing it. The ones who...

for the correct accusation in theory and practice
Opposing places that one finds here and there, but
not without contrast, do they serve the Jewish Red?

just to a screen / so as not to “

Words refer to Finns.

2 Even if not with dry words in the
Law enshrines fencing for every fatherland at the troop
bas forbidden war, which to mention not beforehand
could be seen, or it was not necessary, since Gothic

from the gruesome, horrific murders that
one calls wars, even took them over without ever having to
To test the heroism of the Jews: that is how it is

They were told about it in the later laws of the rabbis, who
They also consider it sacred, questioned. "Those who..."
Opposite darlezende stelae *) and the pilkahrül,

In our wars, nothing. Because even if the
Enemies promise to sleep on Shabbas, so...
The remaining Taze will also not be fought because

Eeoldat too fine and also to follow the Gefes today

It is impossible for days on end; unless the
Egyptian wars would become fashionable again, where the enemies
To please the Jews always through the arm of the Lord
were defeated. This applies to all present-day states.
Harmful separation and isolation follow the many
Holidays and public holidays, which we apply below,
and which one can admire in passing,
that they are no one, except one in the imagination or
Bringing salvation and blessings to the province located in the moon
can. Except for the severity of the Shabbas, which is not...
The Sha'bas of other nations is, which is a weekly

; and lasts half a day, during which nothing can be thought of
nothing that can be done to excuse it may be done,
and, who precedes the Christian one, in order to also remember this
Being prevented from doing so on that day is also a disadvantage.
liche main separation and separation Ra the

Stenge Law concerning food and drink

1.

| Dieg

g every Jew, a city besieged by the enemy,
insofar as there is only one person's life there

in danger, if, on the Sabbath to defend
gen, and N au vn alu

En 15

This is gens, to get a lot of phissical
and more alifcher imperfections for the timely
to be able to derive it from civic constitutions. This iR
enough to be able to rightfully tell the Jews that
fie of all friendship, the greatest happiness in
human life, indeed with all gratitude, which
The greatest of the virtues will be held. Save, fag
I, you defenders, to a Jew twenty times that
Life, and furthermore declares yourself to be his daughter
If you marry him, he will tremble back and answer you.
den: warm, didn't you ever prefer the Ler to me?
ben selbs gensmmen. |
How? To enmity a people with the given [things], do you want to [do something]?
| for citizens just as good as the other nationalities
Brain; you only want the Jews' urban and philic
Wildness solely due to the pressures of the war
To attribute to Ren, and thereby the future times, ir
those who will feel better than a sleeping potion
to use in order not to see or hear. Gar ·
Don't you want to consider that their behavior is more
as half from their separation and isolation
originates, consequently originates from their laws? Ge
For them, observation has no bearing on knowledge.
That their pernicious performance throughout the world |

tondes 1 I don't understand how the advertising-obsessed Ver
barrel in fine script above the civic freedom of the
Jews (p. 25.) their separation and segregation as
can look at it as a small thing; since this separation and
Separation, however, is the main raven of every state.
fine must be used, because the most despicable Hnvolifens are made from it.

Menities flow. The author says: this
The separation caused by religion is not the only one

zige in bourgeois society. All members of the
They themselves find after manifold relationships in various s

the separated connections and individual Heine
Companies united. Each of them has its own.

bSzisawuche Grundfize, he den fhrigen eigene Gefiu

instill prejudices and misconceptions, give them their own circle
"and special motives for action and expression"
education: Each of these connections establishes itself higher
here prelims at; and differs from the men
sschen ausser ders?elben aaf eine für diese mehr oder wer
Niger, a harmful kind. & separates itself from nobility, peasantry.

"German and? Farmer, city dweller and countryman, warrior and

unarmed scholars and loan artists and un
consecrated. Thus, a guild divides a trade.

Business in the city of believers: of all

the rest, and so Christ and Jew part ways and
Muslim, the followers of Ali and Osman,
the admirers of Pabis and Luther, Soeins and Kal
vins, the Portuguese and Polish Hebrews.
I'm responding to that. All the breakups that
between the citizen, peasant and nobility, city dweller and
farmer, warrior and unarmed scholar and

Lending artists and uninitiated people prevail, find no

Divisions that are associated with the Christian and Jewish
Comparing separations would be... Separations that

arise from the principles of religion, find from
the separations that arise from the institutions of citizens:
f licher Ges²ogtschaften erfien, himmelweit unterfize² |
ben, divisions that arise from articles of faith
They threaten with the loss of eternal happiness.

Since they express the essence of religion, they are...
Changeable, and because they were nothing but through
To bring denial out of man, so
It remains up to the governments if they deal with the best of the state.
incompatible, nothing but measures remain, which
protect them from the resulting damage.

The leaps from each other of all other religions,

N find fo groß nicht, als der Eprung der jüdischen Reli² u.
went. One fears that the common religions in
tolerant states, and where nn against a fo-alt
2 e

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pe as against the other 1 PER from their separations

They have lost a lot. By being able to,

to move a few steps closer to the state best, fo

would it happen without their supposed well-being
uu s²ad, because it mostly only affected prejudice²

parts and priestly opinions. Thus, the many

However, holidays are detrimental to commerce.

She shrank them off and lost nothing. If one is a Jew
Sides of the grave, something first, one gained it
This side again.

2 separations / those from mountainous areas
Z entfehen, find dem zeiten Wohl mehr beförderlich
as detrimental/ and with the eternal glörickeit- have
to do absolutely nothing. The nature of states gave

f these establishments their existence, and since they are necessary

What was good and solid had to result in something else.

"The effects are fine, one finds that they

which degenerate, and that one class degenerates into another
un sadden sucht. Alsdan aber liegk der Fehler nicht
in the mere separation, but because the institution
was flawed, and because the government didn't approve of everyone
to treat each man with equal love and justice
wise. Pride may arise in all classes, 5

Oh! No matter how much he wants to, he can never achieve such a thing.
| quaint you he not . and no means left

ar ö

— —

goods, to inhibit him. Their own basic principles and
Prejudices that each social class harbors in its bosom,
And never detrimental to the salvation of society
It has been. Daily experience teaches us this. In the case of a
Wealthy bourgeois girls meet counts and bas

Tons in, to rise up to themselves. None of them. .

- through this connection, the curse may be lifted from both parts
of heaven. The sphere of influence of
Auntie isn't terrible, and the curse she...
speaks out about it when their bourgeois blood is mixed in
What would happen is not something to tremble about. No one will.
to cause selenium disturbance if he were to blame that
His heirs would have one less cross on their chest.
The proud ensign, "who once a day went into the
He imagines the joy of becoming a field marshal.
Abbot Fichs, when he is hungry, at the craftsman's house
taste very good, without the loss of one's bliss.
5 to be allowed to fear. In short, all the same.
These conversions, they may have names like fe
Wants are of no importance to the state. It
find driving forces for activity and expansion, and
because they are necessary for the state, so they can be for it
Nor will it be harmful. Enough to convince.
It could be that the separations and demarcations, which
among the members of the state, with the trains
3 bungalows

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er a
"Nations that exist between Christians and Jews,
to compare, and that, if the invented

The state finds the others wholesome, that Bo of the

| Stats misplaced.

And so, if you are unfamiliar, it is an 8 between

...the separation of the Jews and other nationalities

from the state, to be found; just as deficient must it
It's fine if one can enforce the population duty in a
Umbrellas are used to introduce the Jews underneath.
Since the happiness of the states, it is said, lies in the

Crowd exists, since one looks so much for the population=

kerung shren muss / fo ist es widersssprechend , davon

. Overly refined, and yet the great salvation, thus from the
8 granted freedom of the Jews, and consequently at their

Any increase that would result would be trampled underfoot.
I don't dare to raise objections here.

chen, still to separate, how many things themselves
must unite in a state in order to speak of it

to be able to / now he must find his well-being in the crowd

I will not choose the states, nor will I select the states in which
the case occurs. This topic will become clear even to the brightest

en

Fehendften heads not. without difficulty. fine, and

perhaps if he listed buildings in the theory

Had he experienced it during application, he would find it to be of such a nature.
one to look at. I prefer it like this
"dtleich

“

"admit immediately that all states lack people"
prayers, because no one improved the soil until
brought to the highest degree of perfection because
none of the natural products he could reach,
achieved / achieved in the highest possible quality
has, because no one has all their own and other people's products, so
has been completely and extensively worked on, when he
would be possible, and because no one involved in the action...
Advantages afforded to him by his situation and circumstances,

has been driven to the absolute limit.

Sanz correctly follows that it is necessary that
States should populate as much as possible.
But this necessity follows not because of its
easily summoned Grande, and because ung the
Theory does not pose the difficulties that we
The practice reveals this? One will not admit it.
must ensure that all the reasons for movement, which are based on the
Study room have their insignificance in the application
Will the dung largely turn into nothing? Will one
do not have to admit that the very things that were considered...
Reasons for the creation of new reasons for movement 10
peculiar systems and basic principles become,
because there must always be obstacles there, which...
Block the way to prevent equal care being given to all Ge

to be able to advise, and because the damaged 8

A 1 j N 5 Ber 8

22 0•0 „ 2 2 ur

Conditions and situations require us, other best

Choosing points is impossible in the Be.

völkerung fo ganz blindlings zu Arbeit gehen, und zum .

For example, grant all Jews the rights of citizens,

because the sand of a province makes for the best soil

-

1 8

It can be done. No one will notice.

must ensure that people's hands are in the right place
find? Or is it agreed that the outermost degree

Care in dealing with something, not its ruin

Will I be in another? Has nature really given everyone
States were given equal perfections to give them

to allow fd} to present the same purposes? Does this give

there is no essential way of thinking of people/ |

which gave the state more or fewer advantages.

Derinzen can; and may the government exercise its choice
do not let it fall on those who are looking for more ≠

Procreation and duty for the best? An example:

The Prussian government takes every care,

to populate the province of West Prussia. Did she thereby

no further intentions beyond human figures
To have 7 Certainly not. Her gaze is before all things.
focus on what is necessary, and on whatever
The reason for its origin is directed towards something else.

D
— — — 0.

Aferzau IB es, den fie in Aufnahme zu bringen fucht,

z because now the reason for origin and population=

" come;

1.23'
bonmnavg of all other wetland ant is. Han=

: delsteute are found therein the masses, and more than
She wishes, but what about merchants, when they

Products produced by foreigners more than by locals

to negotiate. She is therefore seeking men for her purposes.
Those who practice agriculture and crafts. Whether they

Lutheran / Calvinist: or Catholic, it's the same to you.

A lot. She only demands? People whose way of thinking

to be in accordance with the purpose of the province; Men=
Those who can work, who through their work, it

be through agriculture and crafts, the wealth

increase the province, which fulfills its assigned duties

without being hindered by commandments of heaven
to lead him willingly at all times and hours.
Should the government perhaps not deal with these people?

be very happy; because the changed climate and

the new way of life. Whether it has an influence, or because it
There may be good-for-nothings among them; Should they be free?

ten must permit those who do not immediately harvest the fruit

If one's end runs, so may; she does not in the slightest |
to feel comfortable. If the blessing is not the same for everyone.

If he says that, then the time must come, and if he

If he were lost to his parents, they would replace him.
Ben and descendants. The son of a still so un-
and dissolute father, is always a

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24 .

Being from which everything can be made for the state.
But why don't they elect Jews, since this man...

Schengeschlecht i in so numerous quantity, both in the country

than is available in the neighborhood! IR about brains

Is it a figment of the imagination or prejudice that is the cause? Is it perhaps the

Beard, or the foreskin, which the government removes

Are you scared? Certainly not. Because their way of thinking is...

does not agree with the general best; because they |

not fulfilling all necessary state obligations, also

if they want to remain Jews, they cannot, and

©, because the government is not allowed to take measures that would prevent it from doing so.

to be created in accordance with the urgent purpose. 8

If it were possible, says a certain patriot,

To exchange the Jews, that's how it should be done in Prussia.

Always three against one Christ. This exterior

Rung is just too sad! But who can tell people the

Sinn verlieren, den sie Sorge um ihre Mitbürger

have. And it's only too right what I still...

must be swept up. All the fruit from the large ones

efforts and enormous sums of money that one spends on

Salvation of the province applies, merely through the

b. The behavior of the Jews is stifled. These are not at all

Such empty accusations as this: that they are Christians

They need blood for their Easter celebration. Experience and

Observation is key for this. How is it possible,

and yet a that

I.

To

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that the food level of a province is rising
It is suggested that a confluence of national products

and goods could be produced if the Jews were everywhere

to walk around the farmer's place, finely won
Fruits against foreign ones, often unusable to him

Waren untanfchen, Belder on the proper blessing

He may insist on whatever he wants, impose himself, and there=
to carry out the fraud so extensively that they lost their ge=

The renowned, all-seeing SHE was installed. It would be
to mwünfchen, that these complaints may be the only ones=

= ten, and that instead of all complaints, a means to do so=
who wants to find which would be so created that et

s?ich with the love of humanity of all nations, and at the same time=
cher Zeit mit der Zweke und dem N Beten Beten

the governments would tolerate.

Now, let us consider the Jewish community, |

Let them talk. They will ask; we have you

id lugelanden, dass die Juden fittlich und phifich ver; 5

poacher finds.” Through an idleness of so much
Over the centuries, their nerves have become weakened,

and rendered useless for all work.
physical illness which is due to the exact |
Communicating the influence of the soul at all times has so unlucky: |

Ache Hebel arranged in their Semuſthe that they did not

g andert ag through boring spa treatment can become.
| B8ü We

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mar ne Dr, ER

"We have stated the reason which is morally
and physical savagery. of the Jews
'Has. It is not with the Jews, but with the
to governments that treat the Jews with a fo druſten
to overwhelm the situation “that they may be preserved |
No other means remains but fraud. But,
We also specified the means that she could use on her body.
and cure Sel, who rescue them from their wildness,
and if not better, as we believe, but geſ

I know that good citizens like the Christians make
They should. Above all, they should declare the Jews to be
all conceivable freedoms in the state are possible. This will make it possible.
"like a protected stream suddenly filled with air"
is done / allow it to penetrate all trades. They

Craftsmen, agriculture, trade, arts
and pursue sciences, even up to the highest a
Waiters will ask you to rise. Then it was...
Give it another century, just one century. Yours
Descendants who are alive at this time shall...

drive that the nerves of the Jews in turn to all

Types of work found, and that their souls
kräfte, in turn have increased so much that from al

len previous e and . ee. |

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Will not every government oppose this statement?

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gen, who in fact are the same as the Jews

advocates have presented either nothing, or

If she wants to be short, she must answer this: With

to deeply regret that so many skills,

who deliberately developed from the Jews
len, reserved solely for posterity, must!

We wish we had been informed about their usefulness

Usability and usefulness for the present times?

be able to bear witness. Our care must always be more than that.
To heed the present as the future. That we
The happiness of our citizens, for which we are awakening, and

What we possess must always be dearer to us than

the future many things that we do not yet possess, and .
something we can't even watch over. It is

Furthermore, it is not yet clear whether we will not, by

we yearn for the uncertain abundance, the scarcity
to lose certain things about it, and in the end nothing or

own even less.

The Jews, or their defenders, confess

| the government, as we have heard, is too big

Their hardness. From this they derived the previous Belands.

parts of the Indies together and conclude from this how |

Therefore, the impossibility of their improvement. They price

en inen dube gebe und Hoch gtund gegen die Mas

N hen,

28 5

Zion, and besides the burials of all free people
still the good work of promoting their enlightenment
gen, because they are convinced that these are of good use to the good Bürs
must precede. I have been so cheap so far and
It was just to always be considered a minor matter
I do what others consider the main thing. I have
I can't think of anything else that might be harmful, the really harmful thing.
to view the leadership of the Jews as the cause that the
to make civil liberties unworthy, just like others
Always insist on it. I am firmly convinced,

that lbr hatred against Christians, their deceitfulness and what

which may otherwise be attributed to them, no property
liche modifications of their national character find; I

din feft is convinced that the situation in which fie fich befind

the, however, to their guilty imperfections
her contributions. I find it hard, they are unswinging
Paying taxes to tough people, since if the / tax
Ben immediately against the. Christian only moderately fine, they
but are only too high because they are solely due to the branch
the action, which furthermore restricts them iR, and
bem fo viele nachhängen, Erwerb werden muss;
and since the Jews based their behavior against the war on this...
can justify this, namely through unlawful

ways to acquire what they cannot obtain through legal means

was possible. But with all nien n that

If I put it down, I must unfortunately deny that
the previous situation of the Jews entirely the director's control
to attribute to struggles. I'll venture another thought here.
to claim that they are partly from the Tren
N nung arises, which in turn is influenced by their religious beliefs
basic structure is brought forth. How can one
believe that so many centuries, and so many dar
can provide favorable moments within,
remain unused, and without heads rising, which
will rid themselves of their burdens if not the
The divide lies in religion. We only need to look at...
to remain true to their law, needing only the law
we apply to the temporal well-being of each stat,
in order to decide whether this is more than the Re
Governments to exclude their freedoms as a reason

I have given. Certainly, if we are without prejudice. 8

Think about it, and we will be finely sewn.
blame the flock and not the governments
To measure. How can one measure all motives of hatred?
To consider them capable of fighting the Jews? How can anyone still believe that?

Why exaggerate the issue so much? And all alone?
to describe the Jews as angels who do not hate
who would have responded, as if through love and He alone

bound to the divine will. Void may be very

much of their community they viewed through the magnifying glass
. f 5 tet

.

R 30 er =
have tested, and. not all written down may be
Stories are true. Only the truth that I |

confirmed by so many documents, so entirely with here and

2 rn:

N

— n ' *

because of the patched-together places, to topple over too much.

len, and thereby give more strength to human nature

'to settle, as lies within it, it's a little 11 far ges
gone. > |

...more we in the pages Sinauf Reigen, those

; we find the doors to civic rights open, So

how the principles of government still apply in the

Cradle lay, so there were infinitely many acquisitions

Medium still underdeveloped. Just like arable farming and
Craftsmen don't yet have any exclusive advantages.
ten, and all hands could be occupied, so it was
so little trade and manufacturing with Ein
. loaded onto certain persons. Where from

Did it come about that the Jews never had this opportunity?

used in a noble way, so that they did not reach the
Citizens 'intruded, and not immediately other religion'

The regions have become so dominant. And so make

tiger and in all countries a consistent prevention
The covering, which would be worth touching, has not been touched.

lay, and could; even if tyrants were everywhere

—

fourth, not have been lying down? And where does it come from?

that Diefen Tormurfr. which one in the older pages

| 31

discovered, just as quickly puffing on the new ones, in the middle

since the principles in many things are based on religion,

in the middle, since the Akerhau the craftsmen and the hand=

lung diefe and those excluding freedoms receive

have? Just look at most states, indeed, only

vbenhin, fo wird man fein eigenes Gef=niß widerle=

must be aware that there are still infinitely many means contained therein

0

ves acquisition lie. One will find that even more
many things left over that were not made by qualified people=
ten, but may be edited by anyone.

How many manufactured goods don't belong there? And very

Many factories are themselves in the hands of the Indians, j
where their faith depends solely on them=
enjoyed letting them work. Plenty of opportunity,

to strengthen their nerves, and through physical exercises

Improvement to promote the entry of the moral.

So where is it that they also have permission there?

not use them where they themselves are in their power. What?

Aiegt's, dass fie fich alle nur zu einen Lebensarten verfdue

Hen, rather go idly, wander around and go hungry.

For example, the monetary taxes or the prejudices of
Christ's fault, which had such an unfortunate effect on her

have that they must scream, not work

They are allowed to do ten things, yet can never work.

Man

1 & 2 > uf R . 75 Bi 0 =
2 8 8 ; ö N . v

They tie our hands and make us |

* Accusation / that we don't use them, says Mr.

Moses Mendelssohn in a fine preface to Manaß
This expression really sounds too harsh; because the

Governments don't deserve it. If we're fair...

and want to be impartial and fine, so we will be high

ftens in some countries, in some acquisition means |
Teln, but certainly not in all countries, in all near

resources true. find. Poland like a country,

where the Jews have more than anywhere else unbound hands

have. Why is it that they don't use such things?
I don't want to dwell on the accusations here,
the demands made on the Jews, that they give this land to the
have brought about its downfall. It is only this j
all too certainly, and perhaps among all salvation
The best means are to use them if one is to participate in the future election.

would place a Napoleon on the throne. This only

alone would perhaps be able to do so many

A large number of Jews are at the service of the state.
I create, and capable through religious means

to move in again, which the Jews forbade him

I have failed. At every opportunity, one claims,

that freedom works wonders, and yet one can

I can't quite say why they were among the Jews in Poland

fine wonder Four. i ka entiulbiget fich hochfstens 5
with it,

.

:33

that laws and institutions are bad, that

all nobility and slaves and no middle class
'would be a match. But this leads to a contradiction.
the other. The Seseze may procure fine as they

want, so find it not to the degree that not

The property of the Jews would be secured. More
It's not necessary to honestly run a business.
ten. The essence of the republic, or that the Arel
where it prevails, can lead to trade and honest living.

rung only has an influence in certain respects, and the N
This does not make dogs work in the slightest.

bound. The citizens in the cities find no body.
own. She, like everyone else, can carry as much food as she wants.
Zen and invent as much as he possibly can. About
The taxes certainly cannot be avoided either.

It's difficult. In the villages, everyone can work and

bandit as he pleases. The Akerban, which the Ju
The purpose of this is: that they are on the Bo
that and whose fruit money wasted, and when they

to edit the Aer felbst, the Eriken els Sklaen bm
They use it up. They do it with the handiwork.

Exactly so, and, do I always only want gentlemen, fine, in that way?

of the times in Canaan. The Jews found here...
“Free as the air in the Alps, and what's more
a so is fine audi who is not a " Edellente, we
G8 gen

in the services which he gave them, in his power

If one wanted to use the Polish facilities,

They weren't satisfied with the freedoms of the Jews.

to adjust, to change, if one wanted to change these facilities
to be based on the general good, as one should, fo
Would the % Jews be no less from Rofen Gift fans?

gen, and their religion, their education and upbringing
Alerting is contrary to their will. Thus they are now body and
Surgeon for humans and animals. This doctor=

would write she herself almost knowledge and with=

Teln from the Imperial City of Hamburg / which are in our Ta=
A universal remedy is known almost every month.

makes, and, which is surprising; that that is
If even one more person is sick. What would happen to Ler=

men arise when one uses these and other fehdic .

Wouldn't we have to abolish food supplements?

Talents?

Everywhere you can discover cures that restore the body's strength.
their states are so little affected that it is of no consequence to them =
much can be done finely, which they do in front of people in their states
You can help. Others have their incomes so much be=

It is a burden that they certainly cannot refuse a certain sum of money.

would happen if the Jews were to point to this or that

Warenbeatejtungen wanted to become citizens. But
still

Stof haben 1 bora, man unterbrhte Geitft a .

They had never before asked for such requests, from

35

- respected to use every opportunity in other ways

They know, and they never will.

They probably realize that they cannot easily be freed from the personalities.

chen duties, were allowed to get away from them, that one could be free of them

would require, in the absence of soldiers, to

to take up the watch so that they can be extinguished.

Geuers and others were stopped / without first reading the Talmud
to look up and investigate whether this is the case

be where a person's life can be saved.

Her desire has always been confined to...
that it be tolerated, protected and all conceivable
want to enjoy freedoms without compromising bourgeois values
Burdens that must be borne by person, Part

to take. You probably realize that no state without

this can be ordered, but one "follows their religion"

because of that, and their clever saying^z
But in honor of him, who was not intended for all states,

to let money bear their burdens.
in 7 ;

E a Maff Erobin Blatt 19 und is. Eine,
of the places that all the Jews on the Sabbath
"Work is allowed if a person's life is at stake."
can be saved. If they are not outdated.
is, so is she quite insightful and around her N
to be allowed to. 5

| 38 |

How should the princes and governments decide?

with such creatures, which they barely resemble as half-limbs

Can we start looking at the stats? Some of the

They thought as far as they could go, or

banished regardless of this, not the love of humanity
seems to be compatible. But they have there
Lurch believed he could justify that they had their own
Happiness is the next one, and the present one is,
to be most valued and preserved
It serves this purpose. They wanted to protect themselves from just lawsuits.
their citizens, whose well-being was close to their hearts, on
always get rid of, and the places of the story scream
about Josephus, who mention some freedoms,
which were granted to the Jews among the Romans,
Es konnten für die nicht bis zum Nachahmung ruhrend sein.
Others demonstrated their love for humanity by, |
that they merely tolerated the Jews. They could do more than that.
do not do if they do not have their own OLE at stake
They wanted to seize the opportunity. The inclination towards commercial interests, which
always there where they are not yet underway, with blinking
opened to learning, and all possible attempts
5 will be made, the riches in a few years
To withdraw gave the princes the best hope of...
to be able to benefit the Jews in this endeavor, since they
29 85 were withdrawn, and their all-seeing bit, Ä
Them

They had to be given liver protection before crises.
But for the most part, they had barely gained a secure foothold,
Thus, the citizens had to raise their complaints, and
If it was nothing, then inequality had to be included in the equation.
dern, and the imperfection in what one Bir:
what they call "ger" is only too obvious to them. What followed
from this? dieses: that the Jews paid high taxes
len, and that which they do not physically and morally er
They could not fill or afford, but had to pay with money.
Bad enough. The money flowed into a certain levy.
the ruling coffee, while the Jews their misdeeds
The more people who paid them annually with money, the more
continued more freely, without regard for the above.

taken to citizens who had to bear their burdens with tears |
gen and deserve compensation.

Nothing is easier than the governments of barbarians 1
scold, and it is even easier to pick some bits of
Wiz in the decrees of the governments against the
To find Jews. But if one were to find those who are so
feel it around the surface, and the first best
seize what leads them to the existence of a fun Ge

Thanking serves to give the order to add means, with?

to prevent damage: that's how one would · they do that

I am bringing this to realize that they are in the middle of their

We would have been without thinking. How do you want to do it?
— C 3 because

.

5 —

3.
for doing, if one sees a custom, over 105

constant passages of people, and especially

a certain class of people who always

to cause some harm, exposed. Is. Are you there?
improved if you are so humane,
Regarding your attitude towards harm, either from no one
to take something, or to put the bad and the good into one
Foot, to treat? Do you believe with this radiant

Love of humanity, that harmful class of people on

to improve it once! or the reasons that caused them

Allowing your garden to be harmed, so that it would be free of/
rot, and do you believe that if you had some better ges

have power, at the same time all the rest in the world.

to have in order to be safe and secure from them? You will.

You can't claim that. | Of course you must therefore |
your love for humanity, above all for yourselves ö

and against your preservation need, and they the suerk

Let those closest to you enjoy it, and your

Support your existence and your glory. You must

so naturally, the harmful circle of people
to try to avert from their garden, or there their
But if you are not able, you must pay taxes.

ben, and moreover higher taxes than others.
gen, because one wants to be fair to her, not the best
far away with i the ee he on. can.

90 ee Yews

35

Just 6 little meters now you can see the renovations

resent that they are responsible for the happiness of their states

wake up, and that they swear around in front of many
Menden, to protect Jews who went out after robbery, who
mowed day and night, by carrying out the

"Gold or silver, or through the pursuit of forbidden N

to their detriment, and that they through imposition

High taxes either prevent the evils, or

to seek to recover their damage, Give the Sta
ten agreeable means at hand, which fh with ih
Let the present best unite. Prove,

that for so many centuries the governments all

to be guilty. -Prove that the freedoms that their

what they wanted to achieve, not burden and disadvantage of the

remaining; be guarantors that all governments a

will do the same. You must soon be in your

Exceeded expectations. N
What should one add to the impressions that some

to please the Jews, produce, and you (nice -
wisely express that it is all about the Christian sermons 5
ger, ,or more clearly, arrive at the baptism / in order to |

Instead of creating good citizens. Would it be about that?

To drive away Wiz with Wiz, one would

far more sensitive material in the customs of the Ju~~r~~
find the down. But since nothing is actually done by that,
€1 (icden)

5

x —

If we parted ways, it is better to use a sound
A logical refutation, to show the absurdity of it.

Which state has ever possessed the essence of good money:
placed in ceremonies. If there were any.

bat, who thought so, so find fie arbßtentteils davon zu~~r~~

ruß came, and if there are any left who are like that
If we think that, then we cannot speak of these, at

at least from the Prussian states, which just.

in this respect the pattern of the others had been.

Whether the bears will be sprinkled with water, and the
Blessings are pronounced upon them, whether this use is permitted.
vun einen preacher or from a judge or who

It may happen, or it may not happen at all.

It's the same as an enlightened state. It tolerates this.

Its use, because religion brought it here,

because he doesn't lose anything in the process, and primarily because

under the commitment to being a truly good citizen

It is hidden. Baptism is not the point here.

but rather that the Jew / by saying; baptizes

me, at the same time says: I obey the state's laws

sezen, I submit to the institutions that their

You have done the best of the state, I afford myself the

assigned duties at every hour; I

Serve on the battlefield every day, if you so require.

my 1 em daiu connected are ufw

x | Ir

egg

—

virtuous Jews, these Christians, and if he still
so thoroughly corrupted, contrary to Rellen, so Ties will be
fer eine in the eyes of the state ul . zn ie

ben, than those three. |

It is claimed that up to the year 418 / .

the Jews in the Roman Empire to all civil and
"War offices, until then they enjoyed all civic

Freedoms, and until then they were the best of the

| 4
lyr may always three of your supposed

b | 8 f
15 citizens. From this, one concludes that they are entitled to...

Zee get, dass fie, fo wie fie in ein Zeitraum von 100 Jah=

rerer useful members of society were, fie
es auch noch it fein muss, und noch fein würden,
when one considers the white basic principles of a new direction=

"had not left the rung."
I don't realize that much effort is required to slap on.

necessary to counteract the strength of this decision=

ten. Anyone who knows the history of this period

knows, will have to be lent to me, that it is just the time=

fraum was where the earth was blessed with tyranns

was? where reason was most imprisoned, and

the various government decisions with each other
around the birth of Kamyften, where the concepts of the

— 5 Blessed happiness for the citizens and the states, as well as for: 5
* of a reasonable statistic still in the Em 8

ie C Fe 1

42

5 Weio lay. From this I can conclude that

the Jews, their Oruudfäze would like to procure fine, like
They wanted nothing to be easier than to establish bourgeois relationships here.
To acquire freedoms. One must even wish for them.
that they did not use this time to their advantage,

to gain a place of glory in history.

Eo wie heut in Tage Frankreich, als es Alsas und o 8
Khringen received the rights of those located therein. J Ju 8
the enfeoffed, and from politics the conquered in all
Landern is exercised, the natives read more,
when it was intended to do in the future: so too must
the Romans, as if they were the Jews under their yogic rule
received, not only granting them freedoms, but also
and give some. This violence, which one might use
What had to be done back then is now a consequence of

Done! I believe even in recent times Jews

| to be able to drive, to accompany the civil offices,
especially when you consider the tenants, who always distance themselves from
themselves

State officials believe this is too refined, it's below the threshold. Who f

N. will therefore claim that all Jews of the
civil liberties were enjoyed so much that they

up to state-level fees. Say

I once told you where the sources can be found, from the
then a clear concept, to create it, like the
"All due respect to civil liberties" and

e

43

Krienegänfter genossen und ausgeübt haben. The
Passages from Grigines and Josephus
can take, I don't find it sufficient. If we
today, the freedoms of the Jews were gathered, so
Our descendants would have to go centuries, far away
to draw a more thorough conclusion about their usefulness is justified

get sein, als wir es aus dem Josephus und Grigines

to be able to do. Yes, if future written records
ler of the hatred of ruling Nazis against the Ju
ben eben fe taken would be when some of their
early advocates find, so they would give the same reasons.
to use for the enhancement of Indian fame. The
Jude Süß, they would say, was in Württemberg a
excellent minister; but the hatred of the writings complained
He attacked him, and he was hanged.

Furthermore, it is irrelevant here whether the
Jews were good citizens under the Romans:

but whether they are fine. can. It doesn't come.

depends on whether they were included in the constitutions at that time.
to find beings, but whether they are among the present ones
Constitutions can be. If they were the best, they would be the best.
the citizens one could encounter at that time,
One can only conclude about the present time from this point onwards.

- | entitled if one uses the same facilities, i in dees

Bern Fe. Alain, with 'Beröber.' takes. 'The true
e Bir

77

Citizens in every state are characterized by their

—

Constitution. And only the constitution will we become
must pay attention to say whether the person

with fine religious principles as a citizen. into

yaffe, If one takes the constitution of each individual

duo / in which it lived, away, so there is also no

geitalter, and no state into which it doesn't fit

sen folte. Zizero must immediately be an equally good bur

master in Berlin, Vienna and also his It

new, when it was in Rome.

It therefore only needs to be referred to the current page, Anton.
men, in order to declare the Jews citizens, because

Because of their squealer, he would have gone through hør ten times.

Here, inspiration was spoken, not the fundamental constitution.
to be able to fall over the heap; how impossible it
But be, they as citizens. Introduce to Finns, do us
ten with the craftsmen, with the arable construction etc.

be shown sufficiently.
Alber, why go to the 1st Civilian?
and Milifair services of the Jews to prove, not lie- |

but back to the point in time when they had their own stat

made up. Here I thought, the best material must be

lie in order to distinguish their usefulness from their true

To convince citizens. They alone probably know that they
Beer from a few were allowed to come. If Re

4 2 “
6 if
fe * 1 2

so they will find that the glory is in the promised land

Lande, and the time when one can actually say, fie' .

45

wishing to rise to these glorious pages,

were independent citizens merely a fleeting thing?

5 noisy, barely noteworthy times have been.

Not longer than 20 years in a land full of milk

-

and honey to last, and only for 20 years -

to be able to protect the power of the unbelievers, without

respected the unheard-of heroism and the many

Victories of the Ifaelites for centuries fear and
Having to arouse fear leaves us feeling very unfull.

Come Zwi! and close military services. Into this
See the moment, as if they were later, then
Citizens nothing but idlers who enslave themselves

held, who possessed merits, arts and knowledge
Sectors, craftsmen, and arable farming were practiced, and what

Even more than that, they had to serve the unbelievers.

to secure their Dafein. Even in the case of the wise

In Solomon's time, everything was so full of useless things.

Jews, that the temple building could not be done except through eternal
N Damned had to be vouendet, Ganz natûr=

The balance of power among the Jews could not be disrupted by any of them.

. duration, and must always be to their disadvantage f

N take over. Do we see, for example, today in the next few days,

The Jews are better off if climate and

“One=

a

%eU

Establishment of Baleftina for the foreseeable future still largely unaffected
stiger war, als allen nördliche Gegenden, fo würden fie izt
Even more would stop being too fine, if they weren't with
Christ is mixed up. One should command that no Christ

the first to pray in the community, where I may stand by,

If she follows her laws, then it will be doubtful,
vb fie will be able to endure over 8 cups without not
To lose their salvation. From this one can conclude
to close the share that they acquired through the acquisition of their
have had and would have had fentig,
If their freedoms were to be abolished, then it would be understandable.
it must be for them / not without the support of disbelief=

to be able to stand on firm feet, so they drive

bnmer noch fort, flich zu Zeiten des ehemaligen |

to tend towards the promised land. In all things merely
Mr. Fine wants, and yet his hands are tied.

Screaming has always been their thing. We through
They only need a foot more freedom.

Linräumen, als fie schon befizen, fo nehmen die Zei-
ten of Palestine again their beginning, that is: where it

many Jewish masters and even more literal slaves
must give. We don't care that Mofes only

He has focused his efforts on arable farming and livestock breeding.

want to found a company, as Michaelis confirms. One

* heal m further he than that this Seseiber fine _

u Star

““ a 4

Stat doesn't want to make it last forever, as has also happened.
iR. For he had to easily realize that a Nieh

Shepherds=Republic not defy the whole world N .
"would, and that their members, if they were among others

Peoples live and maintain their laws in different worlds.

had to resort to all sorts of means to get N
can.

Defending the fatherland is one of the most important things in life.
most necessary duties that exist in civic life.
The self-fulfillment must be achieved. For without the fan, fine
Society must exist, and one must consider it unworthy.
Name the limbs that break away from it. The Jur

They and their advocates admit this, and they said
at the same time, that they themselves find that these stems

They earn money. But they know how to do very well.

to accuse, and what is more, to do what was done before
'strikes to their future military service, which the
Go there: all possible hardships of war
to carry, and yet not to leave the room;

to march as far as one wants, and even in all

rough Sebirzen around, yes, in greatness and snow,
but without moving your feet and moving the room!

let them; yes, they are willing to die for their fatherland, but

without losing their lives: in a word, they will
lan ihre persen hei der Amte in Gelbe a E

2 | nir

—

48
we are talking about the importance of this project,
Let us first present their defense. It is too
They prove, they say, that the Jews waged many wars.
have led to. If we don't immediately start the wars...

4.

think where the omnipotence of God is always heartfelt

The leader of the Jews was: that is the hero David.

present, the creator of Israeli war art

5 present, whose brave arm Völker the crowd ges
IE: has beaten. The Jews have therefore waged wars and many
Wars were waged. Now, that is certainly not in the laws.

explicitly included fencing on the Sabbath, but
That goes without saying, and only ill-considered actions...

Clarifier of the law is to blame that the nation of it
aA has been brought. Because how can one imagine a fe
white gesenzebung than that of Moses is, a gesenzebung
bung which aimed at a permanent state, commemorate,
without considering fencing at every hour
ten; The state must yes, otherwise the robbery of every spirit .
dels will be. The deity who, at the burning of the Re
Publicly, they had their share, that's what happens before so much.
can see. It is likely that the Jews were before
never occurred to Babilonian captivity
ben, to refrain from fencing on the Sabbath. E
We would find it recorded just once,
15 55 the N made the Sabbath etc. |
ten.

—

N 5

n , 2

ten. And one cannot be inclined to believe that every 2
Volker would have the 7th day with the Jews immediately.

David kept to the customs and traditions of so many.

Sebraeusen under different Vohkern gesokten, without mal

to experience the obstacles of the Sabbath. The leading
King of the heroic line of David, Zedekiah
As commandant of Jerusalem, he held a siege

from a year and a half. That wasn't possible,

'If the Jews hadn't fought on the Sabbath.'

Jeremiah, who just during the siege knew

Geta would certainly have thought something of that. Hebucads.
Nezar would certainly have been so clever as to realize this.
to serve one's advantage. No, the Jews have not.
fought throughout history. Only after they emerged from the base
came into bilonifchen captivity, their freedom
recovered, and endured several centuries under foreign rule.
Those who had confessed to subservience were aware of this.
Six lost. No wonder. They
I stood among the Babilonites for 200 years, and just
So many years under the Persians. Of course, during the
Gentleness and love, with which they treated these peoples,
batten fie diese Pflicht aus Dankbarkeit fo theüer als

They should be kept safe if possible. Effect and punishment blew

; not outside for long either. For when the Sirians began

| sen, a =. to pursue, so fled united the Sewi =.

..

fenhafteften with wife and child into the deserts, and |

They hid in underground caves. The Sirians
They persecuted them and imprisoned them on the Sabbath.
but they did not resist in the slightest, and let themselves be...
Happy by the grace of heaven. In their ways

Gen burn. This example soon made the un=

the brave priest Matthias, fighting Ju=

the flagger. _ They decided on the Sabbath to fight=
ten, as often as they were put into necessity,

a

They did not want to launch an attack on the Sabbath alone;
f fie. wanted to rest when the enemy cowered. At the=

It remained a war article, except for today's one.
remained until the day, and the Jewish interpreters of the Ge=

They still recognize him now. During the conquest of
Jerusalem used Pompey's war rules for the Jews=
ment so much that he on the Sabbath everything went to
bring the walls, and only at the approaches ars
allowed it to be done; but without attacking the Jews, because he
knew that they would then increase. The youth
those who do not include Grotius or Puffendorf
knew each other, who had told them that this was under=
Taking Pompey's attack was already enough, read=

to take over the city without resistance,

and despite all the slavery into which they and their
Brothers moved/ . must fulfill the laws.

batten BEE, 7 level

x

4

IE St;

— can one aut 88 geschichtschriber

Sofppus prove that even the Jews are not very

a number of them, military services under the Romans
taken, fought bravely / and how to be confident,

also on Sabath defenfive and openve gesouchten ha
ben. This virtue, practiced by some, had
safely preserved, and the rest were also protected from their

If prejudices had led back, the emperor would have

Bonorius did not send the entire community into the war.

nen, for. declared incapable, and thereby a prejudice

established for all subsequent times. RE

These are the reasons for defense which the Jews
and their advocates have put forward, or will put forward
can. Now allow me to raise the counter-argument.
to counter that. With what they are citing, I find
They didn't get any further at all. One...
I gladly steal that the Jewish laws in their first origin
Consider fencing feated at any hour.
It is admitted that the Jews in their wars before the
Babilonian captivity never saw the Sabbath
have taken, whether one already wants to wänfhen / one

The hut presented us with such documents, from which one could see the

Nature of wars and the hostile nature of war
| wants to identify the article in order to judge from it. One
nen, whether the Jews in their wars all the others: Ger:

Da size

—

.

ftcze in besbachten im Standen waren; denn ich ale,

Before fighting on the Sabbath, perhaps less

Obstacle made babe, more than many other things.
Nowadays it's just so incomprehensible when the

Macabreans who only defend themselves on the Sabbath, i

Nevertheless, they hunt the armies of the Sirians, rather than the Ju=
the many holy sayings lasting whole weeks *
They were able to hold their own in their wars, u

It is further seen that the duty at u
to fight through the rule of other peoples and through

a tent space lost for 400 years,
whether this must already be incomprehensible to many, because

Let us consider the case that the Turks conquered the Hungarians,

to overpower a people accustomed to kite-walking.
Will the Turks not subjugate the Hungarians to their will?

Take in armies? Will. It will be with others who also

'not serving, fulfilling the duty on the Sabbath, fighting in the mill'
Can't they reproduce? And won't they reproduce during a fo

nblreichen in more states scattered mass of people
More than 400 years were needed to develop this idea.
to rot. Meanwhile, since these interjections also had their
Oegemeinwürfe utden uten uten, and thus e further e

= is aligned, so let the claim be admitted.

One further admits, ung it too. under the Rö

- some uni Soden book babe, the mahıs

J

*

24

'ö 33

“ —

> probably also at Saböth, fortified and openly

ten, whether that says little or nothing. I
I trust that nowadays there are a good number of Jews,
who basically can no longer find any Jews to pick up
the one which every hour, is it defensive or open?
five, fencing should; but I dare to do so because of this

but not to claim that all Jews fulfill this duty
able And. Yes, in the seven-year campaign there was un?
not among the plundering and ravaging Cossacks

not only with impoverished Jews, but also Jewish An

Führer, your fatherland was Poland. Whether you only...

ten, if they were attacked, and whether they were injured in the process

They were able to follow the laws of the elderly, I know.
No. But should someone discover their deeds in Silesia
or Prussia to their advantage with a Josephinian pen

If they have written it down, one will surely learn something from it.

all Polish Jews for a finished . .

must. 5
However, as much as one gives to the Jews and their - verse j
Even though fencers admitted it, they still had to live with their

The other side, in turn, openly admits that the Jews

Only five fences can be fought on Sabbath. The best
the places they used to their advantage in the holy
Books, or wherever they want to find them, will be |
on unite with it. According to Majamonides Hil-
d 3 1 1

54 | I

Scholz Selmbbath Cap. 3. \$. 23: 24: 25. is it over
j drastically the duty of every Jew to be free from the enemy
besieged city, insofar as it was only one person
Life in danger if, to defend on the Sabbath,
and it is not permitted to postpone such things. This position
is vulgar. Because the Jews not only the Christians

The ecclesiastical Befege Moses, which did not refer to Jews and

the former judicial and divinely ordained constitution
funz refer to, but also those through oral transmission
delivery received, or through correct argumentation
published conclusions, explanations and
Interpretations of these laws are considered divine commandments;
So too must that attracted area, since it serves the purpose of
Ohöttlichkeit erfälte Beprän an ft sich trägt, mit
including. :la if this place is divine, if,
so it must also, even in the event of loss of salvation, unalterably
be. For apart from the punishments which the law prescribes,
even if one relies on the deviation, agree to weigh)
the holy books and the rabbis with them. The
Author of the Jewish Fundamentals Rabbi Wolf Abrq
Nathan says that the mix in. Sanhedrin m
reckon the sins which lead to the loss of salvation
to go after oneself if someone is explaining the; Ge
"who opposes the scholars. And Meimonides
in 1 Hafchakka Ka n those criminals,
nr N

58s

to glide eternally if someone denies the authority, or

accepts only some of it, but rejects the rest;

who does not believe the tradition received orally,

which is a change or confusion of the law
believes that anyone who does anything against the laws of Vorwiz;
who forges his own path, etc. Without Two

One can infer from this that a place which
On the Sabbath, only defensive fencing is permitted, fo
soon he would no longer be subject to any transformation.

But what good is it to the states if...?

Can Jews fight defensively on the Sabbath? What
Does it help them that this precept came from heaven itself?
Is it being deployed? It would be desirable to have higher beings.

would not have mixed in with it, or they would have told us he
opens up why we go against the reason that it gives us
have given themselves, and which commands us to do our That

| fine and our happiness on all but you not wi

to confirm, act in that manner. Today

For two days the states cannot carry out their war operations
to establish according to this heavenly commandment, without not

to fear their downfall. Not all armies,
Not all corps can choose such positions.

in order to be allowed to defend oneself during the Sabbath.

Not all camps are naturally fortified in this way,

as the en of the Deferreichifehen army in Bohemia

m in. was.

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Di = 8 1 MM

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Here, half the army could be made up of Jews.
They existed, and no one was allowed to break the law. At
the Prussians, who relied solely on themselves, without

Taking care on cliffs and mountains was 5

That's simply not possible. Not like in ancient times where a
The stagnation of the war at the time of the festivals was, will

Even enemies will engage in it; still recruit,
because the Sirian armies, before merely dark or
Defensively fighting Jews fled, including our current ones.

The enemies flee. The country, the art of war, and the
The mindset of the enemies had to be particularly conducive to this.

finely prepare. Jewish Hussars and light troops; -

d “would be more likely to avoid their own attack, or

The hostile Finns await, alone there the Jews

and their scholars have not yet determined what
They actually call it an attack, and since they are the opened ones
Running ravens, and that right up to the walls.
Pompey's structure brought no attack.
held: fo must also already the change of a

Position for suitable and the close approach of the

| Do not consider enemies an attack. According to the Jewish
In essence, someone who shoots or throws would only be attacking.

and commits such acts of violence, which is a man's

whose lives are in danger. Then they are right,

fh in several, 10 bie on ben lead blood drops u
1

"57

But if the enemies come from near, that

They can grasp the Jews with their hands, and they are...

so that no human life is in danger,

—

They do not resist. We find examples of this, such as...
already shown above in the story.

How bad it would be if our fortresses were ordered,
if one wanted to entrust them to Jews. They murder

just so worthless / on such an unworthy the brave N

to disregard the contrary way, as Jerufalem.
The beauties experience such commands all too often

ten who act like the Jews; what should happen in the case of fols

They arise, whose courage is inspired by an article of faith.

JTel would be restricted.

Based on this observation, it seems to me that the Ju

den and their advocates very clearly the unpopular ones
unity of their war article received from heaven

see, and that the time of its usefulness is not sufficient.

I will be back soon. It is possible that he will be going to
other happier times, which were entrusted to the Jews |
spoke of his Ro and Schimmel again

could emerge as something new; but that's what we're talking about.

No. We demand war materials that are related to the

best members of bourgeois society agree, and
which we invent for this purpose, of which 8
tie in ne ie Scheid want to enter, either on?

f | 85 denomm

B
f

5 x
\
i ei . * .
= „ ;
8

taken tremble; or fe irr» the woke

To be a citizen, to renounce. 5

If I'm not mistaken, even the Jews recognize this.

and their advocates, how necessary and essential
It is possible that not everyone can forge their own fine path.

; could, especially if the case arises where fi all

Forces must be united towards a common goal. Alone they

They lapse into an impossibility in their statements=

ness into the other. That which is divine and unbounded
They call prejudices "the law." These prejudices,

They think they will gradually fade away.

If only one had first granted the Jews all freedom
to grant. That means, in other words, they would fill the positions.

forgotten in the Talmud, and no longer knowing what

God commanded them, as soon as they had the right

would have to get involved in everything that wealth

btingt. But find the places that only
To order defensive fighting is based on mere prejudice? How
would it be possible that she herself / if she is not worthy of anything
1 would be, their memory should slip away so quickly=

teen, and that one day the multiple freedoms will contribute to it
Should they be removed from holy books? I

5 Rather, I believe that by giving more to a community
Civil privileges denied, one should not do such a thing.
= see ohne ihr nicht bie ie daserke Achtung für ihre
=, wu OR: Strunds

3 and 59

The basic principle must be transferred. This is precisely why it is necessary.
also among the members of this community, once again

so much love for their basics and customs

arise, especially since they arise with more freedom, so much so.
fewer obstacles / not being able to exercise them, fun-
let. This has always been a part of all religions.
hit. The more the princes used the forms of ei-
have participated in one or the other religion, the more
Instead, the old kefestiget and nfue were invented.

However, one can readily admit that the Jews

who forgets the worn place in a certain time-

Denz only for centuries, as one can demand ges

If the governments live there, they will not get involved.
could, because they knew their strength at every hour
have it ready. But also set aside time.
"Set, so I ask if, when the Jews at all times..."
ten and hours, fight the same way as everyone else, therefore all
Have the remaining obstacles been removed? How far will they go?

marfchirön, without not calculating their Gefez to must-
Phone? Truly not ten miles. The High Priest-
fer Hirkanus, who was the Roman general Dolabella

imagined that the law of the Nazis did not allow,
To undertake great marches, as Josephus tells, would
Even today, it must find imitators.

If he only has some knowledge of the war, he will be 'ges'.
13 - hailing

I,

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86: j 55 . E
Standing, 92 the stomach only all re in the

Necessity is dictated, the most disgusting and
to enjoy the most reprehensible foods, and that one often

Even in times of abundance, one cannot have everything.

What remains of the Jew when he has his laws,
to break over food and drink, if he has fine sa
bath, his festivals and ten other prescribed for him

Customs must be dishonored, and what follows from that?
the entire context of this discussion about war?
This, that the present fords and governments,

They must think no differently than Emperor Honorius.

namely that the Indians, according to their religion, are completely un
I find it k  chtig to perform war service.

To overcome this inability, and the

i . | Schlaftrunf auch hier zubringen, fo fangen die Ju

den and its advocates by saying that they are the Solda
They tend to view it as a minor matter. They mean,

= nowadays the armies consist mostly of

Hire soldiers, and it would be. So there was no interest in it.

even if the Jews do not conduct personal service
ten. The question remains whether, if they were to change their personal...
pon in Gelde felten, nicht Gewerbe und Akerbau mehr
It would be advantageous if they found themselves.

Could this be called a theory that
worthy of a statesman, sadly enough that
ee

—

— —

61

These days, one almost says more oh to foreigners
shows love and affection to the foreigners, and that
seeks to weaken through patriotism. How if
It is surprising that the back-and-forth running around so much

will be, since the treatment is set up accordingly if.

If the Romans, out of love for their one

local citizens drove far and wide: so neglectful

We'd rather have our own. Since it's during our war...
Versassung very often the same amount if, whether people or
wooden machines stand there, and especially since one
Everywhere there are more soldiers on the ground than needed.
If the protection of the country were necessary, then one must
Of course, we should accept all foreigners with limited means.
Because if the countries themselves all the soldiers who
one considers necessary, should give up, so would hand
lung and acreage, which are already suffering more than too much,

to go to their graves completely, and finally from the States
become a Tartar state. The armies, however, may
consist of as many tenants as they wish, so
The native is always characterized by his resistance to AIDS.
countrymen are characterized by heartiness and loyalty, and what else
more if, the peasant before the townsman. The
| Reason for greater heartiness and loyalty= i

what is brought forward lies, generally speaking, partly in the |

which is influenced by climate, borrowing and
walking

62 ze

Life is denied, horny in the oak to the 80th
terlande, which through various goods which we

possess in the same, and through the blessed days,
which the princes give us, is brought forth.
'And if the farmer is worth more to the city dweller

possessed by wars, it is because the ab=

The hardened body of the one who raises courage, since the

The other person's softness lowers their courage.
How utterly ill-considered it would therefore be to...
To accept cones, foreign "rental fees would be just
as good as a local, and if you do it this way
He is the place of those who were the eighth defenders of the fatherland.
deliver, with: wanted to occupy Jews who only wanted money
paid in order to hire mercenary soldiers.

Of course, the Christians had to, by...

| site sacrificed, decrease every year, and against it
the Jews during their care and maintenance every year

multiply. What would happen if that were the case?
One could dig up fewer and fewer crescents each year.

What is only insignificant with low forces can
They can become very dangerous when they deteriorate.

, man vom Geld foricht, was die Juden zu Miethsfol

If data is to be provided, one must first demonstrate Ob.
"the rampant advertising of all states,
= and especially in the event of wars, enough rent
: N f

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| we Sz
To get solbaten will be fine, yes, if this
would be whether the funds are used correctly, not lie
but view it as a tax, and the crises in greater detail
I will excavate a number.
The advantage gained by staying at home
I cannot say whether Jews would arise.

Jews have multiplied in all wars and...
 enriches. The condition of many Jewish communities before the
 The year 1763 compared to the present day behaves just as it does,
 like the beggar to the rich man. Even in the case of
 Future wars will be driven by the spirit of enrichment
 They should stop, they want to choose a way of life.
 ben, which they wanted. Instead of dealing with arable farming and
 Most people would prefer to employ people in manual labor.
 Chasing after speculation. Serving in war.
 not just those who are in the army, fons
 including those who remain in large numbers. The old man,
 who perhaps has two sons in the field, who is in the swine
 Having earned his bread with a fine countenance, he still has to go
 the civic guard is deployed, and many other incidents occur.
 Doing things. One could probably say that also
 "the remaining Inden these duties with tra-
 They could. Certainly not, because it would mean this and
 that is contrary to the Law of Moses. By the farmer
 It's also far to 8. Only the war
 ges

}

I could take "gesfufren" as an example. Would the
 Jewish peasants, Jewish servants, and the army wrote

servants, horses and wagons out, so would they;
 various things from the Talmud, disobeying them, one
 Solve it. But the Hussars would not let that stop them.
 return, they would in urgent cases the Hebrews
 to be forced to erect. The mi only one

If it happened a few times, all Jews would be exiled in the future.
 diminished. As a result, arable farming would suffer more.
 than he has ever suffered from wars and crises.

That would be the end of my involvement with warfare. It
 I would be delighted if someone were to refute me.
 and wanted to prove that the Jews, by retaining
 idrer: Principles / just as good soldiers as the Kri

They could be. Yes, the joy would be even greater.

It would be fine if the Jews suddenly asked the princes,
-to let them tolerate it. That would be the best way to avoid it.

They complain that the war
Offices were closed. All princes / by the emperor

Sonorius, must consider the accusations.

But why don't they dare to attempt to end the war?
to reopen it. I am certain that the

Eight Prussian generals were therefore allowed to...
5 increase if they had the proper measure, The

= a would N with e much more

peace

— 2

“R n 3 A .

K r _ SEE" SEE Ze = EEE 20

.

If only in peacetime service, then this would be such an eighth

A fine test, so that one can derive their usefulness from it as

could close the remaining stalls. If neither
Freedom or time, when nothing in the world is capable

would be to abolish prejudices and the laws
the right interpretation appropriate to our times to ges

If only the military could do that.
to the truth of my Sæzer which I already before

I have to save against all objections, so I must
I would like to mention here, quite frankly, what Mr.

Moses Mendelssohn in his preface to the Ma

wet thoughts. I am for more, fine reasons not N
To ignore it and to justify myself against it, vers.
bound, since they are only N for those who read them alone.
must arouse much prejudice. If, however, I
I am forced to present my reasons to him /

po wird dies doch des hochachtung unschabet fein,

which I owe to the merits of this venerable man

I am guilty of it. I make use of his own.
Words. He adds:-
But even if all reasonable people...
gen, the Jews on the rights of mankind track

To grant a share of that share, it will not thereby become 'a.

that * in their current meager garrison,

€ Eon dem

Be at peace. Pe as soldiers! Only 1 year |

-

66 1 |

not only the state, but also that its increase
which could even be harmful to him. Also

But I would like to know if the action in question is related to that.
People, or rather the people who handed over their hands

Tre:

The reasons for this are detailed below.
to be considered in Scripture, which nevertheless
at that time, it was nothing other than a very limited
Admission in England, looking for fine fellow citizens
could. Holland alone gives an example, which is here
can behave beyond all doubt. Never before has
man fi f ich dasselbst ür über die Mehr der Juden be
complains, although the means of acquisition are there for them.

| so meagerly paid, and their freedoms almost so little

It is more limited than in some provinces of Germany. —

As one speaks, Holland is an exception here;

because it is an acting state, which therefore acts
You can't have too much of a person! — Good!

How did they attract lungs? How is it that fe
some. City in Brabant and the Netherlands, near

Genes themselves and perhaps even more excellent gels

However, the propensity to the action of the city of Amsterdam
So very close? Why are they crowding together here on a

infertile soil, indeed in a naturally unsuitable environment

habitable Morafte, which brings people together, bil

the Sun, through diligence and skill, into a

* an East

*

Garden of God around, and invent helpers for
dlufflichen Subfistenz, üßz we erftärmün?

Nothing but freedom, leniency from the government, fairness

the law/ and the open arms with which they welcomed the
People of all kinds, and clothing, opinions, customs,
| To incorporate usage and religion and to protect, and
to have it done; find nothing but these advantages, which
in Holland the almost overflowing blessing, the abundance of
It has produced good things, which is why it is so envied.

In general, people are useless to the state:

People who are of no use in a country,
= this is a language that speaks to me of a statesman
unworthy, yet seemingly fine. People can

more or less useful; can be this way or that
who is occupied with the ecstasy of their fellow human beings
and promote their own to a greater or lesser extent. But

No state can overcome the slightest, seemingly useless freedoms.
ner resident, without significant disadvantage, enfe

and no beggar is too
Much, not a single cripple completely unusable. Mr. Vohm
Although he attempted to use fine writing in the introduction,
to establish a point that the crowd in a country
must not be exceeded without overfilling the tape,

and become harmful. But it seems to me that an ir

'e under no conditions here in min

en: | debe

5D

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Re 1

to take the most careful considerations into account; certainly any amount is sufficient.
Institution that was created to cope with the increase in the number of people
contrary to, every measure taken, the ver
Increased restraint towards tbun, the culture of the inhabitants / the

Determination of people and their enveloping nature goes too far

greater disadvantage than the anticipated overcrowding.

- One relies here on the white establishment of the Nature. Let it take its course and guide it through

8. Untimely activity, but no obstacles in the

Away. People hurry to where they find their exit.

come fiodens fi fie multiply and crowd together

together, where their activity has free rein

det: the population increases as long as the genius

can discover new means of acquisition. As soon as the
When the sources are exhausted, they stand still of their own accord, and

If you overfill the container from one side, fo
When it from the other side the abundance of Telbfk

to expire. Yes, I dare say that

the case never occurs, and that there is never an exception

education, or emigration of the people, occurred because of this

not the laws or their application. Guilt was

sen. As often as people in any condition,

If things become harmful to people, it is solely due to the Ge
= lelen or at their V Borwesern. e

I.

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7

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69

In some other writings, Tar finds the one.
The accusation was repeated: the Jews produce nothing.
In their current form, they are neither farmers,
Artists and craftsmen are also helping nature.

not in their speech, and also give their

Products no other form;; but wear and

verfezen blos die ropen oder verbefferten, Erzeugniße g
the countries from one place to another. They find
so merely consumers who are a burden on the producers
"Yes, a big, otherwise insightful head

has recently complained loudly about the misuse that

the bringer to provide for so many intermediaries,

I have so many useless mouths to feed! The found
Common sense, he meant, already teaches that the ö
Products of nature and art are sold at a discount

want to take the same part. He grants alfe

To allow construction and crafts.

The result may be well-intentioned, but Wr
The reasons are weak, which the author found so...
now and appear irrevocably legible. What does that mean?

oh then

N E77

5 In den Enieneie her maar.

to the states the advice and the well-intentioned warning,
either not tolerating the Jews, or giving them land=

7

i

must, the more intermediaries are added, who such
not increase, and yet be preserved, so to speak

i —

*

—

*

because, in more refined terms, actually serve bringing

and consume? If only he brings forth,
 who helps to create something tangible, or through his
 Hands' work improves; so the far-reaching effort exists.
 most and largest part of the state from mere consumption
 ern. The entire teaching and military class brings,
 Nothing emerges from these principles; if not now

what the books that are written by him,

to make an exception. At the Nehrstand itself

find first and foremost merchants, porters, landowners and soldiers;

1

To settle the fare for the passengers, and in the end the class will be

the so-called bringers mostly from Aker

servants and journeymen; for the

Landowners and masters rarely tend to the land themselves anymore.

To get to work! Thus, the state would consist of

8

a er TE

* on that admittedly respectable, but still sparse
a part of the people, from people who through their
'Hands work the products of nature, neither before=

. to perfect; that is, from mere means
ern, and how? also from useless mouths, which

Will it become a burden to the bringer?

Here the irritability falls into; the eyes, and
Since the conclusion is correct (if), the error must be in the
The front sections are lying. And it's eating too! Not just...
5 ed also Thun . n

Not

J.... rr Ei Go a 3 r DB > .

8 ee 9 8 *

FF a 3 71.

Not only those who work with their hands, but also over=

main, whoever does something, promotes, causes= N
set, facilitated, that his fellow human beings for the benefit of

or can provide pleasure, deserves the name

of the bringer, and he sometimes earns it for

the less movement you have on fine extremities
You will become aware of them. Some merchants who
speculative thinking on a fine desk, or on a fine
The design of the reclining chair basically brings more
emerges as the worker and craftsman who
The one that makes the most noise. The warrior brings

for it brings peace and -

certainty. The scholar brings forth; although rarely efs
something that comes to mind, but goods that we
at least as fecible as this; good advice, instruction,
Leisure and enjoyment. Only in the Anyands
The length of a bad mood can be like a wise man, as

Rousseau's idea slipped out that the biscuit baker |

I can achieve more in Paris than the Academy of
Sciences. On the happiness of the state, as well as

of individual people, belong various sensory

and supernatural things, physical and mental goodness

ter, and whoever contributes to their production or improvement
comment, on any more, or distant, with
in a direct or immediate way something amounts to.

★

S4

1. .

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72

It is not a mere report to be conceived; the 51 fine raw

| He gave nothing, but brought forth something in return.

I should believe this would shine brighter on the whole
funden human understanding, and what in particular
the intervening hands and their relation to the prominence

As for bringing and consuming: I trust
to claim to me that they are for both, for the producer
N both, as for the consumer, not only not after
not holy, but when abuse is prevented
will be, most necessary, and almost indispensable;

Yes, that through their mediation the products are needed

N

become more charitable, non-profit and also cheaper, and

the producer still makes more profits, and so in the

A stand can be established without excessive effort.
subtle forces; more comfortable and better to live. One

Imagine a worker processing the raw material into

to collect his artwork himself from the farmer,

and after he has refined them, even the consumer must undertake; he who has to ensure that he those to acquire a sufficient quantity at a certain time, and this as often as the need requires, to those

Bring a man who needs them at that very time, and and is prompted to take it off him. Compare

with him the worker 7 the middleman the raw matter i in Ks gan en according to fbe

—“ur

7 . 2 25 f 5 73 3

nes Vebörfuises and fine side circumstances sold, exchanged or offers on faith, which gives him the improved products decrease, and it takes its effort

and care leaves fine, such to the consumer in turn f

to add to your convenient time. How much time and This man does not spare any crusades, which he gives to his art. inen can; however, the more through annuitous wandering sen and dawdling, and a thousand interruptions and Berfirenumgen to which he encumbers or seduces will be wasted. If this is not unequal work more; that is, with the same effort, more produce, and thus grant better prices, and

Could they still live more comfortably? Wouldn't that make it possible?

the true industry promotes, and deserves the Zwischenhändler noch ein nutzloser Konsumer genannt zu
will you? — These are the reasons for using a middleman |
im kleinen/ find even more obvious if Re
"on the intermediate hand in the large, on the actual
A merchant who sells the products of nature and labor.
It's from country to country, region of the world to region of the world.
Klühret ind derfezt, angewandte werden. Diefer if
a true benefactor of the state, of humanity

Gender in general, and therefore nothing less than

a useless mouth, which is from the bringer at N
...must be entertained.

— Fri

N...

73 | Ä

I assumed that the custom was...
will be prevented. This consists mainly in the fact that
that profit-hungry middlemen determine the fate of the
They know how to bring producers under their control: that they
Lords and masters complained about the goods. Who?
those, such in the hands of the first bessers down to
to set, and to raise up in their own.
These are great evils that diminish the diligence of the prodigy.

gers, fo wie den Mut des Konsumers zu Boden druße

ken, and those opposed by laws and police
Work needs to be done. Not exactly continuously,

Prohibition, exclusion, or inhibition are least of all possible.

"through approved or privileged sole or joint
such inversions either promote
the evils that one seeks to avert through them,
or produce ones that are even more harmful,
Rather, one should seek out all restrictions, as far as I know.
to reduce the monopolies, advantages and
to abolish exclusionary rights, to the slightest extent
Buyers with the large commercial building have equal rights.
and to grant freedom; in a word,
the competition among middlemen on all
To promote wisdom, to foster a competition between them
excite, causing the price of things to fluctuate.
white e of the 5 of ber one side
N . i = aufs

the state is set, the diligence of fine side effects

to enjoy excessive exertion. The
A consumer can live comfortably without extravagance, and

The artist nevertheless finds a finely announced ansfem

men. Only through competition, unlimited freedom;
unity and equality in the rights of purchase and insurance

kaufs find diechee Entzweke zu erreichen / und fonach is

the common junk dealer and buyer, the least
wandering Jew, who took the raw material from the
Landmanne zum Kuyftler, or the processed by
brings this to that, to the commencement of agriculture, ö

of the arts, manufactories and trade above all

of very considerable benefit. To the advantage of the
Landmannes receives the raw material in fine quality.

the, and for the benefit of the artist, as well as for the upbringing;
Taking up art; he seeks the products of industry
to spread into every corner, the conveniences of the

more useful and general for human life
do. The slightest trade incentive in this area
trachtung not merely a consumer, but a nightly

The inhabitants (I mustn't say citizens) of the Sue,
a real game-changer. 5
Don't say I'm a partisan Sachwal -

ter my nn and füche everything to ver

e arößern,

we: 2127175
cheered up, and from the other every consumer in

*

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7

h 5

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76

larger, which is to their advantage, or to their Ems
This recommendation may suffice. I refer once again to...

on Holland, and on which country could one look forward,

when talking about action and industry, add
More readily appointed? Simply through competition and rivalry,
through unrestricted freedom and equality.

Rights of all buyers and sellers, regardless of status,

Whatever their reputation or beliefs may be, simply by

These invaluable advantages are inherent in all things.

their value, which exists only between buyer and seller

There is a moderate difference. Both are characterized by
Competitors and rivals in a relationship
That's right, it benefits them both.
You can't get anywhere so good and so much, to everyone.

Times of year and day, with low levels of difficulty.
Lust to buy everything and sell everything, N as to Am

"8
I don't think anyone will be in first place.
is advised to visit Mr. Moses Mendelssohn
to recant some of his stated principles
no, if you talk to him, as he did more than once
confessed, focusing solely on Holland. As
because, whether one wants to or not, one will give him
It's difficult to admit everything. The theory of
noticed, genes and consumers will be right
— be.

*

Fine. Also, what is useful / in between
hands and their relationship to consumption, and
Dedicated to bringing forth, there will be no doubt un

'Terivorfen fine. Because everything is perfectly in harmony with
the imagined Holland. But as soon as the map is not
with him Holland, but other states before his eyes
If someone has this, they will not agree with the basic principles.
Eo nnen; for they cannot be applied to it.
If Mr. Moses Mendelssohn is justified

believes that Holland will keep all other states,
to be praised as a model and for imitation, as soon as
of industry and trade, or of the intake of
Jews who are in the Nede: so it was previously necessary
to prove that the Dutch principles
However, it is not well tolerated with all other states.
Before this happens, Mr. Moses
Mendelssohn was unable to address all the objections.
which one can do to humble him. A so-called
However, as expected, no proof can be provided.
Nature in a state is determined by the
the difference. This difference is more
and less essential to everyone's happiness.
The various basic constitutions, which one can see;
built upon, have as a result more and less
RUE ae This affects the main reason

N fin

78

add, and from these derive secondary principles.
peculiar of it, Exert itself through all Einrich
tungen, and so also in the agricultural sector, crafts
Being, activity, etc. I believe that
a legislator cannot make a greater mistake,
as if he were in fine designs, nature, beings and
He loses sight of the basic constitution. He makes either

which is only a short-lived law, or it spoils the

Bolk. Only a lawgiver as wise as Moses,
Was it possible to give laws in a country that
he had never seen before. For this reason
I presumably considered our lawyers justified in doing that.

"Right, which was given to the Romans, to the Germans

to introduce [something]. How much unhappiness would this cause?
have brought about new paths, and how many infinitely new ones
Abominations of legislation on a daily basis
How it arises is well known. This is not the place,
to talk about it in more detail. I just want to say...
gen: It is most erroneous and impossible to den eigenthum

The basic principle of a state that, if I consider myself

so expressive may, fine components in turn of
other orunbfägen has, another completely verfchies
to adapt to those states. How can one be able to
to be, to achieve someone else's goal, when one
not able to walk the same paths. What

*

beneficial for Hokand if, which is made from a fine whole

fen, from its entire basic constitution, follows, must

In a certain sense, it can be poison to others. His

Principles of action, 3. E. would change if they

such completely imitated, the death of their action ensued

arfachen. At the same time, the Dutch were through

to win this defeat the most. This best
It learns through experience. For at the time when
Holland grew the most, then the other states came along.

closest to the Dutch system of action. Since
from which one began to distance oneself, find the

Dutch people apparently had their growth disrupted.
But he himself has been raised several degrees.

Because Holland is a country which has wealth over
bit; because this wealth was produced through trade

brought, and because this trade is possible through all possible
When personal freedoms are nurtured, the whole world is inclined to
But especially the merchants, to point to Holland.
They tear down a basic structure, for example their bricks.
lofe freedom, from her system, and presents
him at every opportunity, as the only means to
to acquire treasures. What was one made of a

Mahler said that he had a nose that seemed beautiful to him,

Did it fit all faces? Or would the poor man

en men: when one uses him in order to improve oneself,

on

would point to the foundation of a rich person? With a |
Mere praise is not enough.

I investigated thoroughly. In my opinion, it must be

One must first consider the initial basic causes which the quantity

of temporal wealth has produced, research
fschen/ and take into account all the side circumstances
men who contributed to it. If ols then
The will to imitate is immediately present in this discovery.

if available, then it still only depends on the
"Forces to be able to imitate. N

Nan claims that the intake of people has
among the riches of the Dutch, most of the
Partly. I can't convince myself of that. The

Crowds have really contributed to the wealth at

borne; but it is not the main shoot stimulant,

. their flourishing action and other perfections

heiten gewass. Man seze Holland als Holland be
seek / in other regions; stuff once more
as many people are as currently dating,
Increase the freedom / the leniency of the government;

Let the nation be given so much understanding once again,
Thrift and virtue, as they currently possess.
Despite all this, Holland will neither be the

Lezige Holland will remain. Yes, let them.
to only visit the Cher and Serlange,

Wem

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Sy

TR 981
that from now on it should grow just as it did when

His republican fervor grew: nothing will work like this.

in the world wealthy fine, the current Holland here
to bring him. He will be given a meager height.
We can't agree. What good is it, will everyone?

f

Time to show its splendor. But it will be about

walk half as slowly; and the height will hardly increase.
Half of the illegible ones are fine. The reason is quite obvious.

tärllich bieser: because today the Dutch eagnet ,

much was lost due to a fine, attractive power, prayed.

and must lose more every day, the more other states
to work against the fine circle of influence;

because all the side circumstances that the outermost part of Holland ever =

gen, and contributed to the greatness, beginning today=

gen, to fall away, and more and more must fall away,
The more effort one makes to tap into the channels=
Ben, who provided the money: and because one felt, with
in a word, not quite putting the advantages into practice anymore
then, to direct, to expand, to multiply, |
otherwise it was a children's game. So it's not the men.

Crowd, nor unlimited freedom, nor the

wise and wild government, which the blooming hand= 5

has brought forth lung. For if only in it

the driving force would lie, so she knew, so long it would exist=
den and e also remained unalterable and

2 8 = equal to 8

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j
* 0

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They appear equally powerful. One can use those qualities.

to view it only as an aid. Above all, it was

It is the country's location, which can be described as the mother of all
can look at the remaining births. The nearby beige

The open sea made shipping possible, and this

trade. Both acquired captivating qualities for them.
half of Europe, and therefore Absz and new products,
bie fie to all the world, and even their needs
Exchanging incisions they didn't have at exorbitant prices.
could. What could happen under such circumstances?
develop a form of government? None considered worn

not that the seed was already there from the beginning, and which

already fathered children under the Spanish; no other than the

Republican. The Spanish printing press was
who merely saw it as an opportunity for complete freedom

fen; for it seems to me that the Dutch also at guti
The government's desire would be brought to fruition
have which they had nourished for so long.

Unlimited freedom was a consequence of this.

is in a sense already with this form of government verse'
bound, but beer ran and much other nearby

> would come together, which filled all arteries with it.
People, of which the least may speak, where
from the slightest merit of this and that merit rest
Ak u will bear no other yoke than this,

" [1
"5 5 \

| which

.) 50

ra ei ee nrr

which they put on themselves. A war of sorts, which
especially states very healing is, which first their mists
Having replaced cords contributed greatly to prestige,

To increase the number of people, action, and influence.

This war, since it occurred against all human expectations)
The fact that it was happily completed made it all the more profound.
pressure on the minds. n

The material for the plot and for riches read

Here in large numbers. People were only allowed to come.

hurry to develop it. Without the material, they could
fie, fo wenig mit vier Hände, als mit doppelten Ss

often achieve what they can with two hands and a
reached the head. The land was such that

Restrictions seemed more dangerous than beneficial.
Trade everywhere took the following course:
such a direction that one, one liked fine eyes -

execute wherever one wanted, advantages everywhere -
blicke. To the population and flourishing activity

Holland's, contributed significantly to the stupidity and one

The fold of the rock urns. I wish I were milder.

Press F 2 5 |

2 When the then Turkish emperor was presented with the
War of the Dutch, with whom such powerful spa
Niern presented: so he let the map be
ben, and moved: that if the case concerned him,.
so he was sent to a good number of trench diggers.
Send to Holland, and N into

Be Meer werfen n. 2

84 ar
to be able to print; alone on the basis of a circumscription,
I can find no softer words to express the same sentiment.
These aforementioned properties manifested themselves in a
very sad housekeeping and governmental art.
They didn't know the concept of tolerance; how could they expect others to understand it?
| Means to happiness. Many subjects,

5 E

caused by oppression, they therefore fled with

their keynotes, and consequently with new material there
to where they had enough freedom and peace) in order to
to enrich the state. The improvement of the lands
The economy was not a matter for them. The production...
gung of movable goods, and the recording of the near
It was not a state of affairs either. Rather, it promoted
one unrestrained introduction, all to luxury ger
sufficient goods. One possessed the necessities.

not, and the mere surface is affected. German

lands Sistem was right for the Dutch and English
who made it. Since many gentlemen in Germany...

reu/ fo were sure that one would unite,

to hinder them. The diligence of one, sought

to stifle the envy of others. The German Mef

They were nothing but defeats, alien to luxury,
the goods exceeding basic needs, which the

. Nation through constant scouring, in ever

received during a prolonged fainting spell, and it was so good when
a - = if

. Sranpe must be eaten; if one does not eat the ground so far
can force that Dutch flowers and carnations
They grow within it, yes, if it goes so far that the

when the property of Germany, of a foreign race
Zion belonged. If one didn't find so much flax everywhere?

85

wand erfpinnen kaun, als die Bauern zu Suften und

Shirts are needed to avoid the Hollander;

when one speaks of fine, homegrown barley, Holian

Dutch people with understanding and science
trade, and by the Germans, as not long ago
It is, drawing large sums: one must not even consider it.

the driving forces are astonishing, which are in the Dutch
Freedom, in the leniency of their government, and in the
Crowds lie; one must rather think about

who wonder how patiently the wool is cut^z

to be sheared, and to contribute to it yourself with force,

that others can rise above them. Meanwhile, so

17

as in this world, nobody gets rich and great *
can, if not others suffer because of it, fe is
The tress in turn is this, that nothing is permanent.
The happy times of Dutch growth
find over. By others beginning, better sound
'add to heeding by considering the ignoramuses, which
nature has made them fall in love, they get to know it better,

the commerce the trade and change through Zunei

8

EU tung

1

3% “2”— |
tongue and support more uplifted: fo has the

It has already had a powerful effect on the nerves of Holland.

Several have suffered from the decay of their factories and

written about their trade. But if one also considers this

Even if you didn't want to trust it, it's still the same, believe it.

Because if other states have a lot of similar

To prohibit the production and import of goods, then
Naturally, their sales will decrease; they must...

wrestling, despite freedom, despite the lenient government, 5

despite the crowd, despite the upheaval of everyone

Jews. N

However, it is far from the truth that other states—through

Imitation of the Dutch trading system, to

1 should reach their nemesis. A land like Hol

land where so much material, so much of its own ineradicable

Sources for trade where there are few brokers

The necessary products are found to restore the balance of actions.

to steer the most advantageous side; there follows the free

Competition among all buyers and sellers arises automatically, since

Itt kein Mensch überzußig / da ist der wenigste Handel, N
ude, er mag thun was er will, ein nützlicher Hervort

bringer, there are all dealers and intermediaries at

right place; ia da is just so excessive, as to ers

It is impossible that the police, to whom they are called,

Masters of price control, work against it. One

can

' 1 37

Tann, however, will never derive a system for completeness from this.

build the majority of other states. It was made possible for them to

It wouldn't help if you told them: you have to go there

by becoming greater, so that you are unrestrained in all things

introduces freedom. The competition among buyers is un

The buyer must be kept free. Dealers and
Intermediaries must have equal rights.
must arouse rivalry among them. All people
They must be in the right place where they line up;
No Jew running around, he may trade, with

What he wants, not a beggar, not a cripple, must be crossed.

It should be fluid. He is a useful producer. The

Any abuses that occur must be dealt with by the police.

Licenses should be avoided.

This does not mean that Daft 19 is enough:

individual perfections exist among the Dutch.
those would be those not imitated by other states
to become deserved. We find fe sowol in the -

Economics, as in the manufacturing sector / and in many

other things. If you live in Prussia and Pohl
len imitated the cleanliness of the Dutch, and s²himself
as much effort was put into improving the soil as
the Dutch, so would the well-being be so great
Raise the bond of the subjects, as their health
u debe win wurde. Her inability, bie fich
i EN 4 f bis

“

7

88 „'

Extended to everything, it was already centuries ago²
beings and still err. In times past, they brought the peas.

Before, it's lazy fever. This once nourished...
"Sewohnbeit ibr pflegmatifches Temperament, welche

...expressed itself in all things; nowadays one sees

Still the same. If the merchants of the Mo:

82 kingdoms, which, scarcely having felt themselves, to the honor

greed and wastefulness result from losing something of the

They borrowed the humility and thrift of the Dutch, fo

would be better off with the support of their family, and the
Trade throughout the country would benefit.
When other manufacturers, the virtues of the hol

dedicated to rural manufacturers, which were for the poor so

good, how to work perfectly for rich people, they would
Those at home and abroad, increase their sales.
and when other subjects all go to their fatherland,

tismus in the support and establishment of all things,

those who promote temporal prosperity, like the Dutch=

the last: fo would the whole country in bloating To:

and advised, etc. One still denies far and wide.
less the necessity of freedom. It is all
States are recommended, and the story is convincing.

nunns too clearly, how many advantages their existence, and
how many disadvantages her absence has brought.
She has to learn everything and she is in the

2 ! vn, neei

3 25 . !
* K.

ee en

89

Most states have unequal access to certain services. In some

The subjects do not know whether they will become monarchs.

belong to the Chinese or republican form of government.

In other matters, and where they expect all freedom, |

must believe that they are under an Asian Re-
Formation form fichen. The whole thing resembles a body

per, who has all fine limbs free, except for one

or two hands, or all the way to the head. Of course.
One member creates obstacles for another.

-Freedom only needs to be introduced to such an extent that
when it came to the fundamental disregard of the form of government and the

necessary eating purposes according to it. The free f

The unity of a monarchy cannot guarantee the freedom of a
It's a republic. If you combine one with another...

If one wanted to exchange, then the essence of both would have to be different?
hear. Only that which is inherent in every form of government.
Mas of freedom, which extends to all parts

ken must, the temporal embers will come to her e 5

1 which is possible to reach her.

Most states are far from being in. From:

Eight of their wealthy lands at such a height that

They could all do the same calculation. The tent.

The economic welfare of a state is based on the profit

The collection of many movable goods. Wisdom says

en that fe. ee Büther after the Orade of the Noche

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5 who

90° Be 0 |

agility must be improved, because thereby the state
Individual families are promoted the most. But
Despite all their good intentions, that's just mean-
to establish lasting business happiness,
They feel there are far too many obstacles. To overcome these obstacles...
to remove obstacles as best they can,
must get too close to freedom in the east. Let
that all people are guided by reason,
and would always have the well-being of others in their actions
the focus of the whole: so they were far away-
Niger are deprived of their freedom. Laws and
Restrictions would hardly be noteworthy.
But instead, one tries, as much as one can,

the magnificent, superfluous, and foreign thing, to which
to prefer natural, essential and native products-
hen. The waste with other people's goods has
It has increased so much everywhere that almost the farmer can no longer
dooon frees iR. This. Evils find bes-arrers the
exposed to monarchies, and it's no wonder, since
The citizens receive such strange directions. They
grow up without obligations towards themselves, towards others
three and the stat to be taught. The purchase-
One always aligns oneself with the people. Therefore, be-
He promotes the waxes the most, which give him the greatest
- fan. Burde un und daz find immer ne die
the

—

91 each
to make the state most dependent. From this
Reasons necessarily arise through introductions, restrictions, etc.
offer for the import of these and those goods, or on:
They were focused on this and that product. The reason is,
bamt the import of superfluous goods, not the need-
to suppress agile, or state-generated, and
This would cause all prosperity to suffer. If some states...
ten the balance of action, in general both, as
especially, to their advantage, so they must go to
three in turn fight with both types, and see

Every year, their subjects hasten to their deaths.
 I don't think they'll be told anymore, _
 Dutch freedom is the way to get rid of the algae
 my and special balance to their advantage u
 create. The merchant, as already mentioned, trades n
 not according to patrician principles, not according to the,
 what governments and better establishments consider good
 ten. He is thinking of his own advantage. He promotes
 the goods from which he earns the most, and where
 with him the prevailing prejudice was most evident
 ten comes. Give him excessive freedom, so
 He will call on them more and more, and the state only
 The more trouble he causes, the more he cheats. He does it like the Jews, 5
 the middle ones, since they earn more than the Christians, in |
 More about Dru Aalen: Please wan for the Berar
 "An mung

92% \ Ze .
 To prevent the state from changing, better Mirtel old
 Prohibitions and regulations, so one would certainly become aware of them

len. These are certainly not means according to Dutch law.
 Foot, only by showing that they themselves! from

must distinguish this foot, so it is also to the same

deit proved that one can imitate these 13 N

“

kuonne. *
 So if I'm talking about an eande, from which I
 I am certain it deals more with superfluous things than
 f essential goods, and thereby transport his
 own disadvantage: so I am to express the wish

linked to the fact that there are more producers and producers

want to have, It goes without saying that one

so that producers and creators of movable goods
He means; for these bring about temporal well-being.

one stat. All other outputs
and productions do not fly in such a sense,
which one can use. They find it mean=/
not available until the first
They are present. They were completely unreasonable without those.

to be. Just as their number is only one of those, and their

Value depends only on those. The God's wage to
take, and weigh up who is involved in the emergence=

Production and manufacture of movable goods for most

I have a share, whether it's the meter or Gefele free

he
5 Y

the

833

who could boast most about his merits in doing so,
It's superfluous. It's not about making a

useful determination of all those who bring forth
to bring, who do not use their hands in the process,
or not make anything tangible: but whether what

one brings out as useful for all state purposes

One cannot deny, therefore, that not
that which is useful after a doubt, after a doubt
less useful for another purpose, or perhaps even
excessive and harmful. If the state is faced with need...

finds it agile to produce movable goods according to

to promote the degrees of necessity: so must

the birth of a Jew, which goes that way, |
superficial goods suitable for luxury purposes to be best
dern, ihm überfüßes fein. All merchants and intermediaries
handler fs much utility, taken abstractly, through
Re brings out, find, when they their constrictions
not after the same intended purpose of the place

direct, and against him. find, Superficial. ae
Those states that are needy and surplus

tongue, which in the previous useless mar, in higher

= find

N

Producing goods in large quantities immediately creates a production facility.

e Grade useful. All dealers and zucchini dealers

useful. It cannot be denied that 5 ö
the purposes of the states were not different.

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2 5
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JE =.

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t

He;
I find them so little disadvantageous that one can easily lose out on Ver

You must wish for more. They will thereby

only the more sources on the abscess outside were created

and the price of things not thereby
| own.

If the state fine necessary and over fluctuating

gen, however indispensable goods, except for Lan

that must be fetched, so nothing is correct except that the quantity
The merchant and intermediary increase the price of a product,

and also unnaße consumers find. One may, in order to

to draw conclusions about an entire country, only one city to
Pay attention. We can probably ber

- calculate how much cloth a city needs. I'll take

that all the cloth is brought in from outside. As soon as
. we the number of ells, the shopping and sales
If we know the price, we'll soon find out how much
Advantage to the traders and middlemen

One must. Law, the advantage amounts to: 1 000 Rthlt.

If this advantage is divided between two, then these will
rather have a cause from which ve fall to N than
to increase.

If this advantage is divided among 50, 0 becomes |

"There is ample reason that the goods should be more expensive."
more than cheap must become. Because the little,
v chews on life, will cause fine / the

f ö Price

95

| Price reduced to fee. The Kuständer will still be we

lower income to reduce the selling price.

The outflow of goods, determined by the quantity of buyers

What arises makes him more persistent. He knows when

he noticed several excesses in fine country, before =

excellently with fine co-manufacturer, in order to establish the

to discuss the price. The Dutchman burns lie =

Whole piles of cinnamon, so as not to be overwhelmed by excess

Prices are being damaged. Other manufacturers are imitating this.

after they talk to others, and as long as

hold as much as is possible for them. Only the diminishing

Absatz, which is caused by diminishing foreign buyers

If this occurs, it can force them to lower the price.

If the traders and intermediaries in all

The intention, as they claim, is to create useful creatures.

If one had done that, one would never need village regulations.

to do, one should not prevent the Bu =

bought before the dealers so that the "2 a

could increase the price.

If all traders and spearheads are in everything

E challenge, as it is claimed, would be useful, and the

8. If the price of goods had not increased, it would be over
fluid, to keep the Jews from migrating. One ver:

This hindered free competition among buyers and sellers.

ie In geriffen Lindern, where the Lanhnußte das |

U
2

u ||

96 2

not find, but they are in other places where the Her-
Bringer of mobile Suther, larger abattraction have,
and have this more outside than inside, where
one must never take goods into consideration; mo-
Such restrictions are, of course, superfluous.
But where the towns and the peoples therein
Producers of movable goods, more through local

as a foreign if Abfay and only through a certain

district, and through scheduled market days their family

feed them, and have to pay their taxes where goods
and goods make a big difference if, since it is without
Contradiction, indeed, how much night axe the Haufirer
cause, and how and how to bring about their recovery. Because

Furthermore, that Re fish strive to import foreign goods

to sell to the man, yes, while they were running around
have the opportunity to purchase completely prohibited goods
bring; so they only negotiate the very worst-
fien einheimchen Waren. Dabei verklon fie
the decline of valuable goods, caused by negligence

and imitation of inferior goods, and. verse

They also reduce the decline and the reputation among foreigners,
By expanding the district of people, them and around the
Saturating the city through fraud and elevators, ruining it

the markets, and the prosperity of the citizens, which
. 1 5 after n and Heleren and after Ber
| eo ö j cha ;

ie — 9 nt m

. e = r

97
chafeibeit ihrer. in verkaufen muss / leid
Beyond measure and to the point of ruin. The lord
tax burdens, which are thereby reduced
not to mention him.

* ar

Bohlen is a country where almost all Jews, hand
ler and intermediaries find. One should always
that traders and intermediaries useful HER
Those who are bearers of things, that's not how you become a person.
to convince them of the insight that it is for Poland and in
Absicht of the goods with which they are concerned, were.

They do not direct their creations both towards |
the productions of mobile, native nothbu

tiger Gooder, rather on foreign productions

fcher, the need exceeding goods, Da

by adjusting the food supply

Reasons that stem from the production of the first kind of goods
It depends. They also set the price for everyone else.
They were more expensive because of the rampant
Lack of money often results in large gaps in the absciss.
will be. Since the ware is not seduced outside,
So one knows no other way than through intensification and
help. People don't reproduce either. there
fh: the food stand does not rise. The traders
and b Zuifgenblabler ache more predominance, and ver
8 the =

*

no

98uu = 925

- miles the advantage; as I could, that the price

7 things could fall?

to ensure the security of domestic goods
It's good that the number of dealers and middlemen is increasing.
Never learn to raise the price, and the competition that

among them arises the price rather degrading /

So it only depends on the quality of the goods.
and whether they are produced in greater abundance
can. IR this: so one can certainly assert that
the greater the number of traders and intermediaries
The more you learn, the more the price falls, and his
It must reach natural limits. It doesn't hurt anything.
that sales would increase due to lower prices.

Because by producing a fine product~~⁂~~

If he is unable to pay, he will be adequately compensated.

Let us assume that in a country the quantity of butter is produced, and increased by a third

can. Given that the price of butter in the Pros

Vinz is more than half the price he paid in the Capital city if, fo must it worsens on something~~⁂~~

N gen, which brings forth this unnatural price
It's urgent. Customs can't do it properly, because it's a National product. Transportation can't do it either.
to be; because 20 or go? Miles to water require the
They do not cost the selling price of the purchase price.

N | ee' um

*

|| 99

to cut off two-thirds of it. It must therefore be attached to other things lie. But one will most certainly
You can't be wrong if you consider the butter privileges for the obstacle. As a result, only a few measured themselves.
to buy up all the butter, and in turn against
They sell at prices they deem arbitrary. Hand~~⁂~~
Merchants and intermediaries are affected by the purchase in excluded from the province. They depend solely on the privileged individuals. This makes it completely impossible to that the price in the capital would fall, the decline would be increase, and multiply the product in the province~~⁂~~
could be multiplied. "Because the privileged were~~⁂~~
where butter is cheap, to er~~⁂~~
low, and where they skim off the butter when

not to increase, but to replace the old high price
half know. Therefore, one constantly experiences that when
around the capital, such a bad thing about the exit of the cows
adverse weather conditions arrive, prices are increased.
the, regardless of where the butter comes from, at
No price increase is planned. The poor
The people who are most to be pitied are those who lose their
Mother not like the rich in whole Jassern verses
write, but from the middleman who pointed out
who wants to have the fine 'win', a quarter pound of white ho
len 5 a give you the privilege
e 8 2 ten

*

100

ten an overwhelming fortune, and since this was
commonly reused in a useless way
If this happens, then the state must always lose.
From this point of view, it is quite possible to still
Liele andre in diese Klasse gehörige Dinge vergleichen.
If the domestic goods are not easily one
If it is capable of ervickfäisung, then it will be difficult to fine.
claim that the dealers and intermediaries are more likely
They should bring the price down, rather than up. If
fie to a strong need for Eins and foreigners
It has become, so nothing will be done to counter the high price.
fen, as a reproduction
Regarding the abuse that results from this,
that the middlemen determine the fate of the producers in
their violence, Herten from the prices who
the, and thereby the diligence of the producer, so

to crush the courage of the consumer: fs

There's no doubt about that. It's just that I'm not sure.
impossible, with Mr. Moses Mendelssohn
to claim that the police violence is capable

to inhibit evil. The ones aimed at this
Polteiankalten, find generally only there, so that they
there you will find. And their industriousness is only evident so that
She should not be restless. Strictly speaking, one will
ger m Abffcht 1585 pan keinen anders Entzwer

; 1

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401

7

bring it out. But it's not entirely due to the
police, rather than the impossibility of the evil
to discover. As soon as one investigates in which
Country? In which city? And at which
Goods? Is the police's reputation supposed to be enhanced, so one will be in
At a moment, they realize their inability. Outside Lan
Their reputation is not valid. If one considers the Wa
must therefore obtain: so the intermediate ones become
The trader with the foreign producer undisturbed

can do what they want

In this country, the police have all the power, which is a bad thing.

to prevent; only because she is not omniscient, and

Such an offense, either not at all, or X

but it is rarely discovered; so I don't know; how
It can be effective. Small towns can benefit from the Po

zei noch vor Äberfehen, noch weit vor kann fie hier
certainly fine; but certainly only mostly in Din
gen, which we are not discussing here. In large cities
ten can express their good will three times less
Attach it. The more often she attaches it, the more it will only become
That's why it's fine, so that it gets attached.

In the case of factory-made goods, of which this actually refers to the

Speech is, the power of the police can least of all 5

able to finely the evils dberntfer preise m vers |

hinder. | |
65 | At

[4

—

As already suspected, with foreign goods,

That's clear in itself. With domestically produced goods, it's permissible.

Never use their reputation on this point.
Encouragement, support, and freedom that the

principles of their trade and commerce

mäß is, muss яяя ihr nur die einzige Mittel sein, wo

with exorbitant prices. She can in ans

her intention, if she wants it, and which is perhaps very
Liel contributes to moderate prices, becoming useful. So it is

one of the most harmful evils in fabrication, when the fabric

Sold briquettishly by the ell. This evil tears so
It is very clear that one can infer from this the decline of the whole system.

2. Businesses must close. As soon as this hoarding,
perpetrated this abhorrent abuse, so the
Manufacturer only as much as he sells · He finds in doing so

not just the fine profit that belongs to the dealer, fons
but also that means to cut up bad goods,

which the merchant would not accept from him.

This results in abundance, diversity, and

5. Permanent work suffocates. Things that are too cheap
Prices and a great deal of trade with foreigners
contribute. The shopkeeper and merchant, who belong to the
a commerce is highly necessary and indispensable,
become apparent through the sale of the manufacturers
ruined. Jews deprived them of their rights in the country.

a will

E

! 5 103

If this happens, then it will also require the expansion of their operations.
suffer outside the country because of the manufacturer,

neither the quantity nor the quality, nor the variety
can obtain the quality of goods.

Such evils are far more easily avoided, and

They should, as cheaply as possible, leave as much freedom unharmed.
doing so could be avoided with all participation;

9. Simply paying too high a price for a product, because it seems too high to us,
To try to sweep it down by other means would...

Factory farming can be very detrimental. As long as one never
one can find a reason why the price of a
Goods should be lower, and that can be very
Rarely discover, one can never rely on coercion for so long.

Think of N as a means. Since, as expected, the appearance

only very remotely similar to the police, not at all like coercion
can use apparent means to lower prices
to set, one asks oneself, to whom one should address such a direct question
can see, to prevent dealers

I am not the master of prices, but rather a middleman.

What to do? Whatever one might invent for this reason will
to always agree that exclusion

fung, Einschrnkt, Alleinhandel, ber Eins und Ver

Buy the old evils, endure them / or new ones, . e
bring forth. .

104

Mir ik es therefore e ganz mutelch die Gedanken ale
Mr. Moses Mendelssohn to unite. He is
everywhere, the free course of things is brought to its knees, in order to

to bring about flourishing commerce. From this

He deduces that no human being, so little Christ as Jew,
In the state, superfluous and unnaze fein konne. Holland
is the only example which he gave with the intention of the hand
lung and Indufrie, partly for their own proof, divides
is set up by other states for emulation. Through
This example was strengthened, and through the free course of the
Things needed that bring about the happiness of the states

He should bring, according to his theory, earned from: and
domestic goods, of what kind fte fei, one

Attention. But Mr. Moses Men confesses...
delssohn, that misuses would emerge which the
inn befunden , dass sich die Händler und Zwischenhand
made them masters of prices. This harmful
Evil must be countered by respect and police.
He will be prayed for. By speaking of these evils,

And will say how and by what means, through which

The police use this as a means to "prevent" the prevailing evils.

inside: : fo he does not demand the slight widening

as the free course of things.

I must therefore see once again that I see his
Construction . e can, without not Widet
8 N wrüche

' N.

105

To discover sayings. Of the rest, which belongs to the society

was appropriate to the subject of my investigation, I have

Tutz spoke before. I have my opinion on each one.
contrary to Dermann's assessment, with reasons de
set against, and now spinning my main fa again ö

the one I left.

As little as one might think of Holland, with the intention of upending the Jews

take, to praise as a model to be imitated,

ee

England can be used for that very little. Both
States have focused their primary attention on the
The action is directed at the sea, shipping, and its activities.

The entire basic creation gives them a very special idea.
Uses. Everything unites with them, that fine Abs '
Never take such a strict view of the brother into account.
are allowed to, unlike others. Even if they are in need of men
fchen is lacking when they are entangled in wars, fe

They lack it far less than others. That's
People are constantly fleeing from other countries, into
the intention of taking treasures from them. In war

The influx of people increased even more as the races progressed;
For nowadays, people everywhere are lice-picking.

together, which without the slightest purpose continue
to have with them, for a few pennies' maintenance, her

Offering life for sale. The hope for prey and plans.
N is the driving force, fine
ss life

106 x ee
to risk life. Furthermore, the Dutch allow
and Englishmen their great ignoramuses, themselves whole
Buying armies for money. We have more than
Once we've had this example, and experience it again in our lives...
snern days, that one should shed the blood of the subjects, ges
sold moderate amounts of money.
Andre Staten Finnen I don't have so many advantages
They boast. Nature has provided them with fewer resources.
granted to the Keichthorns. Their helper tribes can
They can't always buy it. So they find themselves forced to...
to choose three purposes. They must use their strength,
to look solely within oneself, and thus fo
Strict and careful management, so that their basic needs are met
will not be weakened in any way. i
Moreover, it is impossible to foresee what this ste
They grant the Jews more than others. I know

not to find the reason why they are doing this

elevates itself above others. That it is occasionally involved in trade.
Give the Jews more freedom? That is, for reasons,
which I have shown enough of, understandably. By what
As far as real civil liberties are concerned, they grant them
not a hair's breadth more than others, and
Strictly speaking, even less so whether they
Jews can be accepted as citizens much sooner^s
ten, like others. For example, if...
= j all

DES . u
all Dutch people were converted into Jews, so would:
because the republic can still exist, for reasons^s
the one I demonstrated shortly before. That can be said

f but ' already in France, Prussia, Austria, Schwer 5

not claiming that and Denmark. HE
The Jews and their defenders always remain,

As expected, the fact that the governments are involved in the

107

The refusal to admit Jews was the fault. In these cases,

In their opinion, it was only convenient to address the incompatibility
The possibility of both nations not to be mitigated, not to be avoided
agree not to incite the feelings of a citizen,
and to kill the prejudices against each other. They
Therefore, they feel the obligation to exercise this
to exhort people to their humane duty, and verses
long, therefore, that the governments, as it were, hand in hand
They should lay out the mutual prejudices regarding

The entire state tends to go out. They lead

| including an example from Hungary, where one can find the ver^z |

turned poaching Gypsies into hateful people.

Both nations may have many prejudices, 3

All fie. want, so in my opinion it only requires we

Sharpshooter, to discover what really precedes

judgment is, and what must remain unchanged;

in order to judge with a sound basis how much the amount of

"see the government to be able to work towards this."
oda \ Ze 8 Was

N

108

As far as the moral judgments are concerned, they are,
which prevail in enlightened states, not to mention
worth. They are not usually made from both
Not out of gloomy pride, but rather amassed because
one has more advantages. Where should the friend be?
Company and confidentiality come into play when the reason is,
who creates, fills away. As long as the Jews do not
8. Eat and drink with the Christs, as long as both...
Theiles will not be taken into their families for as long as they remain.
one cannot imagine a bond of more precise union.

All the voting parts which Manassa in fine
The rescue of the Jews is fought against, finds completely the ba;
appropriate to the ancient age by writing, and
if the English had no other reasons,

to expel Jews, as those whom Mangafta refuted,

That's something to laugh about, indeed. The English
They naturally had to realize that it wasn't possible in the youth.

the principle was interwoven to slaughter Christian children=
ten, or to use their blood for the Easter feast, and
So they were always left with middlemen of the same kind.
to eradicate hags. In the English law=
Bung wants to almost completely stop stealing and banging.
They ask more questions than they shed human blood. Since they the
first offenses, even under their own nation

mn . like fie from the same round, also on

Out of=

1

eo. 109

Extermination. Their nation should be mindful if they...
Laws and punishments were deemed powerless on this point.
Indeed, the prejudices of the rabble have
probably had the least participation in England, to
to prevent the naturalization of Jews. The Po=
bel mag fo verfinftert fein, als Ir will, fo ist er immer
So clairvoyant, to see the true citizen. One
discover without prejudice the immense pride that
The Jews were driven to this conclusion because they
to be able to count themselves among the people of God/ and in their=
They find promises in the laws, according to which they are the same.
once again in full glory above all peoples
ben, emerge.
If this point perhaps relates to the monar=

Chien vertruße, so ist er sicher für die Engländer am
incompatible. Theirs, without this deep insight

Afterwards, he must clearly demonstrate the sad consequences.

Eyes that, with a greater increase in the number of Jews,
and consequently with stronger influence on the ent-
Deer can. k 1

So little of the prejudices of Manassa that were being fought against

can serve as an accusation against enlightened states.

just as little is it the 'famous collection of the ent- 35
- ,beiten Eisenmengerfchen Judenthums. Dier.
N always remains a treasure for future generations.

ö ; ' schende

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\ x —

me ee, Fr

sneezing side and out of fine sites against the
| One can find perfectly unassailable truths among Jews.

So I want to urge the whole world to do what he did in Ab-

not the return to Palestine, and of the oath
who tells the Jews to be exhumed. Because of the oath in-
As a special case, I would like to ask the advocates of the Jews to speak out.
to borrow money from 50 Jews, to let themselves be sued, and

to all those who have charged excessive interest,

to postpone the oath about it. They will thereby
either the truth or the untruth of a statement

The claim, the thousand fledged and che people
to agree, to be convinced.

I must point out that I do not understand

can explain why the Jews swear an oath in Sinai.

It is much harder to bring than before the Christ=

lich judge and that the whole community, if the

A Jew was burned alive in the synagogue, a kind of

harbors contempt for him; but this contempt alone
never let him blink, as soon as he is before the Christian Rich=

ter swore an oath.

Out of fear of being accused of prejudice

I cannot decide about it; I wish

but) that I was taught: what it is, and

where one must look for it, that I have lost a person

What

— fi

—

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Tal æhae, det wider einen Seifen geschwör hat.

Wer nn * N Et Ba une

411

8 the reason fi, 15 one before a 1

I have less respect for a judge than for a young person.

German judges, and that even the laws in important

Matters of guilt that the Sinagogue must swear an oath to;

as if the slightest faults were not

the same justice: required, and to give the poor a
Guilt could be renounced, were this case

They carry no prejudice, following the religious

'divine Gerzen, so one becomes a whole son'
to make decent money for the future citizen,
In a fine state. With complete equality, with

'the other Christian citizens, of course, had to the

The previous legislation, because of the oaths, where Christ

which has advantages for the Jew, will be eliminated.
The legislator will undoubtedly employ all wisdom in

must visit the whole world to enforce their law.

to establish equality, and that even in

E the century where the erosion of prejudice=

partly against Christians before themselves, and not baptizing

be tucked away.

1

N

The Christians may wait until 15 to see the day laborer in u

To transform unprejudiced philosophers, so it is said in=
only one thing remains, which cannot be saved by anything
Let it be eradicated. It will be a thing which is destroyed by

0 the befeifertige ene in the religion 105 through.

the

112 . :

the effect that this separation has on sociability,
Friendship, duty, virtue and civil constitution
fung hat , entwiehet; es wird ein Th feiu/ für fo
It is held without cause, which is certainly in the

Nature is founded / and thereby all respect is entrusted
must serve / if we do not understand people more deeply
want to earn more than they deserve.

As for the prejudices of the Jews, he had
They should have explained themselves more clearly beforehand; they should have said...

5 | zen should, which is actually Jewish prejudices
name it. Then one would have to conclude from that that one would lose weight.
can, whether the governments possess the assets, they

In extinguish. Because if something from the religious

—

Gesezen is practically created, so I can just say that.
It is not a prejudice to call something that is unchangeable.
We want to touch on some of the most important things,

which cause incompatibility, and see what
8. Prejudice prevails.

The Jews are not allowed to associate with the Christians.

5. Don't drink. For the other people...

The fact that the fh do not call them the immediate people of God is due to

This is the reason why they are more familiar, more pleasing and

become more friendly towards each other. Their reason

"They may differ as much as they want, so

Endaft fie der unge fo h an einander , dass fie
ink

—

113

never think of it, how very much like Jenis
They will deviate from the grave from the group. Already
the savages who worship Goezen, and into the Wal
Those who wander around scattered must follow the path of the Ver
Seek an agreement if you want to carry out something.
for which individual forces are insufficient. The Greeks
Chen and Romer worshipped so many different gods,
and one will never be able to prove that this
sellige lives suffered as a result, or the reciprocal

They would have to sacrifice friendships over this. Imagine
But imagine that God had commanded each of them,
to consider oneself unclean in relation to the other, or to him

to disdain the drink and food that he had given him
offers etc. If you are not immediately confronted with Zwie
greed, disunity and persecution in its fullness

to see the magnitude; will one not see that it is un-
It was possible to highlight the virtues and the glory /
Bring about things that will amaze us? Impossible.
Can a people who are deterred by religion...?
fine forces, whatever their purpose, to unite, there-
to bring about great things.
Among the Jews, this separation cannot be considered a precedent.
to call uitge; the prohibition because of pure and unteis -
ner Speisen is in- their divine laws with hair

. words are not welcome. Read about it in the books.

“5 H ; .

g . . 8 8 *
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114 e

Moses according to / as the written word given by God
Law, and thus keep the mishnah and the
Talmud, its oral laws given by God,

together?: ,fa one will be convinced of it.
"The governments, however harmful these laws are
today's citizens may, can, and may hold.
They must not contribute anything to the effects that
To prevent them from arising. They have always been
They must attack the root cause. But since they are concerned with...
must not concern themselves with the inner workings of religion,
(since people) viewed from this side, in the na-
living in terrible conditions, they can also use their abilities:
do not use violence in this context. Regarding the Christian re...
Governments also have the added factor that they are using their own resources,
| igion: to accept as true what the Ju-
the belief. They are indoctrinated with it from a young age.
The old testament was tortured just as much as with the
new. Among the Jews it is even more convincing that
'fie to the repeal of the law, and just as little to

the bad effects, for today's bourgeois constitution
to catch, to be able to contribute something. The beginning at
"To one or the other, there would always be the 8
Fine, to leave religion. 5
The Jews are not allowed to be soldiers, like
The Christians. The legs of the gods are already visible above:
ee! Te üch

115

She rhymed in the most convenient places, namely at Casath
only able to fight when attacked, although the large
Haufe has assumed he will never fence.

However, if there is also a pro from one side
Judgment should prevail, even if it goes so far.
This means that the Jews fight just like the Christians.
must, believe, so they cannot yet from the tos
On the other side, the law, because of the unclean foods,
deny. Since this is as little possible in peace as in
It is possible to wage wars: that's how you always get there
back to the idea that Jews can't be soldiers.
I can therefore disregard the prejudice which of both Re
It is impossible to understand how religions should prevail, and
I can imagine even less that one is too
could contribute something to an abscess. Christ will
therefore must always maintain the ineradicable opinion
that the Jew was an incompetent citizen because he
not even capable fine may, fine eioenes a 1
to protect. ae

The Jews have a Sabbath, which is observed by
the Sabbath of the Christians is different. They
Only those who may be attacked on this day, and
when a person's life is in danger
fence. They may only do so on this day.
to offer support when a person's life has been saved
..... 82 who

116 , u

-

will be run. All these separations, f much after:

part of them for the bourgeois constitutions, as

man during acre construction and craftwork

Darthan will find so few prejudices, as to the Ab=
'Change is a matter of fate. They flow so purely from the gods.'

According to Jewish law, as a stream from the source.
The Jews have, besides their Sabbath, also
a lot of festivals and holidays that are associated with the

probably cannot survive the citizen's.

You will find them down by the acre construction and the hands.
Workers calculate more precisely. This calculation
but will be both by Mr. Michaelis, as
from Mr. Buching. Because I am

f calculate below as a cameralist, and there will be quite a lot.
Half a year of holidays come out. Because the mei=
of the festivals and holidays of the Jews, of

Mese himself was appointed as divine, and the others...

become find, through other things, fo Finnen fie we=

the arbitrary rule of the Jews, still Christian Re=

depend on governments. One would have to attack the laws.

fen, and that is, as expected, not permissible.
It can even be proven from the Bible, (1 Sam.

| RX, 29.) that the Jews had their own family celebrations ö
baben, and can introduce. For Moses has the
future possibilities are not excluded, and one has already been looking for

him

117

He got one. Now, when the situation arises...
the characteristic of being a citizen, to still have some
to create more festivals and holidays, according to Finns
fie darüber Kaiser and kings, by virtue of their law=
book, tozen. You can say, the king of
Israelites are above all kings and no one on this
World.

Another if statement, which is more capable of modification
It would be if Hamann were still at the Purim festival.
is beaten. In half a century, it can
Perhaps the enlightenment of the Jews has gone so far
diehen s=ien, dass sie einsehen, wie Hamann die Prügel
cannot feel. The abolition of these annual
revenge would be so much cheaper, since one could...
provides an opportunity to encounter Christians or non-believers.
to imagine.)

The Jews have a special right, which
Concerning mine and yours, which differs from
the right given to the citizens of the state
ift; distinguishes. The possession of a so special

On the right, the Jews are treated as little as their defenders
ter für ein Borurtpeil halten da sich fehr viel da

= 9383 of

D At the Berlin Jewish community, this

2%" use fchen abfchal fine; inefien an ann

dern Orts nech nicht.

*

9 = a

based on their divine yeast. It comes from them.
It never even occurs to anyone to abandon this right?
They even give reasons why the Jews are believing
They could be right. But in doing so, they
He forgot the troublemaker and didn't consider what it would do.
gen will, ten kinds of citizens, with ten kinds of rights, one
to supply. Mr. Moses Mendelssohn is expressing himself
about this in a fine preface to Manassa, the following
Form out. Autonomy granted to a colony
tet werden fpll, erstrek sich oder auf Zivilfache,
or it concerns religion and religious matters. Those
They only concern the "mine" and "yours" among the members.
the colony. Everything here depends on contracts.
The rights of property and what depends upon it,
find external rights / can through voluntary
Decision and agreement delegated to others and
become suitable, and as soon as this is required
Under normal conditions, they become ice.
gentum of the one to whom they are transferred, and can
It cannot be taken from him without injustice.

However, here you can focus on the side income
men and the colony's contracts among themselves arrive
men let. Does she consider it an advantage / the disputes

Weeks of their members according to their own laws and rights

Let the rules decide: this way you can decide from the side.
5 an bee

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j 119

who apparently went unharmed to the government
the Jews, like Mr. Dohm, who were quite rich
tig noted, both the Christian laws of Moses,
which does not refer to Judea and the former court
Liturgical and worshipful constitution refer to as the
received through oral tradition “or through
Correct arguments and conclusions were drawn,
Explanations and interpretations regarding divine
Keep the commandments; so they may be allowed to do their
To separate songs among themselves through voluntary agreements

bind, their trade according to their own commands and rights.
to sweep them apart and let them decide. Should

Decision by Nubian or Christian judges
What happened? I answer, by official judges.
It doesn't matter whether they were from the Jewish or another region.

depend on the region. Soon the limbs of the state,

whatever opinions they may hold on religious matters
than find, enjoy equal rights of mankind; so

Tann, this difference doesn't matter. The

Richter was a very conscientious man, and the
To understand the rights according to which he can respect his neighbors
He should speak the law. Think he in. Roligton's sa
chen / according to which doctrine he finds, when

the authorities deem him fit for the office of judge, and

einletz fo müssen feine Rechtsfiche gwaltig fein.

8 24 Trauen

420 8

Do we trust our health, our tremors in a

Doctors, without mentioning the difference in religion
to see; why not our fortune to a rich man?

ter. The conscientious doctor, for whom his art is valuable

It will be a criminal who is to be executed tomorrow.
will be, today according to all the rules of his art.
to act, and to seek to free oneself from an evil. Indeed.
So the judge, if he is a human being, will his

Fellow human beings, with intent on the goods of this lesson

Bens, justice be served, may they be |

@rundfäzen after, in that future e or
Becoming yellow...

Diaas erste, war ich hier dem Herrn mooses men
delssohn to answer I am guilty of, concerns the Bei
Retention of the Jews' own rights. As soon as one...
If one only thinks of a colony in abstract terms, one will very easily become a
Reasons, and even better than those which are merely from sorrow
to carry abstractions are, to procure, from which one deres

Retention of own rights and decisions follows

gladly. But as soon as you get a colony...

dentl, which citizens fine will want, who will use their strengths with
must unite the rest, again a go
zes or a state that encloses the colony,
and again remembers the duty which is owed to the state

own fine mg, about the healing of finer entrusted N
1 member

“

12

To watch limbs with conviction: that's how one becomes
No fires at all. Maintaining own property.
In the settlement of a colony, an inconsistency becomes subtle.
A law-giver who gives laws to a people,
It may and can give no other laws than those that apply to everyone.
members of his state are common; who are as much as
Reaching him is possible if, regardless of effect.
to raise, and a certain property either ö
create or obtain.

Had the legislator not made the preliminary ruling, all members
the common, not uniform effect,
to give laws that nourish the existing signet:
So he wouldn't need to have any tools with him at all; because he
would have to realize that what he wanted to achieve could be achieved through
Hundreds of evils lie in separation,
was thwarted again. So little Moses in Abs
The religion was able to achieve what it has achieved.
if he does not mean all Jews, on a uniform "We"
There were laws extending beyond the kung; just as little can
a secular legislator who still relies on entirely different
Taking things seriously means achieving what he wants.
if he does not have common limbs, on the same
Effective sweeping measures are given. That everyone

General, must of course also include general effects.
...and then you are also insured.

| 5% that

+

122

that one has stronger forces. However, the Ge

Most of these are understandable, only some are difficult.
forces to be united, consequently nothing but special and
to produce general weakness. A regiment
More Pomeranians born in Pomerania must be united
To have the will, consequently to act with Aärkern forces
can, as a regiment of thousands of different people,
whose beliefs about their country and their upbringing
stick together, and therefore are more difficult to unite.
Property rests on diversity.
ness, which can be found throughout nature. Through

The physical Dafein always contains a germ that
affects moral existence, and something here

pre-existing, which gives us an advantage. This ice
Genthum can certainly be united into a whole.

the manifold of the whole world a goose

zes is. But nothing can degrade it so much,
as flawed laws. Besides other requirements,
it significant difference in the environment
For any one people, certainly the best means to avoid any [issues/issues] at all.
Property, having no character at all. In the

scholars or artists' republic Anden we the crowd
Examples of what I actually wanted to say.
How many things can a legislator take into account?
men, or how many things he has to fight when

-

123

he has a common, uniform effect on the whole people
proposing, property-preserving laws
Ben wants to, he will be given the present plan, which he first
has chosen the form of government he intends to establish,
the nature of the country and the people sufficiently adapted to the
Give him a hand; he will get more out of what he can.
before him lies, as from what he finds in others;
Because legislators have so few uniform rules.
for general forms of government, when the doctors a
I have remedies for all diseases.

However, it would be far easier to find the purposes
It is sufficient if the people are, as it were, involved in the legislative process.
must be addressed, as with various old republics
arrived. The difficulties arise there on
most, where different provinces are under one superior
The main thing will be brought. Furthermore, that the whole thing...
Fezgebung faulty, from the smallest to the largest
If the driving springs are faulty, they certainly lack that which,

Agreement in minds and a unified "we"

Tung must be generated. The contradiction that exists in this,
must promote the growth of the state in every possible way
suppress. Roman law, which one can find over
the head of so many different provinces, and that only
What was planned for the Romans doesn't necessarily have to be different.
have a detrimental effect. Here and there, one has...
Din. a lagen

—

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124 25

They had to build; there were disputes, statutes, and
Habits developed. But since they were generally
They rarely agree with the major legislative bodies, and rarely
to be able to exist before this: thus the drives must be able to exist.
The feathers are constantly being blown out. Therefore, they look

we see nothing but perpetual deviations; the,

If we look at them more closely, they are nothing more than

Advantages that can be derived from nature or from what
What lies before us, pulls. To unite small things,
Often, centuries are needed. For example, in
| the same states not even the different ones
Mas, ell and weight can be made equal, without
Respected, thereby causing damage and work.
A quantity is created.
and one must, of course, deal with the gesticulation
Fewer and fewer come to an end, since a single empire
often has such different legislators, which have very different
Equipped with a way of thinking, giving laws. The one
builds on the large parts of the seaside environment, the
Others to the little one. One gives laws or
Suggestions in a province or city that he
One knows, the other gives laws and suggestions about
People and province that he had not seen in his life
hen bat. All give laws, whether big or small,
important

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NS
/

| 125

to be important and insignificant; but all flicker in the
They never agree completely.

It doesn't hurt that the nature of each province,
every city, indeed every village, is different; and that
to focus on these differences laws, statutes, etc.
dwellings, can give rise to reasons. Nevertheless,
the true legislation never prevents the ent

The purpose of all this, besides keeping your eyes closed.

She will tear the manifold parts,) which are not
enough work can be done, and almost none at all.

have been edited, to bring the true points closer, and
It will achieve complete harmony as a whole.

The right to know what is mine and yours is a major part.

the granting of rights. from in biefs must use them |
lay,

) In it, one has it eo Infreitag in 1 France on
brought it the furthest. Almost every trade has it there.
even its statutes, whereby so little of the stat,
when art is forgotten. Take that instead
Towards Germany. Either one has with them
Trades where they were most needed, even

none; or one has a way that one considers privileged.

Gien is called. They often last several hundred years.
old. What is the most beautiful thing, so can those in it
perverted follies, when they are with reason

got into a dispute, no different than through the
Roman law will be decided, which
I believe I should decide in favor of folly.

—

—

126

| lie, which are concerned with all the intended purposes of the

Stats must be unified. Have the rami perhaps
Seszeze about Mine and Thine, which we have accepted
have no reference to the Romans? not to their
Country? Not based on its constitution? What has to do with it?
the more uncertainty, deviation, so infinite
Many processes have been produced, more than this? Nothing more than this.
because everyone has a source to draw from at a price
ben was, in which all human passions their
found food.

As soon as it becomes necessary that rights
about mine and yours with the land, with all inhabitants

nern and selbst with the necessities that a stat after
The way of his form of government has been agreed upon
men must; therefore the reason must also be nowhere to be found.

to be, in order to allow a colony to grant itself any and all things
To invent rights over mine and thine, interpretations,

Explanations, renewals and improvements
appropriate; consequently, to deny the Majesty's rights. Where

Could contracts play a role here? Since what
from one side already as a necessary condition
present if, all consent of the other part on
must lift. It would be so much fine here, as if...

ten the subjects with their negent the contract
. I didn't do any business for several years

take,

to take them, to leave them alone. It would
 This, of course, is not exactly detrimental for some states.
 to be, because there are many rulers who have the good will
 all of their subjects, through useless interference
 spoil the moment; but nevertheless, a
 Such a request was neither expressed nor granted.
 will be allowed to. So detrimental are the colleagues here.
 can: so detrimental must they fine, if one Kos
 Lonie, the retention of one's own rights, and what of that
 depends on whether it would be granted. Whatever one might do.
 of required conditions. can, is not
 Remarkable. The conditions will already be...
 by being cancelled because the state has no other conditions
 can make things happen, such as the fact that the laws are against him,
 must be given to all subjects.
 One must always confront evils at their source.
 When one realizes that something is for the against
 a time without harm, and even with advantage
 len linked. it, and one discovers for the future
 The more damage and disadvantage there is, the more one must
 the few advantages that are immediately obvious to us,
 forgotten because of the future disadvantage. The up
 It is very good to argue about something; but if one [it]
 so that one can arrange things so that there is less uproar or even
 Legs: if you need them, even better. If I imagine
 Citizens

Citizens, remember, so I too must remember that
one tireless watch and protection over them was

cen müsse. How can this be with the Jewish rights?

ten, which are not only interwoven with theology, but
are also written in a language that is spoken throughout
Lands do not understand the three Christian authorities, arrivals
fen? That would be the way to get the Jewish citizens to
“neglect. The certainty of this assertion
This can be demonstrated even more if one considers the...
a judge's decision is the basis for the decision.

Before I speak of that, I must first make a statement.
the same, which one between the jubilarian rights and
Mr. Dohm, who has made statutes, beantworken.
which with Mr. Moses Mendelssohn with intention
who agrees with the preservation of Jewish rights, says:
The Indians were thereby separated from the other citizens
nothing more separate / than a community that looks for
lived according to special customs and statutes.

As many as ever want to like this.
Admit the claim; at least I can relate to that.
not unite. Simply because of the statutes. and
Customs included under the laws of the land
will be, and Jewish rights are quite different.
State laws are a very special complex.
If one found such a great difference as I found heaven

Dr; . . and

4

e 129
uud Erde. Statutes and state laws signed
sich wie Zifche von Kargen, Landesgesetze und Status
ten differ from the 1 rights, as
Fish and birds.

The laws of a country have — colorful laws;
s on the philistic constitution of a country, in which
where we are. And we must have him. Because I
I can't live in a house the way I want, son
as the house dictates; or I would have to be able to
to rebuild it according to my wishes. That's possible.
But not with the world; although very many, especially
theologians are thinking about this universe around
knead it. Because by shaping the moral structure according to
to make sense of it: this also makes it clear,
That they are working on the physical one, since the 8th reason
of the first is.

for the sake of the nihish injunction, and for the
to favor advantages that are derived from it
can, are a lot of statutes, customs or
Small gesezee entstauden; those who may focus on people.
Whether referring to a city or town, or village, always has a ge
to know that utility is the basis; and those who like them
so numerous and subtly varied, as they wish, yet
You can always find more for the sake of the state. You there
One cannot assume existence until they have...
"NO ghnicht"

130 | 8

not at the feet of the highest authority, as it were
They have laid down their foundations. They must not take effect until...
not considered necessary, wholesome and useful,
especially in accordance with the purposes of the state f
Mend will be held. 5
Five other principles than these may and can be established.
If he does not accept the wise state, he will not stop.
too fine a word. He will be the craft institutes.

to seek to prevent the abuse to such an extent that

It requires a certain advantage. So he can admit that
Subjects of a country with 21 years of age, majors

become, by doing what others do at 25. That's how it is.
 can he admit that in a posh province the married couple
 to inherit in no other way than if she had children
 have; however, they were in other provinces without rest.
 inherit the view. We like so many statutes and special ones.
 If their rights are raised, then we will
 always discover a very good reason/ that the ents
 caused the situation, and we will even see some
 express the wish that they generally wish to be fine.
 Thus, that statute applies, where the spouses...
 inherit no differently than if they had fathered children
 ben, apparently to the population. .
 But what major difference is not found in
 vn on the Jews 855 Mine and Thine! They
 | hang |

a N 131

They are very strongly connected to their divine forces.
 men. People who are theologians and legal scholars in
 They designed it for a person, and with
 The divine sources were brought together.
 It is also not possible for anyone from their
 can make a thorough decision regarding the law if he does not
 (which combines both sciences). The Jewish
 The ores lasted for centuries; “) century
 derte find fie unwakkelbar· und unwälich geweist.
 The reason for this consistency is easy to discover,
 and lies in the eee with the divine.

a: 2 “ Se

Now we recognize only the Talmud.
 for the source of our oral law, which is the ik
 most of our religious customs and
 Laws in general. Therefore, one cannot without precise
 Knowledge of the Talmud and the commentaries
 re the same impossible according to our laws right
 speak canoe. Ritual law of the Jews, of which
 Author of the ae writings on Ver
 occasion and under the supervision of R. Sirschel Levin,
 Chief Rabbi of Berlin. 178 2nd intro p. 18.

The work according to which today's Jews
both in civilian clothes and as ritual items, mostly
"To judge" is the Shulchan Aruch of R. Joseph.
K. with the additions of K. Moses of Israel,

which in the fifty-fourth century
(in the sixteenth century after Christian times
re, manufactured Baden. Ritual law.

m 9 8. 725 1

132 NN Ba

Sense. For this reason, I find it difficult
Also convincing that the Jews, without heresy, to Auf

far, their laws should remain capable of transformation.
We may only discuss this with ourselves and our own
Consult theologians. The last ones will answer us.
ten must: it is not long ago that we the geiss
lichen songs of some poets, and even the insidious ones
fien Ausdürke für inſirrt halten, und um etwas ausgrüt.
Eilben, which we regarded as holy sites, and
We were to be eutrissed, the people were to be incited.
Had Christus either confirmed the Corpus Juris,
or ordered to introduce: certainly no one should be aware of this.
| A letter would be lost without human blood.

The Zudischen pseudo-scholars and Theslogans ste

35 still in far greater esteem among the Jewish
National. It would be difficult to achieve anything without their will.
to alter and renew something inside; and by which

1. Their will should be guided.

"I believe I have sufficiently demonstrated how great
the difference between Jewish rights and
Statutes of a country, and in order to determine which are so much

To find equality, to convince even more, so must

I'll point out another difference to them, which they should be aware of.
They were meant to frighten. The Jews have in their stories

N 1 the inhuman N baft fie at their Bes
graves

133

Digging never involves a truly accomplished death
I am convinced that, consequently, people are very often buried alive.
ben. The early departure or haste to the grave with
to the seemingly dead, so as not to defile himself,
provides very sufficient evidence for this. We
We must believe the doctors who assure us that the
Death will not occur until we have passed through the Ge=
They have signs of decomposition. Like
We have enough sad examples of premature death.
have experienced this under the Christians, and therefore from
decrees were issued to the authorities regarding this matter; fo
must also such sad companions, and ge:
I know of many more to be found among the Jews.
Fine. This has already been discussed in books and magazines.
Tungen written. If the Jews such things
They have ineradicable laws, and what's more...
If, as future citizens, they have, then they may look after the
Opinions of Mr. Dohm and others, not Yu
lizei, no one can care about it. What can
One cannot be held accountable for fraud by such laws.
Execute it. The executioner might faint.
Hey, what's there to complain about? It's...
nothing more than that someone according to special status=
tens and habits are vividly smothered.
7 \

33 So

134 GE

As soon as we have determined and decided whether
the Jews in the status of citizens their laws
Keep track of Mine and Yours: for will be of this
The decision depends on whether to use a fig or Indian riches.
ter juteilen fallen.

Mr. Moses Mendelssohn answers the
Stage, who should decide? So that: the authorities
Judges, whether Christian or Jewish. I
I confess, this answer is very tolerant. But with that
It is not aligned. Only in the property, in
Wherever the Jews are now located, it makes no difference who
decides according to their rights, and whether it is a critical issue
be a cher or jubilarian judge. But if we the
To consider Jews in the self-custody of the citizen, when
she has been raised into the family; then it goes
of a completely different tone. Then the father of

The family is keen to ensure that even the least well-off person receives the same.

May much protection and respect be accorded to him, as to the greatest.
Truly, if we are to maintain the current situation
Jewish rights and citizenship are presupposed; so it will be
one finds oneself in the awkward position of being able to decide
to decide who should be the judge.

i for the citizens, not some, but all of them.
in one place, but everywhere, from injustice
When shooting, it doesn't come down to just one at all.

n > fit

View, as Mr. Moses Mendelssohn suspects:
Sesetzt, all judges in the whole country would be equal

gifted with great insight: in the city, for example, before the
human passions in safety 7 Certainly not,

Is he then, if we threaten him with gallows and wheel?
Then? Exactly so little. Or is it religion that
Education, the national temperament? Not at all.
These things may be normal for some people.
elongated and fine; in all cases, one can at most describe them as ala
Look at the aids. What is the thick band,
which knows how to bind the passions so that the
Stat to a fairly high degree certainly ver=

ensures fine citizens do not experience any harm

right? the nature and manner of the facilities that: we
to do about it. A coherent presentation

iR es, which binds at the flärkfien, and which the wiser

and the more precise it becomes, the more likely it is=

135

4

keit ür über richtig Umgang des Ges feze will provide.

As soon as we are able to rectify the injustice

easier to discover, so a lot will soon appear
and other things that increase the deterrence.
In the institutions, and not just in the [unclear]. [Unclear]

It will be because the judge did not... Religion...

N het. But he will not, if he wants to and can.

bone because of religion, but only for its own advantage
3 4 because of,

136 2 |

Because of, wrong, cheeky. . Would it be possible that the
Death could pay the doctors just as well as the

Parties could do something to the judge, so we would
Far more likely ten unscrupulous doctors than two unjust ones.
Find a judge. Judicial insight can be gained.
Furthermore, not to take them in the proportion as they
Mr. Moses Mendelssohn is taking it. One must the
To take the insight as the state must take it.
In this case, the view of 10 or ac persons is
"So much as none, and if they are still so thorough"
would be. With him, the lowest must go all the way to the highest,
if not of the same height, but to a certain degree equal
Simplicity is key. Any other kind of complexity would be impossible.
lich, fine citizens equal and prompt un
to let it happen again.
Since I have now assumed that around the Bir

to protect against injustice, not just the objection of many
not only persons, but also a coherent
Attention is required: so I ask, how can
We remember judges who dispensed justice from Jewish law.
sezen Speaking about Jewish citizens without us
Shouldn't citizens be left to the whims of judges?
"At least I can't find any judges like that where
where it would not be the Jewish citizens who are to be pitied.
Wan i krißliche oder züdische Räte an, fo wird

the

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The state or the upper power is very unformal.

men are informed about the treatment of their citizens
be. For the Jewish laws are in one language.
written, which certainly by the judges of the whole
The country doesn't understand three things. But the law itself is in
to appropriate the entire fine scope, in addition to
Undoubtedly, even more time will be required than for the in
The view of all Roman and national laws is required.
With a few insightful people into the Jewish
It wasn't decided by law. We assumed...
men, that the Jewish citizens in all cities and
Villages should expand. That's the opinion of everyone.
Defenders of Jews. How do they intend to find a means?
find, so that the Jews in all villages and towns
Will equal justice be served? With projects
the participation of the highest authority and Weber's
They must not come to steal sight. It is alfe
Only two things are possible. Either we have to...
decree a special Jewish Ministry of Justice, and

in all cities.' 'Apply Jewish legal experts;'
or we must introduce that the judges, which
to speak about Christian rights, also about Jewish rights
chen. The erfie is due to infinitely many schwe
Efficiency and cost are not easily achievable. That's the thing.
three are just as difficult and even more difficult to fulfill.
5 3 5 a fine:

*

138 “

to be: The old ones that have already been set in motion cannot be used for that.

take. It would therefore take more than a century.

It may be necessary to get so many people who
Jewish rights have been sufficiently studied. In order to
To achieve this, it wasn't just necessary to focus on schools.

Hebrew language instruction reintroduced

will be; there would also have to be a special faculty or

Special professors will be appointed who will have responsibility for...

Let the law be upheld. These would be the ways, where
Here we go again to the old barbarity and stupidity.
transformed, from which we have barely freed ourselves. For
the torment with Latin, Greek, and Hebrew
fchen language, was otherwise the only obstacle / wel=
ches us from the progress in the sciences
stayed. Law, we remember judges who the

Indian and Christian law combined into one mind=

ben: fo maffen wir sich auch auch dazu ihre Unvolkom=

Remember the world. Not to mention that we

—

among the Christian judges, an indescribable number

They have stimuli because they don't learn what they should,

or more clearly, because our schools and universities

so arranged that they do not learn the truth

can: ,fo would have to increase the blundering even more over hand

take, if one still has knowledge of such people

haft Ba feit, die an RN fchal mehr Zeit und Fleiß
success

3 ö 1739

"requires more than all other sciences. Therefore
But can't one say that the state has a population of [unclear]?
His coming grows. Rather, it grows the
The greatest Urbel, as one can possibly imagine.

To remove most obstacles
men: so one might say: the Jewish rights
Can be translated into the local language.
I readily believe that this allows one to learn a lot from the
Paths; but before one gets that far? A few
Millions of Thalers would be required for the bare minimum.
will be used to cover printing, paper and translation costs.
to be able to. This sum cannot be raised by the citizens 5
be recovered by giving them the
Geseze sold. It is in itself very unjust that
One breaks the laws for the sake of some people, whom one
intends to make rich, sold at such exorbitant prices,
and thereby prevents countless citizens from eating
fen: In the sale of the Jewish prayer books
Even more injustice would prevail if one were
They impose their will on the Christians; for they will be called by them.
no interest, u

When Jewish law is about mine and thine...
should be translated: therefore a translation is part of it.
from the Old Testament, the Mischnah, the Babylonian.
and 'reputable Gamara, of the Talmud, until
5 on

on all Rabbinic books. For they are all in the
exact context, and a judgment cannot be reached.
To be right, one will find everything in advice.
pull. a

What would that do for geit u Mmübe asia
and where would we find the knife sweepers who are in
(translated in the true sense.) The German language
it is the least suited to this task among all languages.
The * Bu fich fschwerlich vereimis
| =

Finally, the chapel's right to the exit depends on it.
druke ab, der von det Sprache inseparable
TFT, and otherwise with the appropriate accuracy
keit to be translated into another language
4 See Introduction to the Ritual Laws.
1 p. 18. Since we have the valid [document] at the wedding
Phrases, admittedly somewhat German N
to transfer; but as we have sought to
to admit, even if you're not insured
I find that the words in the German language go
nau of the same meaning and of the same
Scopes are like the Hebrew ones, which we know through
to make them understood. Yes, in all
Traps where the scope and the secondary meaning
words of such importance, it is
an almost impossible thing, the same with all
Loyalty and accuracy translated into another language
Translate. Therefore, in all these cases of the original...
the part-speaker necessarily ver the basic language

must stand. See Rite. Laws of the Jews Introduction.
S, 19th, 20th

141

gen karñnen, and one would see the funniest performances.
experience. There would be no other advice than the superior one.
Sezer had to imitate the cardinals, who were concerned about
The election of Anes Pabke did not unite the Finns.
If this happens, then everyone will appear as if they were free.

inspired. In this confusion, one calls out a Na-
men, and so is the one who has the most votes, |

Pope - Since the Jews in their books focus a great deal on
To hold inspiration, this remedy might be the
the only way to achieve a satisfactory translation
to get there. Another shape would always be the par-
the dispute remains, that the translation
not be right.

If we now consider the whole topic of jûti- .
If the law and judges repeat, then the law can be enforced.
The salad would not turn out any differently than if the Jews with
Retention of their current rights, never citizens
will be able to, and that is, if we give them their rights.
let them never achieve equal justice with the Abyss

We can expect that from citizens. I'll leave it to them.
more insightful people, either to join me, or
My reasons will be refuted even better. Mebris
I turn back to where I left off,
and ask, what other kinds of separations are there, which
can be united through more love for humanity.
5 each I

142 a |
I find in fact fine things so important more, which
with the presented ones in equal degrees.
These will already give the opponents enough to do.
give if they want to prove that they are part of the commons-
business happiness can be united.
However, I must mention one more circumstance,
which I cannot ignore because of the cameralists,
and the one that, if there is something prejudice involved / but
Very difficult to abolish, it will be fine. Mr. von Justi
and others express a great complaint therein that
One can give the Jews all the commercial opportunities without any security
entrust. They say the Jews are their religion-
region after, not stats but only world citizens, and
They are all at once in possession of the walking stick
to seize, as soon as their promises begin.
take. This puts the states at risk,

that this or that fraudster a lot of Jewish
Families move out of the country and wealth
that the state could weaken. There has already been talk about that.
Examples are available, and we will also provide them for the Bur
The future is not certain.

For my part, I believe that one can never be mistaken.
What might be missing are subtle measures. According to the prevailing
to take the opinions of a people, even if
These opinions were completely unfounded, let alone if

f ö dat

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143%

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The people find fine support in holy books.
It is not important that some philosophers or

disaffected Jews hold different opinions;
It depends on the large part, on the part of the
never so enlightened. But even if we are at
to incite the large group, which is the source of this

This belief is: I am certain of this. I will find so much.

which unsettles us. When we see the holy
If we open some of the books of the Jews, we will find in
their God-given written law
A number of places that must convince us that the

the greatest part of the Jews had a reason for the arrival of a

to expect nes Mefchiah. I would whole Bo

gen anfüllen muss, wenn ich über dies Punkt ums

write constantly, and especially all the opinions

wanted to list which Christian and Jewish teachers
They have agreed. However, I give the following for it.

Places for investigation price: 2 Book of Moses

—

But it is not enough to simply put material into writing.
to find the Jewish laws that reflect the opinion
of a future king confirmed; also in the valley
Su mud

L

u 144 „

We find places the quantity. Ss belongs to the

last Perek of Sanhedt in; and the first Perek

in Aboda Sara there. In the Sakka they promise
SGamara even two Mefchiah. One is made from

the tribe of Joseph, and the other eye of the man
chen inie Davids emerge. Everything fits with that.
agree that the promised Messiah as a chief-
articles from Moses to the Prophets, and from
except for the Talmudics, without the slightest knowledge.
The saying has been perpetuated. The only K. Siller
The opinion in the Sanhedrin is that the Israelites

The Messiah was already being vilified in Hiekla's time

would have. But he must be free from all the great outings.

of the Talmud (R. Salomon Jarchi, R. Ifaal

Abarbenel, R. Jofevh) bitter reproaches suffer, and
One feels naughty, fine words have a better meaning

to give. Even if the holy books and their

Explainers and interpreters not in the manner and scope,

wiaie fïch sich der Mefchiah wird üübereingen:

N

So find the Holy Books as well as all the other books,

: Leger of the Bible, and in the esteem of the Nazis.

holy men as Rashi / Abesnera and

David Kimchi agrees that the arrival

des en wirklich m N

More

| 143

That's all you need to do.

To unsettle monarchs; that's all that's needed.
not, the commerce in the hands of the Jews for

To explain it half-playfully; that's all that's needed.

in order to be able to claim that the majority of the

Jews (so I take their supernatural spirits from it)

(from) never become so embittered, never so loyal to the
Fatherlands can be created, unlike others that have no glass.

bensartikel baräber haben, flucht zu müffen, wenn

A fraudster rings the alarm bell. The recent
Examples, which the public press confirms,

that new freedoms were granted to the Jews in Jerusalem

ftatte, and therefore many hundreds of families from Pob

move to len and other places; find truly not

merely the temporal happiness which they in this now

to expect despotic lands , or the Dru

kungen who feel in their birthplaces as

finely attested. If, however, their escape,

which is based on experience, not cautiously.

can make a difference; so they will surely be the ones who get us out

The rotten passages in the holy books are fine. I
I would like to wish that the passage 2 B. Mos. 1,

10. fine prophecy for one or the other state

free, and that the monarchs do not go to their ministers

to be allowed to say; like that Al King forced

- "K ward

146 8 ;
was to be done, and yet was not wise enough: See
The people of the Children of Israel are too many and more than
we. Well then, let's subdue them with cunning, so that
They shouldn't become too numerous. Because where there is a war...
errabe, möchten fie sich auch zu unsern sschla
gen, and against us e and towards the land
| marriages: n N f

If the Jews and their defenders completely
Good proof about promise and repentance.
Palestine, not to reject, but nevertheless again
rum can claim that the multiple freedoms benefit all
| That belief in it will be extinguished: then this can happen.
. no differently than what happened in a few centuries,

And that's already sad enough, so well.
To play. Because earlier and so quickly it lets
A nation doesn't always transform itself, as we
a poet tells a story in an ode. This poet
considers the Jews to be animals, and writes to a Mo

Snoring the art of portraying these animal beings in
to have transformed human beings. For that, I want to thank you.
The just heavens await that the monarchs
...never want to possess this art. We would not even
They would soon suffer a lack of sustenance; for they would soon be without support.
know how to convert the entire animal kingdom into soldiers.

Above

147

In general, I wished, with the intention of the Jewish
Enlightenment that the most enlightened of the youth

with the involvement of Christian advocates, a great deal

Articles, and especially what she presented
ben, recorded, such things were happening in the synagogues,
and listened to see if all the people would say Amen. That
contributed much to their conviction, and much
easily give some opportunity for revocation.

The enlightenment and improvements made possible
The expulsion of the Gypsies in Hungary, which is considered a
An exemplary model for all governments
sets up, and thereby wants to ask: does the same in
The intention of the Jews, fg you will become useful citizens has
ben; is very inappropriate. f
Weun man Ziegelstreichereien und mühe pilhe
has: so a remedy is devised in half an hour,

around a swarm of feral gypsies, reasonable -

to make it practical and useful. Would a few thousand di
a total of atheists or religious servants, so will
which the statesman may need; for they must
Whether they like it or not, into the laws

add. It would even (with Mr. Moses Mendels
(to speak to a son) a statesman very unliterary fine,

if he doesn't rob the most hideous of the Gypsies
| Gen, not wanting to lay a hand on it, for a fine improvement!

Ka. uvm

5

*

148 eggs

um fo more, since this villain Fine Commandments vdm
Heaven has, which is for the purpose of the stateman wi
speak. | 3

Gypsies can't find any Jews.

They received their special laws from God. Jews

They cry out about Tiranini as soon as they have to do something,
which contradicts their commandments. Did one want to in
brickworks or for fortification, even without
that their law would scream as if they were:

They cried out in Egypt. Although Pharaoh called them Muß
figgänger and let them work. That this work measured
s2ig und geline gewenung s2ei bes2tiget s2ich das
by the fact that all the people in the desert again went to
his mild government, and after the meat pots
who could set them by the fire under him, lustful was,
and to understand God at every opportunity

He gave that he made the Israeli people even worse.

treat him like a pharaoh. All modern states can
certainly say the same to Pharaoh, namely that the

The largest part of the Jews go idly, and rather hun
more than work. But the principles of the monarchs
have changed, and one must not equate Jews with
Violence is used for urgent purposes, usefully
do. They have been doing it for over seventeen hundred years.
under verfdiebene ae with significant contribution

attitude

=

|| 149

They lived their way of thinking without anything being said
It may have been possible to make them more useful. In a
especially supernatural providence, as some believe,
Neither their increase nor their duration was due to any factors.
It lay solely in the generally chosen way of life,
the trade. Since they, like the gypsies, are not considered
If one can act, then one will also further, oneself
and their fate must be endured, for a long time
their principles, with the N Best N
become lighter.

The ecclesiastical authority of the Jews, which is based on vide
Orten fehr s?rgen if, darf s?ich vielleicht noch lieber
vote down. Mr. Dohm even demands fine
Restriction; the Jews were to be considered future
Allow citizens to do everything they want in this regard.

only popular. Mr. Moses Mendelssohn has in the

Preface to Manassa: The ecclesiastical power completely.
Rejected, rejected with convincing reasons.
He has already been informed about this in a Christian text.
He was held accountable. He was held accountable in his
He found something in his statements which, if he
would not know how to justify himself, unfortunately u
I'm going to let myself be guided by that.

= 3 lights

. search for light and * Berlin, at
Maurer 1783. f

— “

not one, in white, colorful, Mr. Moses Mendels-
son may have spoken, nor to what extent the ab-
Creation of church power from Jewish laws
I can justify that. That the house in which we

living, not collapsing over one's head, or

es nicht Miethe leute einakfchern, ist eine von den vor-

The most important worries, which eliminate all others. The Er-
Experience has taught us enough how much follow-up

Partly the states felt the effects of ecclesiastical power

have. One could dedicate an entire volume to it.
can fill. The ecclesiastical power of the Catholics
has everything that we needed to be holy and fine / under her

They brought drinks, and the Lutherans would do the same.
If they had done that, their entire system would be useful for it.

rerer had been. How many children have not only been because of this?

-

were killed, since the weakened women's rooms

one must do penance before the entire congregation-

ten. Enlightened states have the power of the Church,

to restrict as much as possible for their own good
They were looking for someone, and they won, and who...
the more the Geisslück
keit sich auf nöberzeugen und auf Brennen muss.

I'm surprised that you don't even notice how

much enlightenment depends on the power of the Church,

and that one takes note of the Jewish synagogue
the

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The strictest breeding will be permitted. If under
a larger number of the Berlin Jewish community,
useful, helpful and enlightened Jews are found
det, als fonst wo: fo liegt davon die Ursache nur
in a more subdued, reasonable church community
walt. For as soon as a means is available which will help us
prevents one from thinking more rationally: this is how it can
It hardly helps us to want to think more rationally.
The overseers, under whom the Jews stood, let
We have many examples of how badly their church...
Sewalt has led to one or the other's disadvantage:
want to be kind. Very often one has seen oneself as a kind of gendthiget gese
to consider individual Jews as citizens, and
they were released from exile by official orders
must save. If we don't learn from experience
If one wants to become wiser, how should this happen?

All ecclesiastical authority is subject to the supreme authority.
subjugated, and can be so far lowered by her
the one you like, because she belongs to the lustful.

of religion. But all outsiders of religion must

subjected to the will of the legislative power
be, because it has an influence on the general welfare of the people
has a fault. It does not happen to religion, s
because of the temporary happiness that men

to make a state, to combine their will

U

7

159, A

the united, and one of them Beraut to a
subject each member to rational guidance.
that which enters society demands or makes this behavior
condition, and had to stop being a member of zn
to be, if it wished to demand that, because of it, the
chosen common purposes should cease.

1 This would happen precisely if

the supreme power does not concern itself with the influence which the
The public nature of religion has an impact on the general good,
It might worry. Does one want to claim that God
I myself ordered the ecclesiastical power, and that
its principles in relation to the principles of religion
inseparable would be, well, so the state will be
to thank for such limbs; he did and cannot.

u take in; for he evidently sees that through fie

the purpose that people have on this earth
be able to, be hurt, and that she demands something

gen, which is related to reason, which is important to humans
higher beings have given "not be able to exist."
Such members may themselves bind the realm to themselves.
Ben, if they find it, where one can practice religion
have made it solely for the purposes of humankind; or
They may gather together in such a country, 16

that religion is nothing but the purpose of humankind, if
"They believe it is possible that such a loaf of laurel is best."
I could

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"I now turn to the Akerb au/ a Befchäfs
tigung, which today is the state, of the greatest,
Importance, and of which it was demanded that.
which also happens to the Jews. Yes, one has 0
I sincerely regret that it hasn't happened long ago.

free, by thereby the states losing much wealth

Lohren would have. It is believed that the oats and the barley
will be just as wicked under the hands of the Jews
diverse, than their money, which they gave to usurious
My intention in this investigation
have, go there to show that according to today's
Constitutions make it completely impossible for Jews to cultivate acres
to permit; if one does not all Brundserfafluns
wants to overturn. 4
1 That the Jews in their former promised land
It is well known that they carried out at Akerban.

Every Israelite had to have a piece of acre that he
had it worked on by fine slaves and servants.
Akergefeze) the dadei Batt found, and the Abga
We find the taxes that had to be paid from it.
in the books of Moses. The Akerban was in this

Lande fogar das Hanptgefhäbie, und der Gefeggeber
even founded parts of it that seemed to be the future.

search the whole city for it. The craftsmen —

and trade was entirely conducted by foreigners.

Ks The

r

5 2

1354

!

The Sidonians and Tirians came in whole Kartmans.
to Palestine, to sell their raw products to the Jews

'to lose weight, and to meet their other needs instead'

give. The promised land was in a fine location and its

Climate and, completely so, that acre cultivation through
Strict religious restrictions did not cause the slightest suffering.

It hardly rained at all during the entire harvest, and one

Thirsts, therefore, because of the Sabbath and feast days, not the

Curses spoil, they're useless. Other advantages to ges

Silence. By nature's design, one was thus prevented from
free on all sides, and if one considers the democratic re=

decorative form with all facilities is added
that one has a complete e with the judi=

religious laws.

From this form of government, from these establishments
tungen, and what depends on them, but find the hay=

tigen forms of government and institutions heaven=

vastly different. Therefore, anyone who complains that...

we will not bring the Jews and their laws into our Jezi=

Anyone wishing to admit a member of a nation must either demand 5

that our forms of government and institutions, the

Jews should leave just as the Canaanites left them
had to give way, "that is, we must give way to our citizens

expel; or we must close our facilities; time

customs and traditions 3 and the. Jubilees with their
ö Seieien

a

1255

Gestures bineinpaffen waves. The first one I think will
No one should demand more than that, since we have nowadays
from the great heroism of the Jews to safety
Child, whom they let look before old age. We find ger
Know that God will no longer stand before the Jewish armies

will be committed to save one million innocent people
to let the other one jump over the blade.
If we want to maintain our facilities, and
How do the Jews fit in? Well, that's how it would have been before, eh
When one speaks of barbarity, the rorliegend Einrich=
They should look at the techniques more closely. Because only from these
Facilities, we will overcome the difficulties that
to happen, to decrease; but from this we will
again the disadvantage that we, in the interest of time=
lichen happiness increases / in nn in bring
have. R
After most and best of ours today.
Budgetary constitutions, means cultivating fields, indeed, Mr.

to own land, and to have the power to

to derive the greatest possible benefit from the country's culture
to pull out; but that's not all. A certain degree
von Nuzen, who was drawn from the culture of the soil
can be, stands with the advantages of the whole
Stats in context. The disadvantage that arises
hundred nadjläfige Akerslente tutiehen is considered a
f ar

158 | ö ö

Werluf is seen as the whole thing, and so it is with
many other things, not just production
to obtain the fruit. They adhere to every plot of land.
not only monetary contributions, but also obligations that
in person, either the lord of the manor, or the country=
of the Lord willingly at all times and hours=
must be. Among the personal duties,
belonging to the lord of the manor: court service, hand=
services, transport, which to a greater and lesser extent
according to the nature of the plots, but especially
of the law and customs of each village
theilt find. The most distinguished personal service for the
Stat it, apart from other services, although the
Military service. According to the rule, none of this applies.
The only one, absolutely fine. - It is: the duty of a

Eden, because every if is a member under the condition of bourgeois society that he gave his life for the Waterland, willing to protect and defend it Sacrifices. Meanwhile, one city before another. more or less security is needed, so one has the Wweegen also various facilities that some - Exclude more or less of the items, make immiss. But the peasantry is the one which the least of which is exempt/ and the one in the must serve most states without obligation. "1 zz It

i 157

It would be superfluous to check the facilities of every province, every city and every village in detail give. The taxes and services are everywhere verfchies In some places, one enjoys a great deal of freedom. Others find the services so bothersome that they are still a long way off. not to be associated with the Egyptian servitude of the Jews They are comparable. All regions agree on this point. agree that the duties, in the intention of the sovereign both, and mostly at the lord's behest must be provided personally; and more 8 It doesn't fit our plans.

If we now consider the Jews, while maintaining their God-given foundation, as today's farmers think; what does the state lose? or what does it lose? for insurmountable obstacles to implementation?

Being a soldier is the first thing that comes to mind for them. falls away. I may not prove this sentence any further; It has been sufficiently proven above. Also regarding the pros object, which aims to demonstrate the heroism of the Jews and to have their military service paid for; may I Don't look here anymore. It's already there. responded, and only a most pathetic and In an unjust state, such a desire can arise. Even more so when he hears about it.

would have |

158

had, would be in fine recipes

to incorporate.

But what should result from this/ if the

ö Sn increasingly the places of those own ma

Those who remain in the service of the war. Explained by many

Jews to peasants, and let a single war precede it

If you go over there, you will experience that they, with help

their nation the fourth part of the unified

They have acquired goods. Their increase

must therefore happily grant, because they are calm

and can remain in affluence in large numbers. Since the

Financial circumstances of the crisis-ridden owner already through

suffer more from the war: so becomes a fine Jewish neighbor,

who can collect with complete ease, not un

to leave him to support him for so long, until he has his good

lost to him. Besides the wars, there are

in the villages there were entirely different means to achieve this

To obtain the possession of the goods. What should happen there?

will be destroyed if at least the

Half of every village consists of Jews? Nothing old.

a stat that grows weaker every year, and

must lose more and more of his arms; a

Stat, who, if Likurg were still around, would only

was allowed to send a number of his young men to

I to make it airy with a hundred thousand; a state,

159

like the Jewish one, who, out of many millions, is ready to fight.

Jews exist, and with a Roman army of

So, a man, under the leadership of Titus, jokingly to

The groundwork is laid.

But it's not just the flailing arms that are found.
 one cuts off the state by introducing the Jews;
 det; it is not the heroic virtue that one finds in the
 seeks to extinguish the states by introducing the Jews;
 It is not the dearly bought glory of the states,
 whom one intends to destroy. No, one also intends to
 This apparently destroyed the wealth of the state.
 They want to make even cowards sleep with them.
 I will make the lesson. I want to prove it by the number of their
 ordained by God, and therefore unalterable
 Sabbath, festivals and holidays, and through the resulting
 escaping obstacles, which gradually the
 They must overturn the entire constitution.
 2) Did the Jewish peasant or craftsman

52 Sabbath days, which are so strict that fields
 and the household must be located there. Since of that
 If 5 days fall on public holidays, they remain = Days 47
 3) Since the Jews celebrate their Sabbath with the sun
 start the process, and a lot of preparation
 gen n~~o~~this haben: fo gehtet noch mehr als der
 | "ar | 47
 Treitas

166 Fr 1
 Si eu — 7 u; . j 47
 Friday afternoon of every week thereafter, because
 During the harvest, one works in the field until

Midnight. 5 half days make 26 days.
 "The Jews on the Sunday of the Christians ar
 To let them work is a completely unseemly thing to do.
 s~~2~~erung. A national law would not have so much
 Respect for their own religion, and permitted.
 that the Jews on their Sunday were
 called out, hawked their wares in the houses, and their oil
 to make hammers ring! or in the countryside
 harnessed the cattle to cultivate their field, etc.
 . w. fo one cannot force the Christians
 gen, to get along with the Jews. On Dor
 "Far from and small towns, one also keeps the
 Sunday is more sacred than in big cities, and

if it is not for the sake of prayer, then rest.
Too fine, that would be detrimental to relaxation and rest.
| for the sake of both humans and animals. The
Jewish farmer or craftsman is therefore
always prevented on the Sunday of the Christians,
and what he does on this day will
can never be brought to justice.

—

— “33

zo' as \

161

5 / 73

* One must therefore take Sundays and public holidays into account.

Add to Jewish days of leisure days days ss

4) The first day of every month (Rosh Chodesh)
(doshih) is holy to the Jew. Makes 12 days

Each day is only half a celebration

as angefeen by only being in the Sinai

gong comes together, and from the 28 chapters,

v. 11716 is read or prayed; half

But it is day, for agriculture and trade

workers, and generally for the common people
whole.

5) Monday and 8 every week

are also considered half holidays,

And if you can work ten times, then there is

he the pious rabble to fast and pray

Opportunity: and one makes entire holidays

from that. But because of that, the

Akerban as the handicrafts love.

Power Situation 104

6) The Newabrfete Tage a

7) The passafefft “Laze 9

Even if only the first two and the two
The last few days are true holidays, and the four
a 25589
E | middle ≈

16208
NN ö : 255
Niittlern only mean days/ or Chol Hammved
be named, and on these days pass≈
to which businesses can be directed:
You can't claim that they are very good.
There were long working days, and that wasn't the problem.
Belief and laziness justify moderation≈
could tigen.

29) The Feast of Weeks * 6 days 2

9) The fifteenth day of the month, damu, a
General fasting day: ER Day 1
10) On the ninth day of the month, Abh, but≈
once a general fasting day "day r
Try it once, and let one of them
the Christian farmers or blacksmiths
Go hungry for a whole day, and look at the
whether he will spend more time praying than working.
The third day of the month, Kir, a celebration≈

Carnival Day "Day r
12) The Reconciliation Feast and Days ≈
13) The Lauberhüttenfeet≈ Days 9

If the Jewish community in the villages pays≈
The eich will likely become: the Zorsts would very much like that.

* 0 NEE > ö i ö 271
muinirt

\ B

163

* * *

.. 5 | i 27 E

They were being rinirt. In Palehina, they were worried.

Don't worry about it. * |

24) The church consecration festival - days

19) On the tenth day of the month, Thebet, a

General fasting day 5 Pa Day 1

16) The grasping of ether- "DN

2 The day dune and day 1

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The e bie man against these holidays

What is capable of doing can only amount to two things=

run. Once, that the Christians also on their Sunday

did not work, consequently 32 days were lost; and then,

that the Jews work on many extended half-days=

ten could. As for Sunday, if it was with

not in the slightest comparable to the Sabbath of the Indians=

Ken. Even though Sunday is God's day of worship

It determines actions; so they rest for that reason.

Not the most essential businesses. Yes, if anything.

If there were no public religious service, the men would...

Even among just days, one day, to inherit.

They had to be young and refreshed. One had to have a

Many things that are only visible from the perspective and the view=

The training depends on the specific day, but can be carried out on the other days.

. a became a work stoppage

s | : 2 thun

164 N

do; or want to have a special day, which
which would amount to one thing. The Haas father
He conducts a lot of business on Sundays.
pays workers; concludes contracts; he surpluses
the future businesses of the week; he makes orders
lungs at this and that neighbor, he does Rei
'fen.' If market day falls on a Monday, fo
He often has to go out on Sundays with his wagon and horses;
He goes to the community meeting to...
to listen to orders; he has fruit chopped, or when
He notices that the wheat is getting wet, harvest it; yes, he

must perform certain services, both for the landlord, as

The sovereign performs his duties on Sundays. The house

Mother, like all servants, have either their own
tuned or work relegated to Sunday, and
if you don't work for the father of the house, fo arbei
Each one did it for themselves. All the work that the crack
'Those who perform the service of God have their value,'
and if they are brought to bear, then they must
'They are more important than the works of an entire family. Where?'
The Jewish Sabbath, however, does not have this.
for a penny of temporal value. The alernoth
Wenpigfien shops are closed today. Wiren
If no Christs were present on this day, then they must
ö attend. The mate cu can under dubin gr;
\ ben,

\

the fact that the Indians also celebrate on the four holidays
Being able to work means many days will be lost.
But one the people, and fine inclination towards moderation
gang knows; if one understands the politics of religious systems
has suidr, and knows from this how much only the festival^z
and holidays attracted followers; if one knows,
how people hide under the guise of
devoted to faith and devotion, to courageous walking;
when you finally know agriculture and understand,
that half celebrated, as much as fully celebrated iR: and that
Two hours during which I am not allowed to work.
could cause more damage than if I spent three days
working tirelessly: that's how one is treated by chores, celebrations^z
Don't erase anything during the day. It's: yes, even many.
omitted, and I only want to include some in the weaving pattern.
give · Unfortunately, one has to do something on every holiday,
at least a few hours before the following
Billing for workdays. We see it with the Christians.
Monday is still on the mind of the journeyman craftsman.
More than one public holiday, and if not many on Sundays
working, so one would consider him a half-celebration^z
day for the state must look after.
How many such hours can one not expect?
the Jews according to the proportion of their many holidays^z
ö lum! and how many days will not be covered by that^z
27 + 8 - it

“

166 N | 8 e

How to get by? Next time I'll ask if it will take that long.
There are synagogues in every village; how many holidays are there?
They want to focus on the godly pursuits!

Yes, how many holidays do they want with regard to the...
To seek justice? Two Jewish farmers are arguing.

1. E. about a piece of acre. Who shall decide!
The judge, of course? How far away does he live? Perhaps.
20 miles? From which law book should he decide?

The one? Certainly not from the Christian one; it is indeed twofold.
proved) that the Jews must retain their rights
"fen; who would also, if he could / not rather be a

b. divine, as human law book; alfe

From the Talmud; How so, from the Talmud? The bars

Barei should tear down the welfare of the citizens, according to the

How to measure the Talmud? The Talmud and the national law
fes should be like the Urweser ber Manicheer around the Vor=
Fighting on a train? I can't possibly imagine it.
But who should decide? It's already been said.
the chief judge; which judge decrees
But what about the Talmud, besides the rabbi? Well, so perhaps

The rabbi decides? But that will change the orunds.
Mr. [Name] is not satisfied, fine, or one would have to give him a [something].

They have imposed a despotic silence. Now fo

does one make a mixed college out of the village frieze

ster, the cabin crew and cell, and thus
uf. . A . It

But be it as he will: so will the century
must be expiated before justice is served.

The situation of the Jews comes about in such a way that it is not based on one
Jewish farmer, eight days are counted annually
should, which he had to travel long distances to dedicate to his work
must be abbreviated.

Apart from the many holidays that I missed in Anfchlag
I will bring, I ask: Who will replace the country's
Damage caused by the strict Sabbath or other
Can holidays arise? Germany is not Pale
Stina. Here, the entire harvest is without rain. There
every year, and when Germany is made up of Jews
Hour, so we often had to spend expensive time 1 Dar
No one can answer me. a

With so much celebrating and holidays, and with the
The strictness of the Sabbath makes it incomprehensibly fine to
believe how the Jews have so far in their trade
Can they be able to pass? That is very possible.
Everyone follows the Jews, except for the Re
greed, which scheduled market days according to their Sabbath and
Holidays changed. They themselves know their business.
always to steer in such a way that their Sesez snrige beobach
can be tested. Don't we see that their students
ben of Friday afternoon, as well as especially the
Saturday evening, after the Sabbath had ended, full

| 2 4 5 Si

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Kristen find. What she lost on this day
Ben, get them with ease in a few hours
to bring it back. It is their desire, and it is based on the
For some other things their increase and their
Existence based on the fact that they have all chosen trade
ben, must choose, and that in the trade the
Flexibility lies within them, which they can utilize. There
But I am very surprised that Mr. Dohm thinks one
would all the unpleasantness of the Sabbath just like that.

how the Berlin Jews know how to avoid which
their letters, which they are not allowed to write on the Sabbath,
I wrote it on Friday. But you can also write it on...
Fridays hold back the rain that is expected on Saturday.
What will occur to us? Two hours of loss, can we
in agriculture, the profit from a
I can get rid of the whole week. Can I also skip Friday?
to know or replace beforehand that the wheat will be ready for me on
It will ruin Saturdays. Whoever I am on Sunday...
If a horse falls into the pit in the evening, I can see it on Friday.
save days; or can the passage in the Talmud, according to
who made Jews do all kinds of work on the Sabbath
able to perform when a person's life is at stake
can also be tested on the horses, chickens and
Sanse, and all kinds of fruit e

become?

to

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169

Many things can be learned from trade.
Sabath avert, which is with the farmer and craftsman
man would be absent. If Mr. Dohm also

claims that the state is not concerned about the un

Abnormalities of religion, consequently also not about
the most tremendous damage that darqus he could cause
grows / may worry: as much as one can do about it
do not reply.

Let us now consider the damage caused by the
It arises on the Sabbath and holidays. I have

previously 282 Sabbaths and holidays were accepted, and

It has been sufficiently demonstrated that they can be considered as a whole as effective
I must accept leisurely days; I have to do this
Others are indicated that must actually come into being,
and those that weren't included in the billing. I want
Not only these, yes, I want to drive on 83 more holidays-
let them, and only accept 200, not even the sheep-
to remember him, who arises with the intention of the fruits.

7

"I will not accept any other standard than..."

those whom one would like to see when abolishing the ka
has served Tholian and Lutheran holidays; and
which the cameralists agreed with. One
He calculates a daily loss of 6 grams per person.

.

Budget. After the craftsman earns more,

and earned more on certain days; after the
23 | Lana

—

170 g
kandwirth den Berruf maner Stunde mehr als F und
more Thalers can be credited: fo find the accepted
menen 6 Gr. fo billig und verbäißmäßig als postg
1000 people work 360 days a year. I calculate

from that year onwards, some bus and public holidays.
 Sundays cannot be deducted from this, since the Ar
 work on those same things, namely the value of the rest
 Days when they no longer have any. They now earn daily.
 lich 6 Gr.: so this makes a total of 90000 Rthr. every year.
 So, Jews only work 165 days a year, because it
 They go from 200 days of rest and holidays; if they also
 Just 165 days a year, earning your daily allowance, that makes
 the sum of 41000 Rthlr annually: consequently, it loses
 the state through the 200 holidays, annually against
 50,000 Thalers, and that from only 1,000 Jews.
 1000 Christs therefore bring more to the state,
 annually sooooRthle. And how do the latter populate?
 Not the state before the first. A war that happens daily
 Earning 6 groschen, one can support a wife and child. I
 Please think about it and calculate how much of the
 The state wins through the population. The Jew can
 At 6 grams, only rarely take a woman, and (it is
 (sad to say) the state helps fine children
 Nothing. No stall receives any real benefit from it.
 They grow among the most troubled preservation.
 8 0 8 tungen

1714

They use the means to combat the problem and run away again. One
 will say: why not give them all freedom?
 Good: one should first create their terrible ones
 Principles are eliminated; rather, freedom cannot be achieved.
 if the state does not perish, then N

According to that or any other standard
 Can the monarchs still calculate the damage?
 which they hate every year through their excess Jews
 ben, and how much more they gain if they an
 whose place Christians sed. These superfluous Jews
 They do, however, pay some taxes; but it is all
 World known, with what they extort these taxes, where
 through which they earn such things, and who actually earns them?
 Taxes paid? So one could look better off.
 May: how much the subjects would gain,
 0 and through this in turn the monarch. At 1060
 The entire budget is lost to the excess Jew, at all times.

| several 40,000 Rthlr., and wins if at

whose place Kristen finds, several 800 Rthlr. Man

He doesn't want to admit that there really are superfluous ju

He gives it; but it is only too certain. She to the right.

"Finished" just seems like this to me: when you see the sp

ungen their feathers as a nectarousal, and the

Gere, who steal Re from the farmer, as an advantageous

wanted to credit the consumption. One hundred years ago

. — 345

172 || 5

4b there are almost more writing and chess in Germany

They lied, as farmers. Their production had, of course,

some value, like all things in the world,

have value; but it was another question whether they

To bring forth, when the one wove the canvas, who

and made other straw hats, and the third flint stones

collected, was not even more useful than that they

day and night, with something occupied, whereby

fie fo wenig als der Stat Nuzen batte. Die Ueber

The filling of people, taken as a whole, is never

to procure or prevent; but the over

What is fulfilling about one lifestyle and another? And the

It can probably never be more frightening and hideous than when

to the Hapdel. All Jews submit to it;

under the vain pretext that they were in other situations

Things whose hands are tied, regardless of

Their employment means find the quantity available.

They have been screaming constantly for 1700 years, like
People standing at the spring and calling for water.
Because they consider their gods to be divine, they believe,
that it also found their limbs. One can be sure.
to assume that among the Jews of a country,
at least two-thirds of the pages are completely superfluous, entirely

— unne~~ze~~ find. We can the trade and the com~~s~~

mercy of every country, insofar as complete oversight,
= Ä um

5,173
to Vienna, how much Jews consider useful and fine
can. True merchants, including Jews.
hear, can, febal - an abundance of movable
Goods produced in the country are not enough.

This useful class of people includes

far from being the third part of the Jews. One

One can only assume that out of 1,500 Jews, 300 at any given time

sufficient, the true and real occupation
can be found. Wahrbaftis if 1500 Jews next to

the Christians indeed to trade and the comm:

If mercenary services would be useful, what would such a country need?
bloom. But 1000 of them will certainly fall to the state.

Lak, and despite their taxes, cause more damage

as an advantage. Trade and commerce be-
They don't rest on walking around at all, like the Ju-
thinking does. So that everyone can easily provide for themselves.
It's possible, so you have a town every 2 or 3 miles.
and market days were arranged within it, these
In many respects, the order is determined by 1
the Jewish community completely destroyed. Trade, the

Commerce, the cities, are solely through them, the

Completely exposed to Ruin. One would never better escape.
think, as if the Jewish community as a whole, its er-
had to justify food and means of acquisition
2 of them, and in any case, a completely unauthorized and

above-

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But sweet, suitable for the land, for night-time use.
They have jobs. All of Germany is calling on them to join their

Princes beg for mercy against the usury of the Jews,

and all the public newspapers are reporting on it, how

far he penetrated into the soul of the food state-

gen is. Not just the civilian employees do it. Oh, the

Jews as serfs; not just the nobility and the
The soldier class will be enslaved for many years;
No; it goes so far that the goods of the manufacturer
ten auf deut Stühle schon verpöntet if, und in eini
In some places the farmer already harvests the fruits that only wake up
They should, the usurer has assured. What is the

The reason? Idleness, and because two-thirds

The Jews have no other means of sustenance: to seize

To have pleasure, rather than just usury and fraud. My

In my opinion, there are enough ways and means to

to avert the evils that threaten the riches of the state
so detrimental. The chamberlains of every country,
are able to bring harm upon their rulers and

PVroyrtheil von zwek drittel überflüssiger Juden, auf das

to present the most precise details. Since they are involved in trade and

They can completely overlook the commercial aspects, so they must

also to determine in a probable way

It's quite remarkable how many Jews are deemed necessary in this process.
len find, and how much remain, which one can stop

N se R can, A

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Ä 175

Tann, to increase the wealth of the state, through a wide
to be able to increase more useful determinations. To them

can be even less hidden, like many factory washing machines.

It is still possible to manufacture them in the country.
The number will be very large in all German countries.
Then they will be able to draw a result from this.
a, which leads to the point where one can increase the number of
necessary Jewish causticians and traders be
Anne, and the community commit to a lot
Factory goods to be erected by Jews if possible

to produce sands. This will increase the wealth

increase the stats, not the running around,
and they will make a start, the largest of
W den usury and fraud ö 7

On the virtue that has been praised, that the
No one will accept that Jews will have to care for their poor alone.
Astonishment. One is certainly surprised by so much.
Fine Nazionale. But the Christians will be given this.
It is not acceptable, since there are enough such people.
have children who, in their youth, were free from no duty
or life expectancy for the society autgefchofs
They have. The Jewish community became their virtue.
increase by a noticeable amount, and she became
des e under a protection fie ftehet, binding

make,

do it if. They'd rather have a RR van and the

—

It would allow the poor to work in it.

It would be desirable if the state could acquire the largest

ten part of the Jews are needed as farmers, and the

Obstacles that prevent them from doing so, they do not want to

Unbeatably fine. Except for those evils caused by

Holidays arise, but there are many others that exist.

cannot be overcome by anything, unless one understands all

wants to abandon the existing constitution. If ver

a Zutish farmer would have a son or a daughter:

Yes, of course they cannot serve the court.

They closed fine, since there was nobody in the whole village.

Who should fire on the Sabbath, or on other days?

Should one perform work on days of worship?

the farmhand who has to bring in the hay, stay at home

the, or should another person do fine work on this day

perform? Should the cow stomach/ for feeding the

Livestock and other necessary work, a crisis

liche Shabasfrauen halten, wie izt. the Jews in the

cities. hold, 'and from whose existence blessedness
Does it depend on an entire Jewish family? That goes on
not the country. At certain times one can

There aren't enough people. And what about the...

Should the nobleman provide for his family and...

"keep a Spanish cook,
and

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a 177
and a special tablet; according to the Law of Moses.
Viruses can't be expected to be harmless? That's unreasonable.
These difficulties would arise when serving in
Village events occur. The Jewish servant, the Jewish
Maid, could serve no other way than to a Jew^s
Schen farmer. But that wouldn't be enough. The
The smallest Jew must stay in the city, because of the law.
to have a Christian benefactor; without this, there is no
Lost forever. Don't you think that a
The entire establishment would need even more servants than
One single one? Should the cattle be at the Sessezi of Moses?
Take part, or starve and perish. Sol.
and a lot of other things about it are ruined
Ben? Assuming one keeps such honorable servants,
which are in charge of the economy. Can it be right-handed?
manufacture? and find other nations made for it to
To be slaves of the Jews. The inconsistencies,
the consequences thereof, and the disadvantages that a
The creation of a village is inexhaustible.

One farmer hinders another, fine sons and
to marry off daughters, to provide for them^s
fen, and consequently to continue to prosper. Are the same
valid things, and can a statesman be justified?

tigen, when he claims that one must mas -
Is it possible that the number of Christian farmers is decreasing? Here
. | M it

= J 8 \ '

iR yes apparently the case. The more iäbifche farmers and
Servants come to a Christian village / the more
the clerical servants and maids the hope
dazed to marry, and to support themselves
find. Every Jew is immediately an obstacle, a
Loathing in the population. A thousand such obstacles.
And gaps inflict wounds on the state. I believe
but not that one will say: Christian and Jewish

The population is free for the state to make no difference. It can
So it's not equally fine which nation the other one is against.
Fkeibt. Whether the state is Catholic, Lutheran, or Calvinist

He may be indifferent to what happens; but not that
he becomes Jewish. The cause of this does not lie in the
Religion, but in the incredible weakness that

this religion for the temporal duration of a state
brings this up. At the time of the foundation, and when one considered

surrounded by barbaric neighbors, it may have been there
much wisdom and strength lay within them. That is noticeable.
Peut zu Tage weg. Wenn igt in den meisten Dörfer,

Neither servant nor maid was needed outside
In serving: so impossibility is at the moment, so
soon two Jewish peasants are put in there. Because the

To improve the soil of a village by many degrees

fern ist / oder dasselbst other means of acquisition possible

find it too far-fetched. Therefore, one can...

— 9

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Don't hold people back. Diligence and skill will accomplish nothing;
as long as there is no drive in the whole context
The spring is there. If one only focuses on this point...
If one wishes to leave it to the imagination, then one may
only say so when the grain has been planted in the fields.
will: if the yield is so plentiful that still very little
Jews can live. By law, one brings fifty
Jews in a village who were seeking new means of earning a living
to create: so one will always get there again,
that these Jews are a poison for Christian growth
find; by seeking only their own reproduction,
an increase that ultimately adds as much to the state as
nothing is. g '

One truly cannot grasp it, or does one not want to.
fail to see what the separation of the Jews meant
a cruel means lies, the happiness of the hürs
to destroy a religious society. Everything that
Humans the first cause for their expansion
What is seen is lifted by them. All those which
Those who have made their luck may announce how
Did they do it? By themselves or by other people?
But how can one create happiness through people?
chen, if there is no contact, no friendship instead fins
det. I don't believe that among all deserving

There are ten people in the city who are the only ones
| ma and

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and only their et, sch and their merits pe
They had to thank you. If you want to think about it, then you must...
They will always discover a minor cause, the Ge
There was an opportunity to bring them out. This cause, so
The distance was always due to the way things were handled. How
Many people were no longer alive in an instant.
if they didn't meet with others, not N not
'Would have had friends.'

How many hundreds of people does it hold in one?
fehnichen State not, which is solely through connection
Save the dung. They themselves have no temporal suspicion.
gen; but they know themselves through babe of nature.
| to transform into wealth. They stir, they. liked-
They make a choice; they are happy and with
Many others to them. But give one part to him.
The Jewish religion: how to be convincingly convinced
hen must that gap and impossibility between the
The union was there because the means, which was in the
one of the attractive forces would lose if,

ee unb that the state cannot end the advantages,

which he, by having no crossbar, had an effect
has harvested it completely; or one has to look at the whole thing
Instead of commemorating Jews. How many thousands of marriages, |
| continue to advertise without the slightest consideration, closed
as if one liked oneself; from one side
55 Ber,

,
—

Ä N
Wealth there. A dinner, a walk,
brings a [something] to some who have failed forever.
Woman. How many proud people, aged 30 and over?
having striven to break free from all the bonds of marriage, wounded
a DEE so s?ehr, dass fie fogleich alle Eidschwäre zuru&n

take, and the chains of marriage as pure happiness
To look at the quality. This must lead one to admit that
Benefits accrue to human society. Good.
But give the Jewish thing to one or the other part
If you understand religion, you will see that the divide and
Impossibility lay there; and that the more the Jews
The more the state increases, the less it can afford such problems.
Connections can offer advantages. There is another one.
other types of marriages, which are far more common, and in
The number of states in the country amounts to many thousands,
and of whom one can say that they are all alone
Nature closes. We see that in all classes
countless people surrender to marriage without hesitation: -
to rely on the least temporal means to last
Even sorrow and worry don't stop her.
ab. One must believe that they have more of a love
to live as bread. It may be nice to remember what
nil: fo has indescribable advantages.
Yes, if those wretched people didn't look after his children.
He already has advantages in that they create new ones.
— M2 Erwer

Y

to acquire means of production that cannot be separately obtained

were gangs. But, I beg you, consider a

or the other place Jews; then you will find yourselves in
To momentarily remember the impossibility of these marriages, and
at the same time the wounds inflicted on the state, ge
must think; or we will lose the advantages that

we can obtain through nature, not by ourselves

to fully remember, to be able to remember unhindered.
as if the state consisted entirely of Jews. One

believes it makes a completely new contribution to humanity
by having delivered that the Jews were considered peasants |
wants to introduce. Here is also a completely new one.

A contribution to cameralistics; because in all

The obstacles reported by the population have been noted.

I hadn't thought of anything from that perspective, and yet it is
Absolutely correct, how indescribable the Strund

The Jews stopped the growth of mankind.

ten. Mon cannot otherwise flourish and

to make rich, as if one were to take from the food source

uplifts, and promotes marriages in every way and ers

lighter. What will it become if we, at this

The omission also deprives one of what

It does not depend on any wisdom. Can one fi something

Ungrateful memories of well-meaning citizens,

as if they had assets belonging to other citizens, not
s anders

| 8 | 183

to flow in differently than only insofar as it pays interest

penetrates, or depends on consumption, So neither
through inheritance, nor through marriage, may the Jewish
Wealth will fall to the Christians. But to whom?
Do the Jews owe the greatest thanks? From whom?
Have they been preserved? From whom have they received their preservation?
Wealth? From whom did they get the money? From whom?
Justice? They don't have to come from anyone else.
words; as if from the fatherland alone, which came from Christ
exists. Good: so reason is allowed its ingratitude.
justify, and deserves it from a Demosthenes
to be admired on the Nedner chair, that the
Jews gave their fatherland not only their blood, but also
also deprive them of their property, and profit from it, by
to partake in all the advantages of being a citizen.

In the villages, to which I turn again,
will connection, blood friendship and association still
far more questions than in the staffs. Own post~~r~~
thinking and knowledge of villages, and their together~~r~~
The loss of the facilities will be so
sacred ribbons, nothing other than highly detrimental
Imagine. I only want to mention one circumstance. To
at certain times or on certain occasions, there
One farmer for another, people and livestock.
If one did not do it and went to the right side
Mi proved

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He could expect a response, so all Jahke
which perish. How is the Jewish one supposed to manage that?
Farmer fulfill; since hundreds of things, from the sides
to obstruct the law? The monarch or nobleman
deerlangt eine Fuhre; fie fteht an dem jüdifchen Bauer.
Should one first consult the Talmud to find out if the
Is the farmer allowed to harness the horse: or should the monarch...
He'll drive on Friday if he wants to drive on Saturday.
Or should the Christian farmers be forced to do so?

transferred to the Jewish farmer? Does the load hit a Christian farmer, for that is no obstacle. Were he not in large numbers or could not; either the next one for him is friendship, against break-up to relax, or he has a son-in-law. or other relatives in the village, who immediately fine Service undertakes. All such services. fall among Jews, who either never or Not being able to afford it at the right time, gone. For what? How can one keep people, and how can one avoid such hardship? It's fine to demand that the Christian farmer against Ingratitude of the Jewish person, nothing but thanks and gratuitousness. should reciprocate. Pure love of humanity versus:

The Jews? The expression is surprisingly used.

"Needs. Who lacks love for humanity first? The one who..."

Inden or Kristen? Which of the two has in fel

8 | ' | nen

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rs

According to a law, only one woman of his religion may marry.

Men? Who considers themselves defiled, damned, and

Cursed, if he eats with another nationality!?

Mer does not consider it a divine commandment, but rather a fine Va

To die in Terland, like others? No one but the Zus,

no religion further than Judaism. This-

Three things alone, when you consider all their consequences

takes, contain far more than just a friend of mankind

Shaft. If one uses this seszeze against neighbors

resembles the cannibals and idol worshippers, or

otherwise they find the most hideous loads full, may they be too

to justify it. But if one compares it to today's

comparing national times and customs, and what else

The more is, against nationalities, under whose protection one

fielet, from whom one has everything fine; so no one may

Philosophers appear to defend them. 1

Apart from the indicated obstacles, which are located at the introduction of the Jews as farmers, and which depend more on the nature of the facilities And if you show less, many others will come up. There is no Jewish peasant or servant in wars in the staff, to stay on the estate, or at the to use the army, since the horses do not adhere to it. They are allowed to sweep the Mosaic Law if they are at and must summon servants.

® 5 genes, |

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Those difficulties, like these, can be overcome. They cannot be overcome with money. The Christian farmers do not find so simple that they should not realize, how to transfer another burden to them by free others. Lawsuits and lawsuits would thereby be avoided. arise in large numbers, and which judge, which Sesez, what reason could wrong such complaints? - give.

Therefore, I cannot understand how one can re governments can be considered barbarians because they are the youth Don't turn them into farmers. You have to... to know no other way than to have traveled through it; or to adopt an ideal in the manner of the villages in Canaan have done where the weather never allows the fruit to ripen. spoil where soldiers aren't needed / where one relies on to the tithe and the skeletal of the sanctuary, no Carriages, services and taxes paid; where there is no

| there is no monarch, no nobility, no chambers, who are concerned about the overall condition of the people- "mern. Andrer Geform und nach heutes wörflichen. Versassungen taken, the Nesultat itself can, if

> fh ate statesmen of Europe unite, not ans

the result is: than that the 8 farmers
| I am "a

n/a

I:

8% 187

After the construction of the acre, the craftsmen follow. Also
For this, it is demanded that they give a portion to the Jews.
will be. But here too, it will be agreed beforehand.
will have to determine whether the Christian institutions the
ebrlichen, or the ebrschen the krisilichen soft

They should. In my opinion, the first one will not be done.
can execute, given that the Jews could on Eu=
ropa show even better claims than they on Ka=
naan darthaten. Had they held the old power in hand=
Then I have no doubt about it for a moment. We would
who rush towards them with open arms, and grace,
where not to expect death. The terrible example
(Joshua 10:22) of three kings, on whose necks
the Jewish rabble had to trample around, would alone

to make a virtue out of necessity
to do it, and to comply with everything that was demanded.
Fortunately, this is not the case;
So one becomes the last, or that the Jews

according to today's convenient facilities, choose
must. But in doing so, it can be assumed that the stronger or more Christian
lichern part, but impossible, even if God
bestowed all properties, more will be granted,
as insofar as it does not involve fine self-extermination
connected if.

he

Es ist wahr, die Handwerker hat die Menge

to be unable to fulfill personal obligations which the

farmers have to pay, and it would therefore be in this

5. A characteristic that makes it much easier for Jews to follow their law.

'fulfill, only the craftsmen have in the

Most states have in common with the peasant that not only

their sons / serve in the field, but they themselves also in

In times of war, one has to take on a lot of duties.

sen, from which even the old man is not excluded.

Yes, they mope in peace, without regard for religious matters

Days and hours; in case of fire danger and other emergencies
rush to help those who have fallen on hard times.

These necessary tasks, from which the citizen and un-
. separable duties, can and may be performed by the youth
| which cannot be provided. The reasons are needed.

Not to be repeated. They are in their religion.

Gion, and find already on more than one occasion

It has been presented. Therefore, there is no other council here.

and proposal to fund their services with money

to take payment, and thereby provide other citizens with a

Klast more to transmit. If the crusaders are in war

to be shot dead; that's how one must describe the Jews.

Let them multiply at home in peace and comfort

fen. If the Christians because of their personal services

They suffer from their wealth; that's how one must describe the Jews.

f N beeft

It is possible to collect them. Behold, if that is true
They possessed civil rights, according to which they were granted them. They found
in trade for 1700 years, from all perfänlis
They were free from their duties, although this was already related to the
Justice was contested. They had, except for monetary contributions.
enjoyed all freedoms in their trade, and enjoyed
They enjoy almost more freedom than the citizens in some countries.
Germans who sacrifice their goods and blood for their fatherland.
But Re is not satisfied with that; they want
to be a few steps further; they want the farmer
to attain justice; not merely in deed,
but truly in name. One should know it.
to grant completely equal rights to all people
Jaffen. under these completely equal rights of man
Today they understand that all noble landowners still
left, also a lot of important craftwork
both would be available that would suit them just as well-
men, than the Christians. Since they in the exercise of their
Those who deserve to be protected by religion, so be it.

all the more against all humanity that they do not in

the possession of the noble landowners and leases,
or some tradesmen, who, for example, own an entire region
"The delivery would have been left unattended," since they were here
to observe their religious customs without hindrance
They could. With 5 farmers, they promised to...
Br N very

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very guümpfiche Weise zu Umgang. Einer wollen alle _
And displace the nobility too? Absolutely. They want to.
the Abelichen Landgut, in the Hope, with Jews
possess that they will be part of our nobility in a few centuries
will be equal in bravery. The possible wars,
that might happen within these 200 years;
It will be left to the imperial nobility. As soon as
When Jews are granted citizenship / that's how I see it
not the slightest difficulty that not the Jews
in a short time many noble possessions to himself

They should bring. Go, and what is needed?
They can't lack it. In Holland and other places.
In places where there are Jews, the crowd, where one probably
can buy 5 noble estates. All that's missing is...
that some princes in Germany are taking the first steps
do, and through brilliant writings that they received through
the admission of the Jews Shlie noyhereihen, to this
= bingefiten advertise. Ä
To even begin to grasp the sad consequences that arise from the
| bourgeois: Freedom of the Jews arises Finns, fo
to show that it is absolutely possible, also intentionally
the advantage held by the Jews against the
Kristen, as much light as is in my power,
to ignite: so I must first investigate: by which
| 10 the balance tufcen the Catholics and Pro=
The | testan=

7\

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test subjects lost, or at least why?
Does it lose itself with power?

uls der römische Hof fein Sistem zur höchften Vol=
Having brought about his coming, he lacked the necessary skills.
eternal duration, nothing more than a means to...
to keep from the foundation, which gave him the Zer=
leadership could be provided. The people should be alone
son ber Tändigen Seliskeit leben. Die Natur war
But stronger. The temporal overcame the eternal.
Trade was probably the most remote cause, which
the blood of the Catholic Church from all sides
The harm that. The more it spread, and
as one country became increasingly dependent on another,
Rather, it was inevitable to tolerate more enlightened ones.
The. As soon as one does not completely turn away the protesters=
If one could, then one already had enough poison without "
to notice, taken. That was a Mithridates.
It seemed to be just a means of transport of their own
Weak. Because the Catholic clergy sought

the goat of trade just very much from their slau-
to remove brothers, as Moses of fine
Ebrærn, who feared the resulting spread of contagious customs.
The effect didn't have to be immediate for that reason.
'fine, because with the first ones it's not like with the first one |
Rut halt in den Gesezen Jag. Wenn fh gleich bei
FE the

4

192 =

under Solomon, many things changed for the Jews, and
Trade was also introduced to get out of the situation
to derive more benefit from Palestine: so it should happen
but always without significantly altering the law
to do, and to diminish the limbs; one had to
moreover, thereby giving the 1 more jtice tir
5 3 |

By thus making the Catholics so much in 05

allowed in some countries to do so, deterred trade; left
hundreds of thousands of Catholics, the unmarried
The situation resulted in many millions every 2 years.
Tonen people were lost; by doing that
Remembrance of many saints who arose among the
The people celebrated, and as a result, hundreds of people per year...
More days of unemployment, a fine state, weakness, and
Initially, Prokestan was introduced in many countries.
-ten excluded from military service: thus transferred
One should give the protestants everything that increases their numbers,
| -had to be built up and expanded. That was precisely where the problem lay.
the excess weight, and partly lies within it
However, the celibate state has the most adverse effect.
ö If we now that which is the reduction

of the balance of Catholics against Protestants-
Ben Zuvege brought it, and still today in
individually measures for brinzt / against the Jews hal-
ten:

ÖNE . N

| 193

ten: for it will be if one does not consider all its advantages
takes together, immediately appearing as if
would be in the same case, especially if man
thinks of them as farmers or craftsmen. Alone with

nieces. The greater preponderance, which in the

The fact that Jews must fight against the crises is entirely up to them.
solely in religion; but especially in this: that
that they do not serve in war; that they keep themselves free from all [unclear]
remove heavy work that shortens life;
and that their enjoyment and their other way of life depend on the
The nature of it is which makes it neither a murderer of its
It doesn't affect health or fertility. So, if...
Wars kill hundreds of thousands of Christians, so one loses
The state will at least increase by half a [unit of measurement] in 20 years.

Millions of future souls. Consequently, we must live!

Jews who remain alive should worry about just as much;
more, one would need a precise calculation about this
And so one will be completely convinced, and one will
at the same time be forced to do the strange

. &runbfäze which one has so far expected from the reproduction of the

Jews have been cherished, to let them go. But it is not

merely the death of the Christians through war and the Um

lucky breaks in peace, which are superior to the Indians \
There is also the fact that the Jews around

| den Iten Theil fruchtlicher find, als bie Kristen. Eine

N Quantity

15

194 “

Many scholars have documented this fertility in the Bes
The cutting was sought. But it's salsy. She will
solely produced by religion and customs. All
The basic tenets of their religion tend towards democracy.
tie. The second syllable of her sentence is reduced to
an "us" and equality. This leads to...
It has produced a certain unruliness in minds,
in which the Jews as citizens for all current government
making these forms very dangerous. As soon as they
To feel power, to be able to act and to govern, that is what one must do.
a small number, already more united
To have the will, and to achieve more than a six
The stronger Christian party. Christ rejects |
All equality for the future, and if the
Bertelmann did not act differently against the nobleman.
He can; so he says: there we are all equal. The
“os 2: But the Jew says: no, we are right here, s has
the slightest still so much, and perhaps more to er
wait, as the greatest. One also anxiously anticipates that fine
One Jew has the least respect for the other,
One only acknowledges each other in so far more oh
ilirung, as one must do for business reasons.
Just as one could say that the Jews in the promised land were without and
inherited among kings: so we inherit them among the
Romans and N iit. SUR hundred years bas
ben

oo.

PR

i . 195

ben under various strict and gentle rule
lived, but still now they have against the state government ≠
keit has never been so natural and unforced
I learned to show reverence when I was the most unfit of the
Kristen testifies to her democratic way of thinking.
I remain silent until this hour in all things.
It was quite foolishly fine to blame again
To be attributed to taxes. One often cites the
Joserhus zum Deweise an; but one should still read him
Once again. Mau will find enough places, like
despicable, the Jews, these heroes and benefactors
treated themselves, and how much they resented the ingratitude towards
Let other superiors look. So if you're in
a Jewish act against his own authority nothing but
rebellious spirit - Auffert, where should it come from,
It is better to think against foreigners, foreigners who are in the law

to be damned and cursed at every opportunity.

The inclination towards democracy that is in the Jews≠ :
was planted, and still now it works / makes that they

also less inclination, too fine to go beyond others, their

Splendor and extravagance in food, clothing and
To show the potion against others, and their powers from
sides of the body and the wealth deposit there≠

u su Br

No | In

—

|

=

396

In their religion lies the prohibition of some
lei unclean foods / that they from contact and gels
Genheit, von Verfschmndung, undsequenz von ftan
core expenses are avoided. Abstinence from meat.

it an fch fchon bei jeden Mensch ein Mittel zu rei

Nerm blood, for health and fertility. The

—

\

_ a certain part of the Jews tends towards this abstinence
togetherness, and this is further enhanced by the fact that many have the will |
is bound by its flesh from many causes
more expensive than with the Christians > u
The behavior of the women contributes a great deal to it

| contributes to fertility. Just like this one on frugality

keit and the firing life of men, participation
men must / and generally under stricter conditions
Breeding as the Christian women stand: so come

There are other secular customs besides bathing, which

inszeto daun contribute, Do the eheftand swept

ter fein must.

Early marriage is consistently observed in the 92805
gig introduced, and when many transgender Christians un-
enters into marriage at 30 and 40 years of age

len, so here too the Jews gain ground.

of the population. Yes, the violence against their children.
if fo befchorgen, dass fie davon immer Vorteile zie-
hen u and u in their marriage contracts will be on

- the

197

The denouncement has been taken into consideration; however, in the case of
The Christians are held too harshly when the daughters...

Men and women don't do what Finns want

Yes, it will depend on the women in Fhntig whether

Whether or not they want to have cattle.

Also, the fact that the wealth always remained among Jews and
their families remain if the means for expansion
and population. Did the Christians perhaps buy...?

man 20000 Rthlr. together business: so comes a

nobleman or councilman and fetches the daughter with the guild

de ab. If, however, it is a matter of sorts, with the crises

One disadvantage is that wealth is concentrated in the higher classes.

is fetched: so spending time always seems like

who focuses on the whole, and not just a part of it

People, as among the Jews.

From this, it becomes very clear that the larger

Outnumbering of the Jews, with the intention of the population '

and reproduction, decrease before the crises. Since

If it has a basis in religion, then it must always be

anabänderlid continue to have an effect, and must then Kir
appear more and stronger if the Jews of the citizenry,
would be right, and consequently detrimental to marriages
would be restricted.

Just like the holidays and public holidays for Catholics.

. baben: fo müssen fie auch, wird man sagen,

N VN = ben

455 ae | 9

(to harm the Jews? Nothing is right except that the

"Stat loses tremendously; but that doesn't mean we can't..."

Means fine, which, if not the state, then the

To sweep away the sorrow of time with songs, they may. dar

with harm to whomever they want. In themselves, the festivals were

and holidays for the farmer and craftsman

to damage the meifen. For damage occurs during trade.

They don't, because you can avoid them. Alone

Even for the craftsman, the holidays are not a priority.

little to do with the other previously conceived advantages in

circumstances that cannot be considered

can: unless the discussion is about the loss of the

The whole, but the loss of a single one is.

What would happen to the Jewish craftsman?

fer of thrift is not the ineradicable new

Sweeping up trade and profit; what would

not the close connection; the underfunding of the

Fellow believers are active. One would feel the loss.

which arises from the holidays, not only to be replaced

Knowing; but where from? If not the same: but also

in their superiority over the Christian craftsmen

They might even be a leap ahead soon. N

Because, as I mentioned above in the sections, paint.

refute, to appoint, an all-purpose act, a state where

a citizen who, who, those documents,

ö 8 ux knows, b

1

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199

. * / ” .

knows, and where the foundations of all government for~~r~~ are located

men mit fammen paren follen, fo fehr glücklich findet: .

Therefore, I cannot refrain from mentioning the effects here.
show which must arise at a state when
two kinds of nation in intention of the expenditures themselves~~r~~
ten stand. I appeal to the support of

Holland, an example that was found to be quite agreeable

will be. This many years ago, at the Hol~~r~~
The countries almost universally share a similar way of life, which is based on
Eparfamily was introduced. Now we find in

Holland shows a very large deviation and inequality, ö
and it is one of the most founded and numerous

Cart of men and old men, that through the Us
Chastity in extravagance, the income of
The republic is suffering. Just like the rejection in Holland.
chung in such editions, real disadvantage ver~~r~~
cause: naturally, those states must also
ten, wp a far larger part of the subjects, than

in Holland, lives only through waste, in the~~r~~

find themselves in the same trap: as soon as there is an increase in

A limb arises that separates from the dominant part.

distinguish with the intention of output. If the Hol-
countries where waste can cause little harm:

false, the increasing frugality of others must be \

"It seems powerful that many thousands who are from over one

Re. mat

wi. N

Those who once ruled, lived in extravagance, to the gate
binauslaufen muss. Vergleicht einen jewishen Kauf-
man of one hundred baptizing thalers, with a Christ-
A merchant of the same fortune.
Choose the first one from the capital city where the
Waste is greatest. So keep the

expenses of the first with the expenses of the last to-
Together. Continue in place of an Erißli.
To set a Jewish king. What will you do?
Bring her out? Nothing but sad things. Her
will come to that point, so that in ice
nem folchen stat, wo die Verschwendung gejeffe Gren-
N zen had, and it was necessary, many thousands who
who fed on the larger expenditures of the Christians,
(must leave the country immediately.) As soon as we
I agree that in this and that state,
Waste can have its limits, and
necessary if, by which one hundred thousand us
so no one may, * be as right as the N

wool,

9 When the Jews in Berlin in the . quarter

Since many houses were bought, losses could result.
of the school fees, the gimnafum of the grey

The monastery no longer exists. The Jews must

ten also an annual sum to whose under
Grant a stay. See their Bäfings

Courts of the WN b

5 | 201

want to deny that not also through the Jews, who
one opposed to the ruling nation, by
to practice religiously motivated frugality, a
Loss of people will occur, and even more will occur.
must stand, the greater their reproduction becomes. Here
They have once again got stuck in a knot that they cannot change.
as if they were going to be blown up by the sword,

This can be derived precisely from the principles of the Jews.
Miracles explain which one makes of them, that
they with their trade, without resorting to illicit means
to operate, to get to the point sooner than the crisis
sten. The issue. of a Christian family iR around &-
larger than the Jewish family's edition. One
I only take what is needed first for the children and the family.
are costly / and how little the Jew can expect from it
may. It is therefore no wonder that the Jew is with him
ner frugality under Christ, which three times more
Spend more, and you'll get there faster. But you have to

also consider that many thousands of people, including

including Jews, who do not reciprocate, and
so always in advantages, through the higher output N

to provide for the Christians' maintenance, and immediately

had to leave the city, it transformed into 8 Christ= |

liche Auizabe into a Jewish. u
e Vans

as “

For two reasons, there were also those who gave
To craftsmen be a real trifle / the kristli=
to throw the craftsman off balance.
We do not want to and must not use illicit means.
correspond, and completely different reasons were given to them=
against / from which the retreat of the Christians is clear
is. The illicit means will already be in

N centuries lose, even if not through ö
5 Lack of objects. At the stranger
=: You may proliferate, but not on your brother, 5 B.
Meoss. 23, 20. is a fellow/ which has already distinguished itself through the
'Civil rights are revoked. The Jew can't participate in the war.'
Never regard him as a stranger. He understands.
Down with the foreigners, the Afriians, Arabs, Moabites!
Ishmaelites, Midianites, Cananites, Perizzites, etc. w.
No, the Jew does not see the Christians as being for these peoples.
on; he regards them as his brothers, even though he was already under
retains for these brothers that which was intended to be |
was given to cruel peoples. Also the kũnf= 'u
temporal promises 5 B. Moses 30:3, 4, 5, 7.
...and especially the thought that the curse would curse the brothers N
should meet, where the Jews live, so that he=

The last persecuted can never be proud or defiant.

to create, and if something so untamed were to exist
So it must lose its bra, according to the opinion of
oo. Mr.

Herin Dohm was only concerned with freedom. He means,
 The Jews would immediately become more enlightened and agreeable.
 become, the more fie fu. from Haudel weaned, a
 chose a more efficient lifestyle, and their bodies
 more effort at work, in a word: through.
 Nemzern. Dealing with people. What to expect.
 If I want to answer, I want to overpower others, and that will make me
 turn to the guilds that are currently handling the entry requirements.
 directions are not insignificant. These directions
 Nungen are very headstrong creatures. They hang
 throughout Europe, and recognize almost through the
 Commonly, Phil's Sophie. Her story provides us with
 many disgraceful performances, which, however little they gave them
 to their credit, but will prove how much
 one can rely on their explanations, and how
 much the body's effort contributes to this
 To eliminate advantages and superstitions. All
 Monarchs have had the most indescribable difficulty,
 to bring out only the most ridiculous things from them,
 And they're far from finished. What has
 . one must not use violence to avoid Bienne
 to introduce children born in wedlock, regardless of their finer selves
 could appeal to the Bible. What and how much
 'Would it cost to bring in the Jews? The Innum
 To shear him off for that reason would not be justifiable.
 e fein.

fein- Ren Kite dazu ganz andre euürbe als tie
 because the state can be populated with Jews. In addition...
 would one be better off choosing the journeyman over
 can serve. If one immediately brings out that
 the abolition in some tradesmen, some
 | It would be beneficial for cities and provinces, so they come

with the overall goal and the future in mind, many more after

parts to the appearance that one would prefer to do it with the old ways
let. If you have a blind person in Holland

The procession of craftsmen is carried out, so the
It is easier to justify oneself than in other countries.

The moral state, which is very much
Its influence on temporal luck is very clearly evident
The craftsman was present. The police are allowed to contact him.
For hundreds of reasons, no tax can be determined.
men, and the goods are indeed at their correct price.
The police can track down the fraudsters; but how little?

* They need their reputation, since nobody knows about fraud.

to complain. Wouldn't there be another driving force?
that which prevented the Boffe, so all Stra would
They can't accomplish anything. The interaction, the connection,
They carry a lot of anger and friendship, and at low levels...
to maintain order at the 10 stalls.
Ten. Temperament and upbringing provide their good
tenth post. An N must be on
To IB

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serk s2schwer fein, die Schande zn überm inden, dass er
to deprive another of work, to commit fraud or deception
He makes very good goods. He would have to be very hard and fine,
if he does not heed the incessant gossip
He wanted to. He is already acquainted with the other person.
Goods and blood so intertwined that he could not reproach himself.
could defeat him if he wanted to. This invisible one
But the police, who appear very powerful under Kristen,
This falls away completely for the Jew, since he turns everything around.
ganges, removed from all mixing. That he is one

The Ten Commandments with Christ, he doesn't want to get out
do it. Because he can't see or hear, because the
Blood friendships among Christians must not be allowed, so
He can also speak about an infinite number of injustices.
Away fine. Quite right, a large one should already have been achieved through this.
Disorder is caused, and both parts through
the separation is initiated, with selecten and
1. To compete with fraudulent goods.

Bohemia, where the Jews sold the most fraudulent goods,
and, for example, to make glued shoes, everyone must do so.
Serve as a warning. If the crives of the same wa
They are supposed to imitate others and apologize for it.
They point to the Jews and say that they are with
More was earned with bad goods than with good ones, and
They would halt all permanent work. The police
Tann contributes little and nothing to it. At

IB 1 |

Furthermore, the introduction of the Jews would also
- the following should be considered. If we consider the Ju

to let them fall back on crafts that they could afford
ben, fo kann dies e for other classes of people
and be no different than harmful to other trades.
If we consider the Jews to be only in large cities, Hands
Let workers do their thing, so this can also be good for the small
Even cities are not without their drawbacks. Here we
man alzo Geseze nathis haben; allein Befez ohne Ent
Purpose: How can the increase in slavery be prevented?
dern can by giving nothing to a Jewish master
It can be easier than keeping 20 journeymen.
How will one deal with the weekly markets, which
throughout the entire country, in almost all cities, on the
The Jews' feasts fall. What all do they not belong to?
for Seseze to include the Jews as craftsmen
to supply, and how many obstacles must not be overcome
Unexpected things might happen!
With the intention of the arts and sciences, the
Jews throughout Europe, as much freedom as others
I have had it. Among the fine arts, I know of none that
They would have been forbidden to drive them, The mechanic

for them find most of the time connected with citizenship.

Theological, legal and cameral sciences
then R gerefett, die fie nicht haben treis -
ee Rn ben

+

207

Ben können, and they themselves put away, because, if
one wants to earn a decent living from it, generally speaking, -
so that the service is connected. But it is not so
probably contempt, hatred, and incompetence, which they derive from
excludes from service, rather because one today
to day men are required who at all times and
They fulfill their duties for hours. But that's not possible with
not to the Jew. Already the criminals must
judges according to the Jewish public,
by being concerned about the Sabbath, the festival and celebration
days cannot always appear. As soon as one As
who wanted to appoint him as judge: that's how the whole thing would have to be.
Christian audience clamoring for the judges. What
This led to errors. The superiors
Courts should always have a list of jubilant judges.
and their festivals and holidays with you, so that
They evaded the Gesez Moses in their missions
could. The chambers, which had become very accustomed to
to demand all things in view of this, would
who have to lower their pitch and sit down:
if your dear faithful one is not of the kind Shabas or celebration
Have a day. So that businesses in the city don't suffer.
Was no other means than this fine one?
had to appoint Shabbas judges and Shabbas councils. In

5 Intention of the pear pitches at the one which is also the Ju

— . Egg; |

as the newspapers report in some countries, already |

I promised, but I don't remember the slightest thing.

Only the ladies-in-waiting may decide that.
Germany certainly doesn't lack usable resources.

not to waitresses, but to craftsmen

and farmers, and it is very strange that the Jews

already speculating on the higher classes, since
They don't have the bottom ones yet. So little of a ver-
A responsible gardener should eradicate fine, fruit-bearing fruit trees.
will be used to fill the spaces with crab apples, in the

j Hope, to besens that the future will bear good fruit-

Gen will be! Just as little will a reasonable state be formed.
the Jews immediately became farmers, craftsmen, never-
high-ranking and senior state employees explain inside, without

to eradicate.

I conclude this treatise by stating that I have all

Those who judge them, seek to make them as fit as possible.

possible to judge, and in no way to

even if I have false principles or errors

had amassed. The essential thing will soon become clear.

from the randomly distinguished Finns. I have
I undertook this work for no other reason than alone.
For the sake of truth and the common good, us
The object is important; it is in
It interests everyone. Let's discuss it.

unite, and reveal the truth until

we see her completely naked; she may now be the Christian
. upper party in shame
Dr 5 * _____ \ 0

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Dürer ret

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Jews

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from.

a Jew

In

in all d benen ger |

September 110.

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Author of the text:

Against the Jews

Mun Her!

You might be wondering. "Translated by
"A Jew!" — Why not, my
Sir? — "I'm dedicated!" — I ask to
Second time: why not, sir? — "One
"Jew can't." — I beg your pardon! — "A
"Jew, don't flock." — The Jew now wants
But! — "How, without my permit?" —
Well, you're not supposed to do that otherwise.
to consider it so wrong "I hate the Ju
"The." — Mags; I defy your hatred. —
"They're finding." — Fine by me; nevertheless, it stinks.
Not this book. ||
In short, you miss, you come

Don't let go, you will be my patron. And
Why did you want to resist so much?
to fight against it tooth and nail?
Who could make more just claims on the
To make a dedication to this book? — Who
brought the matter up? You, my
Sir. Who raised the original of these words?
Setting for well-deserved praise and honor? You,
My lord. Who spoke first, and according to the
Request for this translation? Again
no other than you. Oh my lord, man

That would deprive you of what is rightfully yours, one
This writing was indeed robbed of its honor, your be-
to bear famous names at their head,
If one wanted to be less fair and refined!
"Eisenmengerl" was the name used until now
to the Jew whom one wanted to annoy. “ “
will in the future people shout at the Jew, the
one wants to annoy. What isn't that for: a
Glory is! O my lord, how are you?
It boasts! In all chronicles, besides the after-
judgement of war, pestilence, expensive times,
strong winds and hail, will be accompanied by ei-
nem NB. noted: “This year |
where did the famous writing against the Jews come from?
"Out." And everything will shout: "Great is
the Lord!”

Devout EN man n Kingufegen? “His 9
A century was just against him: bife
Translation... was dedicated to him... 1 egg
I remain

My =, me
e
the Jew.

What might be strange 7 should be that a
A Jew translated a text against the Jews:

He should remember that the most devout Christians
| Theologians often read the most bitter writings
translated and commented on Christianity
have. These remained what they were: Christian.
Theologians, and indeed, the translator too is
He remained what he was: a Jew!

It is fitting to judge from the Scripture itself.
not the translator, despite the fact that he cuts it out
ten is. Also — and only a few words, |
son of the sweeping: loyalty, although no field
Fish, and lightness, were the goal I had

presented to me; I hope it at least the greatest

to have achieved some. It is possible that some

Error occurred: the good geser will

They overlooked them.

Also from Ben's comments, which are here and

Since it's been done there, I should probably ask something.
Mas fic) however, to ask about it, ask them of

10 felöß, Should 1 somem kefer dealt,

to others, however, it seems too f***ing: so be
One might think that the Christian theologians, who
Octave volumes of the Antichrists translated, Folio io
They wrote volumes full of comments on it. That's why.
One can surely forgive a Jew for it, if
To ease his heart, he added a few remarks.
sends tongues into the world. What would the reader have thought?
want to do when the notes have become longer
would be like the text? But still, one could easily have
can do what one would so gladly do at en en
bänden thut: einfchläfen. —

One more thing. The author is cash — one
I don't know why — the vomiting hand
lung only partially absorbed; I have against it
by her at least as much as I am moved

seemed appropriate to the matter at hand. I mean, that's why.

to express the gratitude of the reader and the author
serve. The reader's: for Kotzer speaks as follows.
against the Jews; and the author's own words:
For isn't it better if I give much, than lu
e

5 NO 059 D.

— *

| W. sich auf das Kaifonnement der 1 Diefophen u,
If you don't want to leave, at least believe them if
It is based on history and experience.

The question: whether it is good to deny citizens citizenship to Jews
Granting justice is so extremely important that the
historical investigation into how they developed in the countries |
have contributed, where one can become a citizen of the stage
The recording should not be unnecessarily detailed. That
The result of our research will not be a complete solution;
a certain and undeniable resolution of the Pro

contain problems; by merely analogical verses -
Logical reasoning and mere empirical statements neither all

Circumstances, still grasping every possible trap
can; however, this investigation will not help us.

at least in our claims more cautiously ma-

chen and us against the accusation of e
in our judgments fi her,

1. Arrival of the Jews in Egypt.

The Jews are the only people (the Guebern *)
| except for those that one should avoid because of their ge=

) Also Bine dieher probably the Bi geuner to ug ei
A

.. e ee e

(cannot take into account the number of wrestlers)
which in each part of the world has its own peculiar
retains his character, is a stranger everywhere, and...
never mixed with the local inhabitants.
The origin and emergence of the Jews

= from God, and their reliability, with Jeho vah

and the angels, I will pass over in silence.
They only became a people when Jacob
with his family, who settled in Egypt.
Jewish slave named Joseph, was at the
HDaushofmeister des ägyptischen Königes sells
His master noticed his talents and natural abilities.
che facilities on him and transferred fine private matters to him ,
A similar situation, as the king himself told him, his own
had transferred. But the joy was short-lived.
At the time. The minister's wife threw a wrench in the works.
Slaves one eye, the Jew didn't want the hint
understand and for that she accused him of having fi)
N allowed attacks on her chastity. He was in
thrown into the royal prison, which was located in
Potiphar's palace was located here. Here he was again |
to the prison guard, what he gave to the minister

nen fien, which moreover are true with the Gueber ö

probably one and that people are. S. Grell"

man over BR: p. 327.

e | Ai. d. Neberf,

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u“

fen was: ersäterer entrusted him with the task of   er

View over the prisons. One doesn't know,

how long he spent in prison; that
but several years must have passed before that,

can be deduced from this, because he is a young man  
ling of his brothers, was sold, however

was over thirty years old, as he told King Pha 

Rao was introduced. His ambition and his

His lust for power had been met with the enmity of a fine bru 

The newcomer, and plunged him into slavery.

He had already spent a long time in prison.

unbred, and even in this state, however much
did, found nourishment for fine ambition, when
Once two estranged men, one of them a royal

Oberschenk, the other a master baker, on

Arrest came by order of the king. This event
This was a very favorable opportunity for Joseph,
to gain prestige and power, so that he might
even with the help of the most ardent imagination

No one could have imagined it. Namely |
Those two eunuchs spent several days in custody.
They both dreamed of one thing in the past night.

Dream, which Joseph interpreted to mean that the

“Oberschenk’s fine position regained” the Bæ

But he would end up on the gallows. The end=

gang enfach der Auslegung. Bei dieser e
2 2 |

3 4 In, AG

Bett asked Sof the Colonel, if he was like=
who had come to be honored would be fine, to turn to him
remember, and his against the Pharaoh Erwath=

to do so. The chief cupbearer did promise that, |
Two years passed before he first
reminded him of it again. Pharaoh had one for
had a terrific dream: in order to explore it, he let
He gathered all the dream interpreters and sages of Egypt to himself.

He came. But nobody could guess his identity.

Jett mentioned Joseph's chief cupbearer, who

to interpret his and the baker's dream so well
knew. It is likely that the chief

Gift already included. Joseph dealt with E

was, but knew fine ambition and therefore was
he would never have mentioned it if it weren't for the
The king's unease, and the fear of punishment

had driven Joseph to be a very excellent

to praise the dream interpreter. But the
Oberschenk blames himself for breaking his promise.

I did not keep to his memory. "If

He, says Morgan, foresaw all the misfortune, 5
what will happen with the future elevation of such an honorable .
The man was finely connected, as he showed.
Success, how well he knew Joseph. This wonder

That was the main cause of the weakening.

9. Morale u) Vol. III. . 11.

Poverty, the elite and Ye: dared the
Hegptier 1 s
The story of 1 9 52 arab 2 Wan and os
Seph's explanation is known to everyone. "In the

In the next seven years, a
| extremely high fertility, fine, but those just

fo viele andere fo höchst dñre und unfruchtbare fal .

It was suggested that this earlier fertility
"Not a trace more to be seen, I will become fine." Joseph gave
Therefore, he advised the king that he might like any...
. Mugen and an experienced man to investigate, whom he

-to entrust the care of Egypt; dar
He wants to sweep in the corn shepherds (umtleute) and

in the next fertile years in Egypt 5

the fifth part of the harvest (the double grain tax
be) demand. This could lead to in these years in
The King's ramen, such a large quantity of grain, a
driven, and split up in the cities,

that they still worked on it in the remaining seven years =

nug would have
805 Pharaoh and his servants vowed unanimously here
sen Vorřch, und geřten řich, dass es auf der gan
There is no man in the world as wise as Joseph. He
He therefore watched him as his Prime Minister. So be
The Jewish prophet and politician came to the government

u and u of the whole . into the aa 2%

6 8 .
Pharaoh said: Well, you, by divine inspiration, Pr
So clever and wise are you that on earth you will find your equal
If you do not have it, then I will give you the rule of my

Give to the house, so that all the people may rise up against you.
Obey your wink and stand above you more finely than I do.
my throne. Accept, he said, the sorrow
for all Egypt; ; at these words he drew his
He took the ring off his finger and put it on Joseph's finger.

He threw a Byzantine robe around his neck and hung a
a gold chain around his neck. He also let him into

drive his second car and pull out in front of him
fen: Bend your knees! and gave him power over
All of Egypt. Pharaoh also said: I stand by this.
For no one in all Egypt shall oppose your
Willing to pick up his finger. Moreover, he gave him
the title of Privy Councillor, and gave him Ase nath
to the wife, the e of the . 9
n On.

| On such occasions, f ch 5 bare o der fi
no power and kept only his name and
Title before; but violence and power, the creation
The task of presiding over it was in Joseph's hands. Even that.
The people placed their greatest trust in him, and practiced ys
gave him the concern for his welfare. So we were
Suddenly the entire kingdom had power and
Noerrfch of a stranger and sold slave

a
ven e Like the Jew of this. Look at it
used, and to what extent he sees himself as the father of the Va
I have shown terlandes — we will soon see. b

He had hardly this 'unlimited power he'
He stopped, and so he traveled throughout the entire country. He sat
grain overseers and other non-commissioned officers, and
- built in the towns of Scheuern and Kornbpden,
And in those seven fruitful years he demanded

all grain stores, Egypt, and [had
She appeared in the cities and brought a huge amount of energy!
A quantity of grain, that he, because it is countless

like the sea sand, finally stopping to count
tt. C. 41. V. 3. When those seven years of misery
and the need not only Egypt, but also...
The surrounding areas were also affected, so it was
It is necessary to identify the cities and places where Scheu
erected, to command and to train soldiers
8. To put guards inside. Would you have this before?
The view was omitted, so it wasn't even possible.
have been, the Egyptians, let alone other Vdl
to restrain them, so that they are in a terrible state

Nungersnoth not. The grain stores had accumulated and

would have been robbed, The Egyptians would not either

their assets, money, livestock and land, even
finally surrendered himself and became a slave to that
Kdnigs sold when the corn lambs

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: 8

had not been well-fed and guarded:

Perhaps this is the first example of a unum
restricted and completely. e and
Tiranei.

As Joseph so filled in | At as
saw the riches and treasures of the whole country,
and Egypt had submitted, he seized the

At the next suitable opportunity, my fine father
and fine brothers with their families and assets
into the country, gave them the best and richest province
throughout the entire realm and distributed among them the high
most prestigious and lucrative offices. He did all this.

a * war, without contradiction, no, even on Be

fault and with the king's permission, Jacob nem
I also suffered from a lack of Koru and sent the

her fine sons to Egypt to buy grain N

fen. Jo se ph recognized his brothers at first
They looked, but they could not see him, for he spoke
with them you convey the message of an interpreter. The story
lung everything that happened between Joseph and his
What happened to the brothers before they recognized him is full of
Pathos, touching, and among the most elegant

dramatic poems. Finally, he gave himself over to his...

To recognize Brzuðern, and sent Fonigliche Wagen

vach Kanaan, to my father and my brothers

*

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9
and to bring all their blows to Egypt.

Upon their arrival, the entire colony consisted of the
Including Joseph and his two daughters,
from seventy-two people; it defends itself
but of its own accord that only the families are included here=

Heads, but by no means all slaves, female slave
5 men, shepherds, shepherds and other servants with their R
Men. Including wives, children and concubines.
were. They were given a whole Egyptian pros

Linz, namely the land of Gosen, which

best and most fertile part of the empire, to build there
ff themselves and according to their customs and laws to
life. This would not have been necessary if the
The total number of colonies should not exceed 72.
The number of people had been [unclear]. In a small village, it would have been [unclear].
- 5 ie were sufficient. |
Jakob came with his whole penis.
I went to Egypt; but Joseph did not fail to
to notify the king and five of his
brother to introduce the Pharaoh. He asked her, |
What did they eat? We find shepherds, before
They answered how our parents were. They he
They told him they had come to the country to
Living there, well, it's good for them, given the large
Drought in Canaan; they lacked fodder for their livestock.
52 e per _ ee.

7

60 ee
en, wit wollen deine Uuterthänen fein. Das ze;

Rand. The king gave them, and so this deed became
denkolonie the most fertile area of the country=

cleared out to live in, as had been done previously

her Pharaoh spoke to Joseph “Cap.

45. v. 18. re a,

When the Jews called Negüpten Fan

teens, in order not to confuse other people

to change, shepherds and shepherds and
made it clear that they! were through this
To distinguish between the names of other peoples:

ten. There was never, apart from the Jews, a people;
which called themselves shepherds or sheep farmers

The Egyptians, Arabs, Phoenicians, and other peoples

Four nations had shepherds, i.e., people.

which is related to cattle: or sheep farmer

= fchaff dues; but no nation knows which

which is characterized by the general naming of the shepherds

distinguished, and by which this name has a particular meaning
had received a certain amount of consideration. Mon
the robberies and destruction of this shepherd
Egypt, from its first calm and peaceful
Admission, which is granted with the permission of the King
...and it happened to the natives, from their power and
War on the Egyptians, after they had...

had taken power over the entire country, and finally from

their expulsion after a long and bloody
Wars even give news to secular writers.
Manethon, an Egyptian, does an excellent job.

Shift writer, of which there is a mention. Christian

Historians have indeed made an effort.
to prove that those in the history of Egypt

so famous shepherds nothing less than

Jews or Israelites; if one

but the Indian historian in so far verse

better than necessary, that he agrees with himself

voice and do not contradict itself: that's how one notices
between him and the profane there is such a great difference

agreement that they each other e un-
terftägen and strengthen. ;

Initially, when Joseph Minister Ade, 8

we, that he was entrusted with sole rule

and that all branches of power were transferred to him.

We noticed how well he performed in his position.
— with how much care he spent in the first few years
All grain supplies were gathered, with
how much effort he put into piling it up in barns, joke
He secured them and manned them well.

That didn't even have a grain without a fine embezzlement.

or permission to distribute to the hungry people.
could be. We further noted at which
a precious opportunity. and occasion, the fine whole

>

12 80 |
Family, his Gauzen tribe moved to Egypt.
allotted him the most fertile province of the empire,
supplying him with grain and all the necessities of life.
. bens verfah. The king had said to them, he
wanted to share the riches with the Israelites
divide Egypt and grant them fertility and
to give the land's marrow to their food
Chapter 45, verse 18), while the freeborn citizens,
"the Aegpptier, the greatest lack of grain elite
ten. All this happened before the end of the third Hun.

year; namely in the tenth year of the year

Rule. At the end of this year, Joseph,
the Jewish finance minister = minister of the king, everything
Egypt's money accumulated and in the royal
Treasures kept. When, in the next year...
Since there was no more money available, Joseph brought

the Egyptians went so far that, in order to avoid starvation, they
to die, their horses, sheep, oxen, donkeys and

In short, send all your cattle to the minister instead of the money!

which they brought and converted into grain. After
who had given this away, they offered in the following
in those years Joseph gave their fields and their porridge

bed, because she prefers Pharaoh's slaves fine, than Hagar
Gers wanted to die. The magnanimous and free

'a native Jew, who, as is immediately apparent, is fatherly
that the dasytyte found, etc., what he offered him,

Alecker and lands, and relocated the inhabitants
to distant regions, from one end of the ..
3m different,

"So Joseph bought all the Ladder trees for the Pharaoh."

en the Egyptians thought of, by the latter, through
Kungr was forced to give him all their properties
had to sell. Thus the land became private property.
The Pharaoh's power: but the people, so long and

"Since Egypt was widespread, he moved them to the two cities." |

Chapter 47, verses 21 and 22.

Our statesman EN exercised this harshness
The cause is clear. He wanted her chastity, which he
for the following year, and the Andes
remember their lost freedom and the regions,
where they had owned fields and herds, through
to alleviate the displacement and alleviate the pain, a
But the uproar, which perhaps wasn't entirely unjustified

would be, and violent attacks on the Kornspei-

dear, by averting it by destroying the Egyptians
scattered. Namely, when they were separated from each other.
and were strangers in every place, so they were Zus
alliances and conspiracies, “before which he
f ch feared, to be so heavy.

Jezerh traded the possessions of the priests

however not in itself, because it was already from Pharaoh 1

S i

They established themselves in the name of the king in the possession of their

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14

were fed, and therefore it was not necessary,

to buy their lands. Chapter 47, verse 22.
When, finally in the sixth year, the people,

to escape starvation “irrevocably”
given to the king in perpetual slavery, and the
Inde had convinced himself that it was now impossible
It was likely that the Egyptians would be put in a more desperate situation.
bring, as they now of sorrow and misery
crushed, and deprived of all hope of recovery
Having found them, he now gave them seed, which
ches he has withheld from them until this time-
te. This was the secret and the
Art, which the Egyptians had for so long in the most terrible way
To obtain Nungersnoth, this is the means whose

the prophet and statesman used to
to make his prophecies come true.

He laid a double grain for the Egyptians
paid tribute, bought the remainder from them, and sold
He cunningly gave them back only as much as they
just to preserve their lives

ten. He did not distribute the seed grain among them until

as he already possessed their wealth and their livestock

and they had sold themselves to him. Had he sold them
If the seed had been given earlier, the need would be averted.
will have come to an end next year, as
And now it happened, when he told them, when their Kerr and

*

ie To 45

Tirann, who permitted agriculture. But that was

completely contrary to the intentions of the clever minister,
because he wanted to enslave the entire nation.
and aspired to power and prestige.

In that year, but even before, he the

| The Egyptians received seed, Joseph persuaded the

Pharaoh, to give a law that would regulate the possessions
the temple and priests were forbidden to sell, and
imagined possessions for properties explained
which fall neither to the government nor to the
King could appropriate it. Through this
The law made the priesthood hereditary and subject to the

Dependence on the sovereign or kings freed them -
as can be seen from the following.

When, in the fifth year of the famine, the government all |
The lands that the Egyptians acquired were sold
but the priests did not relinquish their possessions, because they,
as mentioned, their upkeep from the king-
men. Even at the end of the sixth or at the beginning

of the seventh year, when the cornbdden almost

They were emptied and the misery still persisted:
lasted "but Pharaoh still took the priests' fields
not in possession (because only the Priest's confirmations are not

Property of the Pharaoh were, v. 26.) Those Be/
The meetings were prohibited by an irrevocable law.
of the king, inalienable and hereditary,

4.

well ja fonst der Köniz diesünzechen mit demsünzeben Rechte
could have taken possession of the fields of the
Laymen. But the king had told Joseph in the address.

A fine government, as a sign of fine grace.

the daughter of a high priest was given in marriage.

In consideration of these close ties and close blood ties -

Joseph knew how to bring this about through friendship |

all power and dominion between the priests^{*} *
was divided between the company and the government, and thereby
perhaps the reason for the later Egyptians was
superstition, to priestly power, magical

Established canons and priests committing fraud. The priests
possessed, independently of the king, the considerable
st possessions, in which they at that time after

succeeded under a fixed and definite law

now they seized the opportunity to give the slave people
to preach a new religion and that
lamentable people, almost devoid of all reason
among the most harmful things, namely the unum^o
limited obedience, blind faith and bud
to be seduced by the priests. ö
Their wealthy women gave the shepherds funds
to provide hands-on learning, and under^o
to conduct research and gain experience. She lays
ten ficht relies on chemistry, on natural magic and ge^o

a 8 Poücfopbie- The raw and un^o
drive

U

5 21

The crowd was amazed by Gabi 1, a man they had never seen before.

* Things, and the priests now came to this quite naturally,

"The beautiful idea of claiming that
| those knowledge mysteries revealed to them

i would be. The stupid, simple-minded and slavish Bolk

took physical experiments and effects
of nature, for wonders, and those artists for their work

"witness to divine omnipotence, for friends and loved ones,"
By the servant of the deity, thus Egypt became

mainly through such arts, step by step

For centuries the mother and aunt of all things; u
faith. In these Egyptian institutions be

One can already see the basic features of a government

form which Moses carried out after that time, from |
Joseph, however, had already been killed centuries before.

fen were. zte Book of Moses Cap. 12th B.C. 9.

Following this factual summary, all
The unequal status of the estates is now considered proven to be true.
that Pharaoh allowed those shepherds to come to Egypt x
invited them, granted them a certain province, ih j
entrusted the reins of government to them, and
all that power and authority which they

later, as between Egyptians and Jews a

The longer, bloodier war arose, the more reluctantly they surrendered.

49. Shaftesbury. Characteristics mise: reflections mise,

e ö
VB

8 5

The shepherds retained their rights with the king's permission.
ale fefte Pluze, in welche sich Kornbdden befaut |
den, and worlber fie Joseph on command and in
In the name of the King, to overseers and commanders
had made danten. ·
How long they will get along, and he
| how long did the Egyptians still the yoke of the Hebrews
and have patiently tolerated it, or at what time many
The first disputes arose among them — all

Jewish history overlooks these facts:

Writer with silence. He mentions in one
Periods of at least two hundred years, I take
lich from the last year of the dzuuger year until Mofe's birth;
Only two strange incidents. The first was Jas
Kob's death in the seventeenth year after his arrival
in Egypt. He was taken to Canaan and
He was buried in the family grave there.
His command, which he still gave on his deathbed,
te gab, wurde mit der büßen Feierheit aus-
led and with pomp and circumstance
wande put into action, which disher only at
The death of a king had taken place. Joseph
accompanied his father's body, and with him went
all the slaves of the Pharaoh, the elders of his household-
ses and all the Elders of Egypt; furthermore, chariots and

N

N 29

une with an eke . . 50. 97

* 8 to 10. |

E ba was 57 years old at the time, and who a
He respected the fact that he held the highest power in his hands, so
He was such a king, nothing without knowledge and approval:
to do the king's gung; as from the magnificent
len und leuchtenden Leichenbegangnissee feines verftorz |
Benen's father's story was illuminated. He lived for another 53 years afterwards.
Years; for at his death he was, and
going years old. he ae
How long he the waiglie nade, fine 15
to see and enjoy the favor of the people,
how many more years the Egyptians would have to go

The Jewish community could have calmly endured it, one can say.

As I said, I won't specify exactly. That much is certain.
know that both the Jews and even Joseph still
before his death, his reputation and his power
Lost again. The latter is very strange.
We saw that Jacob's body was covered with great
Somp was brought to Canaan, and that he
the Egyptians mourned as they mourned their king. Joshua, Ephesians
However, he was embalmed in complete silence, without
The Egyptian escort placed on the bier, nir
Gends pomp or public mourning. —
As long as Joseph holds the reins of neglect
Wim Harr. showed the Istailites, as much as the
“2

1 55

20

Westerschicht hunts, no great gu; to Canaan
to return. But when he was near death,
and saw no probability anymore
that the Jews will continue to oppose the Egyptians in the future
They could control it, he advised them, to look for
Canaan aurbyugichen, and = aa ö

to drive there.

I don't want to get involved with the 18-year-old.

hold, db Abraham, the ancestor of the Jewish

The shepherd tribe only had Canaan in mind, or

Had he not chosen Egypt instead? In the beginning

When God called him, he was not given a specific region.

promised, 1. B. Mof. Chapter 12. b. 1. Perhaps

Had he stayed in Egypt, the Kir would have killed him.

nig was not expelled from the country because he was through the

false pretense that Sara is a fine sister -

Be, regardless of what the fine wife was, the king

had almost led him to adultery; vv. 14 to 20

"The same lie," said the ancestor of the righteous.

later also to King Abimelech, Chapter

20. v. 1 to 16. and with the same success. N

Enough, the Hebrews did not come alone.

against the will of the Egyptians, but even on

J. Wol not a lie, for she was indeed fine

Half-swimmer. 1. Bach 5 Chapter 20. d. 12.

f | . d. u ne

"ee, N 5 er

f the invitation of the king to Egypt, the

the entire nation, the servitude, empowered

They cured all their afflictions, and healed Egypt into a

| secular and spiritual rule. How many years 0

as long as they kept the fortresses occupied "is un=

known. The historian runs over a

period of sixty and several years, and

f merely states that the number of Ifroelites has increased significantly,

all of Egypt was populated, and all power was seized by him.

bow, alone that a new king nothing of Jo=

I knew as Seph; 2nd Book of Moses, Chapters 1b, 7 &

That is, he recognized fine virtues and merits.

not received. The exact time this occurred was unknown.

one cannot prove it, because the historian

completely remains silent about it. The new king overreacts.

deten die Negyptier, man müsse das jähifche Volk.

which they surpass in number and strength, practice

list, dartit it does not multiply even more or
It is advisable to deal with the N when war is brewing
un ee % V. 9. 10. 8 N

M. 1 05 ollen 1 |

Except for these spirits, the Jewish scripture spread ·
He sheds much light on the secular history.
It shows us, in fact, how the U

—

232
fangs ohne Wberpräch der Ägyptier und auf die

Invitation of the king, they came to Egypt, through

which means they secured themselves, through which arts

why they received so much prestige, and why they were so highly regarded by the

natives as father of the land and savior he trach"

tet uud were worshipped. But as soon as he turned to those
Unlucky times come when disagreements arise between...

They are both strangers and natives! 5
| broke, so he told everything superficially and confusingly.

He then stands with himself and with the fragments

N en en Geschichtsberichte i in Widerspruch.

According to his account, the Hir

ten, who hold all power, all firm places 1

had possession of the tze and overran all of Egypt,

from the Egyptians; without war, without sword
blow and fight, interruption and under the yoke
brought. But if one considers the narrative at hand

kr and compares them with the remains of al

—

ker profaner Geschiscriber: fo weicht fie weit
from the truth. If one does this, be

One notices at first glance that the Jew is one
certain circumstances: decorated, covered up in a different way, other
has been overshadowed.

- From the above-mentioned passage, it is clear that herbor, |

u bie e Hegypike der safe 9 .

“2 *

;

—

who had become stronger than themselves, with great

"7 4
4 x
23 —

They watched with fear and unease. 2. BMKI v. 19.
They decided to do so partly on the advice of their king,

. to destroy the Hebrews, and out of your way

to clear, mainly so that they -

not to side with the foreign enemies

liked. In order to avert this misfortune and, the

Pharaoh ordered the shepherds to be kept in check.

| 'Midwives, all newborn Jewish boys around the

To bring life. It is not at all likely,

that the Indian mother, by the great hatred
both peoples, Egyptian builders should be
serves, or that the Jews do not from their own

The nation should have had women to help with the week.

to provide help to others or to support each other

to free her from her bandage. Most unlikely=

But it is that two Egyptian midwives

not to hide, in order to save all Jewish women in
those who were scattered throughout Egypt

and fill the land. In the end, they

Historians, it is a fact that the order is to do everything.

To kill Jewish boys at birth, Moses

two Egyptian midwives, Siphra and Pharaoh
with names, given. With this help, it was possible.

but very badly for the king and the Egyptians.
Pharaoh therefore ordered the Egyptians to renounce all newborn children

!
a
,

to throw the Jewish boys into the river and just this

=. newborn female children at the Le

to let be. But this edict was just as little
followed, because the Israelites were so strong that the
Egyptians could not obey the order.
One can see from these two commands that
the Egyptians still stuck to their plan,
to exterminate and destroy the Hebrews, so as not to
to feed so many strangers who, when leaving...

Breaking a war makes it easy to unite with the enemy! ≠
gen, seize control of the government and the entry-

born either kill or in their own | 1

They could keep their fatherlands under the yoke. That
the Egyptians feared such a misfortune
must, as the story goes.
scribes bring out. Also writes \$ osephus, *) the
Egyptians had (ficd) before the Jews because of their great
The exact quantity was not known for certain, and therefore the amount was unknown.
They decided to equip them. One more two...
He derives his tenth reason from the fact that the Jews,
according to an old prophecy that spoke about
2 Br fei. Re
However great, but also the power of the Ru
a ume, and how baterüste and gray their Ab≠

a 9 bean laura. Ind LU cr.

|| 235

Spruce trees were fine, to clear the huts from the ground.
rot and the land from the looming enemy
free them, so the Jews still managed to retain eight
Fig. years after Mofe's birth in it. One knows
not how much time before Moses' birth this dispute occurred
and these disagreements had their beginnings
have; but it is likely that by then

from the very beginning, at least thirty to four
Fig. Years have passed. Since that uncertain A.
At certain times, the Egyptians had their old masters
and tyrants overcome. The Jews, this now
...no longer lived in fortified cities, did
They obeyed orders and surrendered.
Those fixed places which secure connections -
those who were for them prevented the execution of the
Orders given because of the child murder. These
gruesome regulations that have been in place for several years
vdr Mofes' birth was given, could fa

little more than all the Morteile, which the Big
from their flat land, the Israelites had, from
to dispossess them of their possessions. Under all circumstances.
It becomes clear that the Egyptians were not strongly ge-
were enough to carry out their intentions. 6
It was amidst this unrest that Moses was born.
from the death of a daughter of the Pharaoh
tet, and suckled by his mother. When he ere

\

3

e > .
growing wap, did the latter lead him to Pharaoh?
Daughter: she treated him like her son. He
Instruction was given in all sciences of Egypt.
He practiced in deeds and words, and lived
Forty years at court. In all this time
There is no trace of any such dreams that Moses
who had intended to leave Egypt or

to lead the people to another country. A to-
The fall of the Wall forced him to flee Egypt.

An Egyptian struck one of the Jews; Moses saw it and

| avenged the insult with the Egyptian's death, When |

When he went out the following day, he saw two Jews
to quarrel. He asked the one who was fighting with the other.
He did something wrong, so why did he strike him? That one
But fearful; "Why do you ask about that? Who has
Did you turn yourself against our leader and judge? Do you want to

Are you going to kill me too, like you did the Egyptian N?

"Unbrought, please?" Messas shrieked, and noticed
and that the matter had been resolved. When it
When the Pharaoh also heard of it, he let him
to try to put him on death benches as a murderer
Wtheilen. Moses stood and held fish. hei den
Midians, here too, ibm painted the Gliuk
wol. A head of priests from the dorti
an "nn Names 1 5 u Kane:

5 1 15 er

"87,
Egg to a Che because N (tee in if .
Area. 9
The misfortune of the shepherds n 3 in those times
not yet so big that they couldn't still grow a few
had hope of reuniting the Egyptians with them

tttrjochen. During the forty-year absence

Moses' name, but her condition worsened from
Day after day. The Egyptians had fie fo get
weakens that, Had they not found their salvation in N
setuht, all of them had rolled over.
Moses set out to remove the fine people from the ean |
to lead dedes Träbfals and fich a kingdom to green
2. the one whose supreme power is in his family or in his
It should be hereditary within a lineage. To achieve this,
He compiled the traditions and fables of the Hebrews.
He invented new ones and decorated them appropriately;
He mainly invoked the promise which
God, to the fine fathers Abraham, Isaac, and Jas
kob had done, to give their descendants the land
to hand over to Canaan. Perhaps he wrote that.
first book, in which various wondrous things

to be told, merely with the intention of encouraging courage and

to incite the fanaticism of the people he had chosen
wanted to subdue. If he really was the slanderer
of the first book, so he could not do better,
as a baffle with stories and wonders

28

fill, thereby making their housing more beautiful.

Courage of this raw and superstitious little full ge

Ban was imposed. 1.
According to the storyteller's account.

rich God the descendants of Abraham the |

| ö line between the Jordan and the middle of the Lünder

seas in width, and between Sidon and
to the borders of Egypt in the long term. 1. BM
K. 13. b. 18 to 21. This promise was, however,

The promise was fulfilled because the Jews had fulfilled that promise.

Never own half the land.
Only forty years after the time when they were born
According to them, they should take possession of the country.

firmly put a foot in. From these circumstances

It can be assumed that Moses the whole
The Story of the Promise of the Land of Canaan
"just made up to stir the minds of the people"

to inflame Israelites. Back then, when he had the time...
voted when the country was taken into custody
He didn't believe he should have lived forty years.
He wandered around for a long time with the cloud walls. He had

They imagined the inhabitants of Canaan were

whom immediately, as soon as they showed themselves, to the country
run out; in this case, fine ver

The predictions were exactly right. The Canaanites were

But a fighter. You he never had; it was

2 ö

N ar erg years before he ae dete ein
= .n could.
Moses received great power from God, >
was convinced of the "divine mission" as a matter of principle.
Ato, fine Brader, was given the dignity of a

Prophets and spokesman raised. Both et.
appeared before Phar and demanded that he bring the a
Istrians allow vines to ripen for three days through the

To do what was necessary to offer praise to the God Jehovah.
Their true intention to abandon the country must
ten fi fie at God's command, the Pharaoh forgfal
to conceal. 2. BMK 3 v. 114.
This request was rejected. After the
According to our historian, God then sent many

5 plagues upon the Egyptians and Moses and Aten

Those wonders. The detailed story there
from the fifth to the N
Chapter of the second book.
It is noteworthy that Moses and
Aron, during her miracles, used a rod or a...
* nes Stockes served, which was based on a similar =
This also applies to the magicians and sorcerers at the court of the
Pharas used. Among the businesses of the last
tern gehdrte, the king with their art pieces to

to amuse, to earn money from the simple people,

65 in . to those, and to them trickery ne

30 = yes Fe

ter dam name divine wonder and deep Ge.
to feign humiliations. Nobody will be in the rust.
believe, or imagine as possible, that the

Egyptian priests and sorcerers. Real Ru:

then or pieces transformed into snakes, animals

brought forth, river water turned into blood and

have produced frogs which have the whole
Earth covered and the houses and buildings filled in
would have; — nothing less than we have in Anse |
hung dieser Tatfachen, denſelbe Geschichtschreiber,
which is Mo fe's and my brother-in-law's wonder
attested. It was indeed a miracle, which the

Megpptier could not imitate; diefer Unter

The difference proves nothing more than that Mosez |

which in the Egyptian cultures and sciences
then had been taught, those common magicians
far exceeded. If this is assumed, then it is obvious
that all these wonders are illusions and deceptions

- "trügerischen, waren, oder vom Menschen

gefunden.

One must not overlook the fact that the imagined

Plagues that are sold as miracles are known

to be, evils arising from natural causes

and inconveniences. When the Nile

the fine floods, in the middle of the inundation

leaving behind bleak lakes and stinking waters, so

7

1

8 . | 221

POP the rot in the burning summertime |

various types of insects and worms, which

who consume the crops, and among people

—

and livestock spread such diseases and epidemics,

as the historian recorded it. The

Jude tells everything except for the ordinary and wonderful.

over the full circumstances. But whoever understands the spirit of what is considered
ten writers, especially those who know Hebrew,

with through her brilliant stories little ger

stirs. He knows very well how much they like to do everyday things.

Natural phenomena for the effects of the divine

They claimed omnipotence. They lived and wrote |

in the times of ignorance and darkness, where

the immutable laws of physics and mora ≠
very little was known about the world government.
They allowed themselves to be led astray by ignorance, by the abere
believe and down to the understanding of the people.

Straby wants to make all history writers do this:

They have noticed the main thing, and... trust them all for that reason.

little credibility. "It was a mistake."

most of the old people, writes Pit se, or many≠
Moreover, it was a thoughtless simplicity that they
themselves, when they read about the deeds of famous men

| wrote, not thought elegant enough, when they

not to beautify the style, poetic file

_ Bions or something similar added, i.e., also,

“

. Y

32

when she fights with the blowing exercises |
mix “). a

Like all miracles, Ben Phata (N) did not move,
Moses threatened that Jehovah would come at midnight
to plague the Egyptians, and all firstborn children
Aegoptens with death, by Pharaoh'
Firstborn, who sat on the throne, until
the firstborn of the slaves, the donkey drivers and

down the animals. But the Jews promised themselves

They didn't see much of this miracle; rather, they thought...
on their escape. During the Easter celebration
The Istaelites left in the middle of the night.
Egypt was in such a hurry that they put the leaven in their
* in baking troughs, with removals.
1 We will see later how far the Err j |
Jbl fi himself and the fragments of profane
remains true to the writer. That much is clear.
the exodus of the Jews from Egypt with the greatest
ten Ele happened, and that neither Pharaoh nor his
servants had been notified beforehand. 1. B.
Mark 14:5. The Israelites felt that
They could not remain as fishermen in Egypt, but

. 2 Ran in the night they had to.
As 8 You

9E. Balgcbrel Letters on che 12 0 and as |
of History. L. III. 8. 49.

| 883
So they set off in the middle of the night.
quickly from the fact that they are listed as 55

once had time to bake bread.

During this sudden and unexpected escape

They imagined a journey of one or two days.
The Egyptians suspected this escape.
They did not, and therefore could not catch up immediately.

and put them down. That this was their intention, and
| that the Israelites, not with the permission of the Pha>

rab, but merely to save their lives, the

Having fled, it follows from the order of the
"The king, to pursue them. 2. BM Chapter 14."

v. 6. The narrator wants to make the reader believe,

The purpose of the persecution would have been merely to...

to bring back the Israelites and treat the slaves
to del, but by no means to kill them. The story
But the writer deviates from himself and from the
Truth from beginning to end. After fei

The Egyptians needed at least a narrative.

eighty years, to see all newborn Jewish boys
to kill them because the Israelites are too numerous and
had become powerful, and because the Egyptians
feared they would want to sooner or later
seize power and subjugate the natives

bring a yoke; especially if they themselves give them the |

gave an opportunity to engage with the foreign being

“

to connect them. That the Aguptic court already
Before Moses' birth, the Jews decided on the death of the Jews.
I have, based on my own. Testimonies of ours

| Confessors; After Pharaoh said to Mo: |

He was accused of being involved with evil and criminal activities.

- avoid herifchen's intentions, and give him the courtyard

It seems clear that it was forbidden and agreed upon.
that Pharaoh murdered the Jews, especially
of the male part of the same, decided,

because he considered it possible. Chapter 10, verse 9. He

could not imagine that the Jews would lose their homeland

would seek refuge. Although aj claims
Indian historians, Chapter 12, verse 31.
Pharaoh granted freedom to the Ifraelites 1 N
to leave the country, and the Jews would have the

It is of interest to the Egyptians to cross the borders of N as soon as possible.
to let; he contradicts himself. But himself, because he

Chapter 14, verses 1 to 5, refers to the king of
News of the people's flight has been given,

He immediately gave the order to pursue them.

They came about two during their escape

Day trips far. Since the Red Sea was nearby, and
Moses with all its bays and straits and ge

was known during the execution, so flattering
the Israelites to save themselves by fleeing,
and thereby escape the impending bloodbath.

The historian recounts that all the cattle of the

* .

|| 85

Egyptians were on the verge of fleeing the Ifraelites
perished through a plague and hail.

'Nevertheless, Pharaoh quickly assembled a
large army, which with 600 select wagons
and was equipped with other wagons and cavalry.
According to Josephus's account, there were 700 wagons.
with 50,000 cavalry men, and furthermore 200,000 men.
Infantry with shields present. The whole story
Jung is full of contradictions. For example, when the
Israelites with all their livestock through the red

They had gone to sea, and they grumbled against Moses.

and Aron, and thought it would have been better,
Jehovah would have taken their lives in Egypt.
men, where they would have been sitting by their meat pots and
to be able to eat their fill of bread; now they have in
led to the desert, where everyone was gathered and separately separated.
would starve. Chapter 16, verse 3. Alone, where was

Have the sheep and cattle herds remained?

which they drove out of Egypt, and from whom
they hadn't lost a single claw; while the
5 sheep, oxen and cows of the Egyptians either
fallen or through the mu Bet
en —

If one prefers mferc= history writers

= | ne band fo fieht man non

Jewish . B. II. Chapter 6.
5 C2

f

25 |
made a remark confirming that among the Istilites they
Their wish, to rest peacefully and in peace with their loved ones.
tern, riches and herds of cattle Egypt to
abandoned, not reached, but rather in one
The escape took place at night in the greatest haste and disorder.
'taken from Egypt to the un
escape.

Aurns of this entire narrative yields to the=
that the Hebrews or shepherds were the first out of the
Orient came to Egypt, where they without knowledge
Gerung, according to the king's wish, the
best and most fertile province 'was granted.
Furthermore, it can be seen from this that their prestige is so great.
was that they were given the highest power in the state
zanvertrauete, which they applied to this — the
to suppress the Egyptians. It further shows that
The Egyptians became envious after that time, and the
used the most gruesome means to maintain their power
to break them, and to reduce their number. Furthermore
'One learns that the shepherds were initially more powerful'
a ren, however, not satisfied with the one assigned to them
province, spread throughout the entire empire, and
Mine made an effort to seize it. "Because,

— adds the historian, — the Egyptians were
"Neither so numerous nor so powerful." 2. BM
Al v. 9. Finally, we see the Israelites under

Be 1 *

Yocht and in mortal danger law, from which they
through a swift, from here e
They escaped unexpectedly. >

This is how the shat squares behave when one
fie: of the fabrications, wonders and themselves
cleared up contradictory circumstances. Then
Manethon and other profane writings agree
agree with them where they are from the first

| Arrival of the shepherds, their subsequent occupation

attacks and robberies, and finally of their
Tell the story of expulsion or flight. 5 RE
Some historians have to prove it |
seeks that those so-called shepherds, whose mass
wethon mention thut, by no means Israelites
or had been Hebrew shepherds. They have
but knew not to specify any nation which
distinguishes itself from all other Vol through this naming
core excellent and livestock farming as the only Be
had driven by activity. That part of the
(so-called Mosaic) story, which is a
within the limits of nature, sins in
Kinficht die diese Hirten mit die Geschichten der
Profane people. Josephus denies this disagreement.
mung nicht Hein nicht, fondern will fuch durch diesen
to prove incompetence, that the claim of his opponent
ners Ap ion, the Jews were all other volumes

40 | 3

Fosephus recounts that the Egyptians had the fur

feared. and their extermination ('sohnfcht').
Elsewhere, Schuckford contradicts

Manet hon. He writes that Egypt was with
Violence of: weapons conquered. Manethon
But he says: "Since the deity was directed at the Egyptians

zuerte, fo erlauhte fie einer agroß Menge pon
HBgBremmlingen, to come to Egypt, which
fer ee . dae IM en A

| 3 For be faben, wie das Jubengefclct fich 101 5

took, and had an abundance of blows, which she
I acquired it through work and diligence. Through their
Due to their large numbers, they therefore maintained their safety.
"" at risk. Antiquities B. . K. 3. — Furthermore:

The Egyptians made an effort; the Jews through =>

; "to wear out excessive work; our ancestors
In contrast, all difficulties were attempted to be overcome.
winds. This gave rise to something, which our

"Re Nazton very much wished." Chapter 3. — This et?

What was Josephus' claim, the White One?
gung, that a man will appear among the Jews
will be the one who would overcome the Yegnptier.
This was supposed to be the reason for the order, fine.
They killed all newborn boys. Their own

animal, with the intention of completely eliminating the Ifenelites

rats. "Full of terror (because of this prophecy) f

| the king commanded, after the settling of the fine: Nath

«

The words of Josephus confirm that the Hebrews

11

derbe von — in Aegypten |

They were their places of residence. After that time, they were mi

the seats that had been allocated to them not

satisfied, flooded and devastated the
area, and waged war with the Egyptians. Ends
They brought king and people under their yoke:
Later they fought another long war.
with the Egyptians, and here the shepherds were
defeated by the Egyptians. They were made from whom

4 ses, old unborn Jewish children e =

Sex, to throw into the river. Also, they should

—

the Egyptian midwives diligently awaited the births i

Pay attention to the Jewish women. This led him to believe
to ensure that the midwives did not...

The royal edict from the kinship
"would set. He also determined the sentence,
'that anyone who would not report the matter,
— along with his entire family.

This misfortune was very close, because the parents 8

not only deprived of their children, but also
were even forced to send the helpers to their

Death too fine. If He simultaneously into the future

fahen, fo wurde fie ganz untroöstlich, denn fle far
hen the certain demise of their existence before Au-
gen, because their children were killed, and. the
Parents themselves expect their death in a short time

had to. So they found themselves in direst need.

inne g ee ER

33 ee
core unknown, false, and that their
History with the history of other peoples about-
I agree. "Undisputed," find fine words of my own.
te, "were the so-called shepherds, if one
holds together the various time calculations,
our ancestors,' who after their redemption from
| Egypt "393 years earlier than Dan left for Egypt
Argos came, and they inhabited this province. Mane-

Tuna therefore has two very important DIN-

recorded in his Egyptian history: he-

that the shepherds from abroad to
Egypt came; secondly, that their exodus from it
in. fas distant times fall that one almost dries him=

Seven years before the Trojan War are counted at
In the first book against Apion. N

Even Schuckford admits that the room=

herdsmen's journeys into the time of the sea
| fallen, oe

"In the fifth year of the Conhar,

which Josephus according to the Manethon Ti=

mouse calls — he writes — a large army broke out
from an unknown people, in Egypt.

They conquered and devastated Egypt, and set
a certain Solatis on the throne, who the
Egyptians subjugated, occupations in the cities
laid down, and the state offices with fine appointees

**

* *

Occupied. Where they came from is unknown. With

the disintegration of the Egyptian empire felt

The Israelites, too, will see the end of their silence. For

Solatis wanted neither from Josepheuoch nor from fine

To know something about regulations. Since the Isfraelites

had enriched and multiplied, and the fruit=

It was feared that the inhabitants of the barst province would die

They joined forces with the enemies, who were from

could easily invent an idea in the Orient, and

Therefore, they were treated in the most cruel way.

But this story of Schuckförd stands '

both with the Jewish and the profane

Shift workers in contradiction. The Nazion, which 5

who, in his opinion, were violently killed in Egypt
broke in, existed nowhere but in his brain;
the prerequisite that the shepherds of Atfung with

Violence had broken out in Egypt, it in Be
had taken a seat and settled down in it,
neither agrees with the Maneth on, nor with the holy
a historian. The latter writes that
Fraeliten had been in number and quantity so
taken, would have multiplied and intensified,
that the whole area was full of them; *

=
“

ur > ni and 1 aa er world co

. Vel. Hp. 233" ae

P) 5

40 1
Josephus prophesied, 'bie -Asgppter would have the For

They were feared, and their extermination was desired.
Elsewhere, Schuckford contradicts

Manet hon. He writes that Egypt was with
Conquered by the violence of weapons. Manethon
but says: "There, the deity on the Egyptians

ournte, fo erlaubte fie eine großen Menge bon
foreigners coming to Egypt, which

ö . weten Diese dae ur nr 2

N 3 Ds be beben, wie das — fñch aufs .

took, and had an abundance of treasures, which they

acquired through hard work and diligence. Through their
Due to their large numbers, they therefore maintained their safety.
at risk. Antiquity B. 3. K. 5. — Further:

i The Egyptians made an effort; the Jews through =

"Excessive, exhausting work; our ancestors
on the other hand, tried to overcome all difficulties
winds. This gave rise to something which was ours=

N re Nazion very gladly wished.“ Chapter 3. — This et “

What was Josephus' claim, the White One?
5. ung, that a man should appear among the Jews
will be the one who would overcome the Aegyptier.
This was supposed to be the reason for the fine order,
to kill all newborn boys, their own

rats. “, Volir Schrect (because of this addition)
The king commanded, after that. Selachten fine: Nathe

he «

The words of Jo fephus confirm that the Negupe "
had the intention of completely eliminating the Ifrgelites.

Ä 41

Adjudication from the side of the — in Egypt
their places of residence. After a while, they were missing.

the seats that had been allocated to them not

satisfied, flooded and ruined this

area, and waged war with the Egyptians. Ends
The king and people were led under their banner:
Later they fought another long war.
with the Egyptians, and here the shepherds were
defeated by the Egyptians. They were expelled from their

geber, all Jewish children born in Henge =

Sexes, to throw into the river. Also followed

—

the Egyptian midwives diligently awaited the births

Pay attention to the Jewish women. This led him to believe
to ensure that the midwives do not...

gen Ver wand fchschaft the royal edict aua den Au
would set the sentence. He also determined the punishment,

'that anyone who would not report the matter,
that he and his entire family would die.
This misfortune was very hard because the parents
not only deprived of their children, but also
They were even forced to call the assistants to their duties.

Death on fine If they simultaneously into the future

fahen, fo wurde fie ganz untroftlich, denn fle far

ben the certain downfall of their nation before Aus
gen, because their children were killed, and. the
Parents themselves expect their death in a short time
They had to. So they found themselves in dire straits.
R vr et 4. 5. L.

1

4 W 8

fortresses were driven out, and finally settled in the

large city of Abaris, where they assembled a large army

| had gathered. Here the shepherds were

besieged for a considerable time. When they finally resorted to the utmost measures.

Having been brought there, they seized an opportunity to 4

They fled, and thus escaped the wrath of the Egyptians.
animal, which has firmly resolved to N 5 from:
"

These are the words of Manethon, of the dite
The last Egyptian historian. His successors

a richten s?voin accompanies the holy story,

as long as the latter remains within the limits of nature.

The supernatural history of the Jews was known to them.

Not profane ones; but the principle that suffices for us is that

man, as long as there are natural causes, from
where one can experience appearances, find after

There is no need to look around for the supernatural.

In my opinion, it is clear that the
Kirten of Manethon, who were Jews, which
during Joseph's ministry to Egypt

came. Josephus, as already noted, confirmed
He expressed his opinion strongly, using explicit words. He...

The only thing that disputes is the narrative that the Jews are full of

N. "no, and only he that one

— e. do. against the Apion, 1. 8.

J

13

They had therefore been locked up so that they could

Don't want to infect Egyptians, and a des!

| 1 out of the country I chased N

He maintains that those diseases would be 0 =
little, as the vermin were the cause of their displacement

It had been a training exercise. However, the reason he gave was...
. "gives, rather confirms the matter 7). Mo

s²es rath den Juden in s² seinen Gesezefrequenzs

Washing and bathing. This provides remedies against
such diseases, which were given to our people

They will be. The Jews probably suffered from
These diseases mainly in Egypt, because the

The means which he teaches against it in subtle laws,

which were unknown to them at the time. In short,
The Mosaic laws provide the clearest evidence.

to the hand that the Jews with the lowest

-

and were afflicted with the most shameful diseases.

the regulations which govern the choice of food the

Purity and impurity, the scratch and the out
The sentence concerns, aims to, this protruding

To stop diseases. They do not betray

It is unclear that the vessel donor—with an impure...
and had to do with disgusting people. Moses bes

2 Josephus aa O
0 Zephthas che.

44 | —.
Therefore, what Manethon said about the Mana

The stories of the Israelites are told. Also the Egyptians.
were not free from these diseases, and...

who is therefore despised by other peoples.
Lucretius mentions a disease which

| It was a characteristic of the Egyptians.

*

"(The. Ausfast it a sickness, 18055
nowhere but in Egypt does it exist, and
through the e of the au ent
stands.)) 5
The priests protected themselves from this through the Ents
Colding of certain spelt, especially fish and

of the pig's flesh. They also almost washed themselves.

daily. Several ancient writers, e.g. Heros
dot, Dio dor of Sicily! and all 55

delusion of this disease:

Ehaeremon, an old Oefschichtfcretber pöd

Niziens, sets the groundwork for the expulsion of the Jus
den aus en N . Sm |

ten. He says that the king was given a limp.
brought that he would not be able to sleep peacefully until then.
nen, than until he the detailed ones. Kirten from the
I have created lands 9.
“Lysimachus, another ancient story
. told that the Jews were because of their
contagious diseases, their itching and their effects
fiatzss, expelled from Egypt; their Ger
But the legislator has given them the right to retaliate.
Right made a duty against everyone, and ih
They gave the advice not to be friends with anyone.

ya halten, flicht guten Rathes übel zu erthel.

and to destroy the temples and altars of other gods

floren. The Jews performed these requirements,

as history teaches, at any time, as much as they

was a conscientious consequence. u:

“Among themselves,” writes Tacitus, “they keep...”
based on loyalty and faith, and helping each other.
from: but strangers hate and persecute them.” Dive
There, the hatred of the Jews against everyone is evident.
Non-Jews are generally known, and they don't...
prescribed by the legislators. This has led to the
Antiochus was moved to deal harshly with them

ren. Juvenal says, „fie nr keinen Reissenden
showed the way.
9 Josephus a. 4. O. | 8

—

Non monstrare vias:: endem nisi ssora.
| lenti:i:
Quesitum ed fontem solos deducere verpon

Sat. 14. v. 104. He

(Only show them the way, ber. their

Faith is; only the circumcised guide

(He goes to the source when he is thirsty).
Ba tells Lyfimachus, on the sixth
Days after their escape from Egypt, the
Inden, ulcers on their pubic areas were acquired-
meu. This evil has forced her, jam fie=
to hold a rest day on the next day. This day, he says.

They called it Sabbath, from the Egyptian

Words of Sabbathosis, which according to his claim=
tung diseases from the secret and covered
Sharing means 9. The same is also claimed by

Apion, as can be seen from the refutation of the

Josephus sees. Justin speaks of the Jews.

The following: “The Egyptians suffered from scabies.”
and on leprosy. They were given the advice to...

Moses with the sick across the borders of

To create Egypt so that the plague would not spread further

several infected. He became the leader of the Ber

the sacred vessels of the Egyptians; the latter placed

follow them, to make them moan with the waf
fen in hand, to take it off again; but it was
The weather was so bad that she had to turn back.
ten.“) Tacitus agrees with them and assures,
the Jews would be under the rule of Boch o
ris, on the advice of the gods, from Egypt
were expelled because, according to the testimony, they were...
various historians who mentioned the Egyptians with

had been infected with contagious diseases *).

"It should be noted that the Jews at the time of their..."
There were no laws yet regarding the flight from Egypt.
Ben, which instilled in them hatred against non-Jews
had made a duty; laws which they had made among themselves
to bind together most firmly, from all others
But separate people — which commands them
Len, the Canaanites, by whom she was never insulted
have been, to have been done with the greatest cruelty,
and even the infants at the mouth of their mothers
not to be spared. EN
The stay of the Jews in Egypt 5 1

their subsequent expulsion led to the

very important principle: that one has no

) Justin B. 34 PER 7.
WN Histoxiar. Liv. Cap 1.

48 |
a state within a state (statum in statu);
fe; and are proof that the Jews already at
the time when their laws did not yet prescribe them
to hate the entire muskish sex, the
peoples who received them in a friendly manner and
They were granted citizenship, so dangerous did it become
that one saw oneself, she from the

Lands to hunt.

II. The Status of the Jews in Babylonian Egypt
Captivity.

| The Jewish kingdom took hold during the time of Jerome f

*

beam his complete end, after two hundred,
had lasted fifty-four years. Because Sal

Manasser conquered Samarid and led the

Jews to the Orient; here they scattered,

and neither founded a new kingdom, nor returned

5 These Jews already had a great desire in Palestine to
They received service; they mixed. Therefore

fiel: back again. The dreams of the rabbis

“on the kingdom of the Jews, which is in the Orient

I will remain silent about the fact that it is alleged to have existed.

soon with the heathens. The prohibition, further in the Temple

The sacrifice of Jesus to Jerusalem was the first cause.

this slope. As Tiglath Pileser to Dan

and Sal Manasser at Bethel gave them the golden

—

N

“ri 1 | 49

After the calves had been taken away, they went back again.
to Jerusalem to sacrifice, but they heard,
as Holberg notes, so that it will soon be back on because

Their idols had been taken from them. When the Music
When the piece is over, the dancers stop dancing!
However, it should be noted that the disintegration of the judiciary
The realm only happened when they went to Entsa

Condemnation of idolatry, the invitation of Hiskias,

in the temple at Feru N al em to 1 accepted
had.

After one hundred and twenty rides, it went out.
also the kingdom of Juda. Nebuchadnezzar summoned the

. the largest part of the nation went to Babylon, and left

uur paar zurück, zur Wirbetrieb des arbauen -

- He: Part of the Jews turned to Egypt / en

adopted the religion of the land and sacrificed to the
“Gbtten Aegyptens. When Jeremiah told them this
When accused of cultism, they replied that it was them
Nimer only went according to wishes when they
had served foreign gods |

Their Loss in the Babylonian Songbook 5

It seems to have been tolerable. Some
They held the highest state offices and
Waitresses. entrusted. The Jews. kept each one.
but their old, ingrained hatred against all men
fchen, N t fagor. 8 i ® bie Bar,
D

i

30 1

Bylonians deal with them and befriend them
wanted to keep them, or if they suggested to them,
to have fun with them, that's what they wished for them.

The Jews praised everything.
the Jelig, "who gave the little children of the Ba-
Bylonians threw stones.

IV. The condition and fate of the Jews until

g for the destruction of Jerusalem.
After thirty years, Cyrus (Koresch) gave the

Jews, freedom. Upon their return to Jeru-

Salem rebuilt the city and temple
Josephus finds the cause of their liberation in the

special providence of God, who, as he

means that he lured the king's heart to such an extent that he
allowed Jews to return to their country when he...

I heard the saying of Jesays. That prophecy of the
Isaiah (chapter 45) is, however, the work of a younger man.
writer v). Jo sephus and other Indian spe

Historians go to great lengths to portray their people as a

A nation respected by all foreign peoples

stellen; but who would not know that the Jews we-

in their unwavering faith and we-

9 6. of the author Porphyrius, or last Prös
Promotion and defense of the Christian religion /
E.g.; and fine Hierotles, G. 61 f.

!

!

51

gen ihrer total meishenbass für den Hefen und
Discharge of the human vagina

Were they? Temporary pity and character

Weakness sometimes moved the princes to treat them more leniently.

to treat; this mildness drummed damn their Ge
shift workers as a result of their services to the
Princes out. History gives a much natural one.

The cause of their liberation was that of the ver

Alleged prophecy of Isaiah. The Jews.
(they themselves play on it in their prisons CH. 137.)

It has already been said above that the Jews...

separated themselves from all other peoples, everyone
persecuted with hatred, and it became the basic driving force

made, all interaction and all community with

to avoid other nations. The superstition,
to which they surrender in an incredible way |
were, instilled in them an unbearable arrogance
and even the dangerous arrogance that they would be

the chosen will of God, and all other people
They would have to be wiped off the face of the earth. This
Circumstances could easily have affected the circus in its endless activities.
...moving to wars, to let the Jews leave,
because they are inherently inclined to revolt and
were stubborn. He thought like Ph. arab, wel
who wanted to exterminate the Jews so that they could...
Don't forget to use the foreign broadcast?
D 2

83

some and the Bingen residents murder colorful ones. Over
He believed the population of the proud baby.
to have to weaken lons; therefore he dismissed

not only the Jews, but also all the rest

Volker, whom Nebuchadnezzar led there
had. The Babylonians were already without
external stimulus prone to rebellion; Circus relocated

Therefore, a fine residence after Susa. Under Darius

The government nevertheless allowed the revolt to break out.

Cirus, although very fond of war, he gave
but Nebuchadnezzar was in no way inferior to him in politics.
He had transplanted the Jews to his states,

to increase subtle power. Also Cirus

would not have let her go if he hadn't...
would have considered them bad and restless people,
That they might have their golden and silver vessels

returned, brings to mind and confirms the opinion

that the king and the Babylonians withdrew

—

who must have wished for it no less fervently
as once Pharaoh and the Egyptians. These
They pressured them so much to leave the country that
even the gold and silver and the rest of the food

assets which they had lent them, and
with which the Jews then went on.

After their return, they did build the

| Temple reopened, but they were closed until the time

| ze 33

ten of the Maccabees successively defeated the Persians, Ma-
subjugated by Cedonians, Egyptians and Syrians.

Superstition and priestly rule, which dominated the empire
undermine and ultimately bring about the downfall of both
Paths that had been brought about began again when:

The Persians saw Judea as a new colony
never and encouraged the inhabitants to farm
They did not impose taxes on them any sooner,

as two brothers, who were above the priests
'would argue, kill each other in the temple

had. This disgraceful act gave the governor
from Syria, which at that time included Judea,

An occasion to demand tribute. Josephus tells the story.

The incident was described as follows: "Bag also laid down..."

fes (the governor) to pay tribute to the Jews

They had to pay annually from the public treasury.

Pay fifty drachmas; otherwise die das nicht be-

Those who had paid were not allowed to make their daily sacrifice to bring about this, and the following incident gave cause for it.

The high priest John had a Brother, named Jesus. Bagoses was. to whom

weighed the latter and promised him the high priests would. Fully confident in this promise, he now began. Jesus said something to his brother in the temple more freely to debate, a proper argument ensued, and here Jephthah brought his brother into the form of

>

57

- Kitten, that he was in the air of him. knocked down - ö
This ruthlessness was abhorrent, especially since
from a clergyman; even more: such a fellow
The play of godlessness was present among the Greeks as well.
as unheard of among the barbarians. God allowed this
Sacrilege not unpunished, "the people lost fine us
dependence therefore, and the temple was built by
the Persians contaminated. Because as Bagos
On the 8th day, the governor learned that the co-priest had
murdered his own brother in the temple, came
He came forward and shouted angrily at the Jews: Your Abe
Dare to commit murder in your temple!
to commit a crime? And when they tried to stop him, the
To enter the temple, he replied: How, do you keep
me. for more impure than the corpse, which m
Where is the temple? With these words, he went inside.
This gave him the opportunity to get feverish from the Jews.
For years, tribute was paid to the victims.
demanded iz.
As Alexander the Great Toru bela-

gerte, he challenged the neighboring kings and Völ-
ker auf, sich zu vergeben und Proviant zu liefert.
But the Jews allied themselves with Darius,
. . en with the N |

9 Antiquil. 'yeah, Li. XI. c. VII.

| nn 55
Out. To punish them for this boldness, that
He launched a hostile incursion into Zudaa. But the

Residents of Jerusalem threw themselves down to destroy the |
To appease the king's wrath, with women and

(For children's delicate feet.) Josephus writes,

in his and his people's manner, grace |
the king's miracle and the prophecy of the
Daniel too. Daniel wasn't even alive back then.
not).

After the founding of Alexandria in
Egypt, the king wanted to populate the city,
and also invited the Indians, to whom he was not alone
freedom of religion, but also all rights to
a giftand, which he had granted to the Macedonians:
Their flattery, praise, and criticism
Cherries, to which Alexander was so sensitive,
contributed primarily to its positive reception:
The anecdote about the ceremonial opening could also be told.
procession of the Jews, which Josephus leads, easily
. participate if we only open our eyes to the

5 Jofeb bus ag O.

| The book attributed to Daniel |

which contains these prophecies, became one of the

Times of Antiochus Epiphanes a
S. des Verk. Porphvrius 1c. p. 448.

*

56 Br

Pull off miracles, and the stories with the Trier
endearing, flattering and despicable Ka
character of the Jews, and with the vain and raging
To keep Alexander's self-absorption together, and
then the superstitious little ones and fine Nazionale lie
benden Jofephus emendiren. That was the one
- Main reason for their resumption in Egypt.

As Ptolemy Jerufglen and all Ju
After conquering the region, he led a large number of Ju:
they left for Egypt. Most of them let themselves
settled in Alexandria, and from that time on they laid
fie fi) on trade; they also shared these new ones

gradually, however because of the less favorable

in a similar situation, to a lesser degree those which are in

Judaa had remained behind. The Tyrians had

hitherto solely authorized all action, and Diefels
be to the seas until the city of Elath, and from there through
Rhinocura is widespread as far north as Tyre. Ptalema

We built a city on the Red Sea, which

He named himself after his mother, Berenice. There
But since the port was too small, they made use of

Skiers of the port of Mies Kormis. SO far

They came with their ships, which carried Indian,
perfumachen, arabifgpen and Ethiopian goods belaf
These goods were transported on camels.
brought to the zone, then onto the Nile.

36

ship, and transported to Alexanderplatz. This
City prof) then the whole Western world with the
same goods, and took euro coins for them, which
She sent her to India. Did that cause the hand?
lung Alexandriens fo fest Gründung, dass fie fast ft fi eb :
Fang was in their possession for ten centuries, until
the Portuguese Vasco di Gama a way to
India around the Cape of Good Hope
discovered. Just like with the Tyrians, after the construction
from Alexandria and after the establishment of the dorm |
tigen. Hafens, almost all trade lost, so wür
b the English and the owners of Cape 1
have suffered a major decline in their business;
if it were the Alexander of our century (Bo
naparte) would have succeeded in retaining Egypt, and
to bring the Red Sea under his control. Ce-
lui, writes a famous politician, qui remnit &
24 ans le commerce du monde dans Alexandria;
(ker means Alexander the Great) celui, qui ford
Univers etonne à suivre Timpulsion de son
9 genius; celui, qui trouva le point de communica;
tion et. pour ainsi dirs, da jonction à ERurtpef
Afrique et l Asia, dest à - dire, au monde alors
tonnu; celui: la, dis-je, &tojt un grand homme:
7 when it's still there. Pas ete le general le plus ha;
les gt le meilleur Toltiquis de son n tems, cop:

*

me Ya bad - bien vu Nr, de Montesguieu, qui
dit en habile observer: on ayez parle
de la valeur de ce derts, parlons =

Prudence 8

After the assassination of Ptolemy of Phi,
later Judea came into the power of the Syrians when
but Antiochus was defeated by the Romans in 8

The Jews were once again under Egyptian rule. After

the death of Ptolemy from Epiphanes
The Syrians, in turn, became champions of the country.

Unheard-of atrocities were committed in Judea, partly from

Superstitions are practiced, mainly to...
to attain the dignity of co-priest. This, and the un-
The Jews' deep and hostile hatred towards everyone
People, moved the Antiochus Epiphanes,

Jason, who was somewhat less superstitious,

to make him a priest of the Holy Spirit. He established in
Jerusalem a school "in which the arts
and the sciences of the Greeks were taught.
To make the people more humane and cultured,
He used a fine name (his name was Jesus), and
his religion, and thereby brought about so much that
The Jews became, in some ways, completely different people.

When they had become somewhat more human and they 2
Once they learned to despise the priests, they also began to

a.

| 2 Esai sur le despotisme, "Londres 1774 5 00

1

' =

the customs of the Greeks and their plays and

To extract flavor from dramas. The un-

The light was there, but it soon went out again. The Prie-

They made every effort to make Jason's reforms a success.

827

to suppress mation, and they finally succeeded.

But now Antiochus decided to... But...

believe to destroy with all their might and the Ju-

to make them into human beings. To achieve this,

He confronted the Jews with their superstitions and the
Stupidity of her cooking courage before; choosing one out-
to keep God's chosen people. — The Jews
believed firmly that the High Priest from-

taken, no one without risking their life into the
5. He could enter the Holy of Holies. Antiochus sought him

to dispel this superstition by
he entered without injury, and fresh and healthy
came out again, despite being a 'heathen',

To further expose the superstitious, f

He had a sow sacrificed on the altar, and with the

Blood the tablets of the law and the holy books.
He did this, as the historians
to cite, because he believed that those giggles

Jews were prescribed to hate all people, their

to harm them, and to turn them into the most gruesome ones
bring. But what always happened, happened.
gen pBest. The Jews were N ung,

nn}

666 . |
more superstitious than they had ever been. The
Superstition gave them strength and resilience,
which no one had ever suspected the Jews of. Even
Children preferred to endure the most gruesome torture.
gen, a miserable and shameful death, and all
possible tortures before eating pork 0
had. Philo and the author of the second
Buchs of the Maceabaers boast of this stubbornness
as a great achievement of the nation. When the Ver

When the situation came to an end, the Jews extended their Laws against pigs are being extended even further. They forbidden to herd pigs, this animal at Na to name men, and finally ordered pigs

To abhor meat, including human flesh.

in Distare 8 humana carne suillam,

ö JuvrNAL. Sat.

(You 1 between pork and

Human flesh is no different at all. °

That persecution led the Jews to the extermination of the Jews. doubt was the cause of their liberation.

Ju das of the Maccabees, and Jonathan, made

to become leaders of revolting Jews

the army of Antiochus was put to flight, and went

They entered into an alliance with the Romans. Thus beka men the Jews again kings, among whom Hero o

of which the Great one distinguishes himself, which secondly

117

5 7

8 ö 5 . 4

N 5

EN or

geifeaßen den Römer untertvsrñ, aber der

most powerful of the Jewish kings was; only in Abe

From the perspective of his refined family, he was perhaps the unhappy one.

fte. But superstition also affected this journey

That's an end. In place of the prophets Far

various sects and fraudsters who
Befreer called, and at the “downfall of the

RN also met their deaths. e

Herodes won through flattery.
the grace of Augustus, but the Jews were
still so despised that even the emperor
“My fine nephew Caius praised him for having built the temple of the
(who did not consider Jews worthy of sacrifice in it.)
This was a clear and unmistakable time.

of deepest contempt, because the Romans themselves

the worship of God of those peoples would otherwise not be possible
They paid attention to those they had brought under their yoke.
It also did Herod no good that he
Wu had built temples and altars in a slavish manner.

Tiberius forbade the Jews who were in Rome |

lived “beside religious practice, and commanded them,
to leave Italy if they do not return within a certain timeframe.

would adopt the state religion by the deadline:
Some Jewish missionaries, who believed

D. Sueton. in v. August. Cap. 9.

were those who served the altar must also abide from the altar.
living, had a woman named Fulvia, who

had converted to Judaism, a large
She was lured with a sum of money. When her husband, Sa-
tu ruinus, who reported this to the emperor, commanded
Tiberius, the Jews should immediately leave Italy
leave; if they do not convert to the pagan religion
Those who wanted to confess should go immediately to Sardi-
They will not be deported. Josephus calls this
The order was cruel because it affected innocent people.
“5 So,” he says, “four monsters were made half, all

Jews were forced to "leave the city." At the |
Suetonius reads, but one cannot say that Tiberius did not have all

not the cult of the Jews, but also of the Egyptians-
Animal verboten and commanded, the sign interpreters, jesters-
ler and miracle worker, as a swindler of the people, from the
to hunt the city; but he had forgiven the latter,

because she promised to refrain from using her art in the future.

hold. Those of the ulb id played fraud seem.

not the true and only cause of their expulsion-
2. To have been bung; if one does not assume
Will, Tiberius believed that if
No fraud was committed, nor any butts.
Believing Egyptians, not Jews, fortune tellers and
Miracle workers were given. The story seems

to confirm this assumption. The increase

The quantity of Lilemange was extremely close to the heart of the Nömers.
Zen, such as the Lex Julia Papia Pop!
paea de' maritand. ordinib. „which. under the Au

The fact that ar guft was given shows very clearly. Under

Under these circumstances it is hard to believe that the Kai

They chased away three to four thousand people.
| should, because three to four of them were fraudsters.

Rather, the Jews were such a people with
which the Romans did not want to fill the land with:

Tacitus explicitly adds this. When in Sardinia

a large number of expelled Jews lost their lives
When it had come, the Romans grieved greatly.

little about this loss, because the state through its
Death caused no harm at all. "It would be a ge

"It was a bad turn of events for us," he said.
"if they are all affected by the unrest of the climate

The Karen were 9. The one who impressed Karak on the Jews.

22 8 25

to drive them out, while all the religious parties,

the Jewish and her mother, the Egyptian he

They were named and enjoyed equal rights. 5

It occurred to Caligula that Ju-

to command them, they should have a fine image in the Aller-

to set up near the temple. To those who

) Eel. II. Cap. G.

65

64343 "" 5

He commanded those who lived in Egypt to treat him as

to worship a god. The Jews, although in the large

Despite the unrest, worship still prevailed.

arrested, and resolved to bring about the death of idolatry

preferable. As great as the emperor was, he had to

but to give in to the frenzy of the Jews, and took

Both nonsensical orders were returned.

The belief in abbots "which according to Herod & o- |

which had gained new momentum; generated

such a large number of prophets and saviors,

that, according to Josephus' remark,

would not be finished if one named them-

wanted to perform. These jugglers, who

People who were promised freedom only accelerated

| its downfall. Swindlers led the Sus

into the desert, and made them believe that

God rescued his people from the hands of the Gentiles.

free will. The governor of Judah, Na:

mens festus, let some such prophets onto the

seize and, in order to show the people that they know

sent by God, still with the gift of wonder-

Those who were equipped to do so would execute them. Egg
Some such windbags asserted firmly and firmly,
They would be the Messiah. The most dangerous one was...
certain Egyptian F ,who thirty-baptized Jews

had gathered under his flags, under which

e , e #

\.

*

3

You}

| were four-way, highwaymen. He led

te fie aus der Mußte auf den Oelberg, und redente

ihuen before, on a word which he pronounces
The walls of Jerusalem were to fall.

menfallen; he then wanted to go to the city with his wife
invade, slaughter the Roman garrison,

and establish a new kingdom. — Felix, who
He was in Jerusalem, but he got there first and struck them down.
the rebels were put to flight, and some of them were thrown into flight.
Some of them went to prison, others he punished with the
Death. The Egyptian saved himself and fled with
ten through the rest. Paul, when he was in the Ges
"He was in prison, had the misfortune of being convicted of..."
looked at that Egyptian. (Acts: Chapter 21, Verse)

38.) In this revolutionary state, it remained
Judaea, until Jerusalem was destroyed by Titus.
After that time, it was conquered a second time.

and the Messiah Baruch was executed. Since
At that time, Jews were allowed 5 more in Jerusalem |

a residence.
N Although the provinces because of the shepherd 0

the governors often instigated them, pi wur=

22

the whole people. That bad misfortune will be |
The fact that it concerned the Jews proves that the cause
this unheard shepherd in the oral and . |

—

1 E

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1

7

Holberg finds that he must seek out the Jews.
they in their misanthropy and in their particular
Stubbornness. "The Jews," he writes, "were

They differed in this from all other nations,

that they had a loathing of strangers, and their

They avoided contact with each other. They did exactly that.

with intent on those under whose rule
They were alive. All foreign nations saw this as
an insult, and this must be particularly true
the Romans, who rebelled against their vanquished

It is very striking for enemies to behave so graciously.
According to this, the Jews were also by nature tough,

rebellious and easily prone to rebellion.

as the whole of history shows."

ar
4 ti

v. Stay of the Jews in the ee
and the West. | —

Some since the time of the Babylonian captives and
The Jews had spread into several regions N
of the Orient, especially in Egypt
scattered; after the victory over Pompey,

which they also made known to the Romans. The promised

However, the land always remained their center, and

They regarded it as their fatherland, so to speak. After the destruction of Jerusalem, and also when the

2 Ex . A 6

* .

N " N

Plan July out, city and eipit down on
build, mistake, mistake, they began, in the West
to take their places of residence. *) 8 |

In Babylon, they had Meligious's holidays.
and citizenship. Sa por, the king of

f 9 The poisonous Mephistophelean fumes, which the Sur
the ones from the squalid cellars, caves and
As they ascended to the crypts, they were put off by the recurrence.
,aufbaduug of the city and the temple. Main
"But in practical terms, they stopped working again,
because they had meanwhile changed their way of life,
were devoted to haggling, to which Judda had helped them
because of its location, it offered little opportunity, and
Because they loved to wander around. Coming soon
Many Christians and pagans in the promised land
55 had settled there, and they had no hope,
To expel them. Otherwise, the steam would be trapped.

for the fulfillment of Daniel's prophecy. According to

However, more astute theologians considered that
it easily occurred to the Turkish emperor
men konne, the prophecy through the resurrection
to thwart the construction of the city and the temple, so
Dielten fie es für beßsser, die Wissagel nicht von
to understand the reconstruction, but rather

ten years on the period of the Jewish War,
that is, five years that have long since passed.
This clever explanation makes the prophecy
secure against all Turkish emperors.
A. d. V.

E 2 ö

68 on
Persia, but believed Judaism was in contradiction
with the duties of man and citizen,

and wanted to force the Jews to the

to leave one cult and join another
take. He left the choice up to them. This
Persecution had its usual consequences: the
Jews were still being called and "or
en by persecution in.

The government of Zenobia was against the Jews

very favorable in the Orient. The queen seems to be at
to have intended to confuse the Jews with the Christians

to unite the states. She therefore called the Parliamentary Assembly.

lus of Samosata, who believed Christ to be a

held a mere human being, to the bishopric of Antioch.
Through this, she sought the main doubt and

—

the main objection of the Jews: that the Ehriften Ab

gods would be; to clear the way. But
Zenobia died, and that was that. The Jews' luck had been...
The end. The Christians were so strong and powerful,

that it was not necessary to amend the article of faith by

to renounce the deity Christ. The Jews went
then back to Persia.
Under the rule of the first Christian Kai

The Jews had a better lot than the heathens.
Those were granted freedom of religion.

denz diefe, however, were stopped by force.

the Geibmiche religion to N and the Christian
to confess. This is proven by many hard 858 gray
a laws)

At those times the fl 1
his civil rights; i.e. all Ermerbömitseliftans
open to them as to the other subjects; that
German citizenship rights had expired after Ans
ton in all subjects for Roman citizens ers
Hardness had. The cause from the nathsight of the
Kaiser, in the matter of citizenship, was the small 0

Number of Jews in each city.
The government therefore noticed little of it. The second
The original point was the prevailing prejudice, which
but even in our time many Christians have
the fact that the Jews were denied citizenship solely for that reason
would be worthless because they do not adhere to Christ
believed. The third problem was the bad police.
of those times. The Christian emperors, instead of the same.

| to handle, they preferred to let themselves be drawn into religious strife

Activities. The Jews were tolerated because
It was believed that the rights of the citizen had to be protected.
depending on 5 Gunhentbeleantüß and from

Br, SL 12. de Faganor. saerif. et Ne L. 15,
14. 16. etc. Cod. Theodos. L. 1. 2. 7. 10. etc.
Code Justin. "de Pagan. et Sacrific, cf. also
of the vetifist Hietocles, © 18.

76 N ö ö „
to his religion. In that, they were completely in agreement.
right; they: but acted against their own grounds
barrels concerning the Gentiles. Judaism itself
verfannten fie ganz, unerständig es aller bußgerli
which contradicts the existing order, and regardless of this, in
fine entire circumference, according to the claim on the right"

ZJetäubiger Theologians, e.g., of Blessed Michaelis,

with the greatest disadvantages and the finite im
| . the 5 | Be is.

| VI. cee. der due m Brand.

Be. x

=,

Under the great men
Jews already have many privileges. The ones in. Tous
Louse were obliged to appear three times in
Years before the door of a certain church-
len, and then received a slap. Under
Ludwig the Pious. received. they so much
Mucht and Aefchen; that: fe; France, how
formerly Egypt, had been subjugated,
when the king had lived. Zedechias,

the king's personal physician, represented the position of the "

, ägyptifchen (Jof ephs. He was considered a
Black magician and master of the art of magic. He knew the N
King with fine hooves to delight, and fe |

A

7

To enlarge the view so that the admonitions
the bishop and the shouting of the priests, the comrades
They will destroy all of Christianity, nothing
bore fruit. He maintained this reputation even un-
Karl the Bald, whom he rewarded N
For subtle grace and affection — poisoned.
After that time, the fate of the Jews was very
alternately. Under Philip Augustus,
They expelled them from France. The reason for their
Expulsion was their wealth, for they possessed
In Paris, half the houses are privately owned, and
a large part of the inhabitants were in their wages
and Brode. That was the natural consequence of the end.
Dentism. The government issued a peculiar

The reason for her proceedings was presented. She disseminated,
The Jews had a young man named
Richardt, crucified, and this crime annually
repeatedly. The riches of the Jews belonged to the
The tax authorities, and nobody doubted that the
Expulsion of the Jews lawful, and the collection
The hung of their goods was justified because the Jews were heretics.
were. Soon afterwards they were recalled, ih
They didn't get the good stuff back, though. It came
45 also only a few to the back.
The French Republic has 1 the a '
Justly granted. It does not seem like an overriding question.

— 727

or supporters of a republic can do fine? Men
Those who consider themselves unclean when they are with
to bring the French together, want for citizens
Held finely, the Jew wants to deal with the writings.
enjoy equal rights, but the duties

He will not share with him. The duty of Christ

I wonder if the Jews are indeed Muslims

To love the Jew is the duty of the Jew.

to hate the Christians. The law-givers. 5

denied · i in their constitutions the prejudice,

that the community and the social meal

with an unhappy class of people, the burger;

lichen. Honor be detrimental; and do not trust in the order.

It is in accordance with nature that the Jew, who
minlitest person in bourgeois society,
nus nochmuth, superstition and hatred against all

People, who consider it a disgrace to be with the
best and most deserving fellow citizens at one table
to spit! "With no doubt," says the author of the

—

excellent Heinen writing: "about Jews

Ham and Jews,) Rightly criticized
the French, that they in a rhapsodic

7

3 philosophical fevers a perfect equality
The estates have wanted him, rightly so.

9 Ben 11 e Eger

= ee

If one considers the execution of such an idea in relation to the
Duration impossible; it is rightly believed that
Inequalities of the bourgeois status of the people
fchen, where not in the concept of human
Nature, but in that of bourgeois society
"The equality which after
the intentions of the understanders, restored

What should have been done only concerned the removal of all

the childhood ailments which are not caused by nature,
but were introduced through positive laws

(been.) "And despite all this being right, it looks

One doesn't realize how wrong one is when one
believes that it is nothing more than a law
required to bring the Jews to the written or
to make French citizens equal. It is possible
lich, the name of a Due and Palir legally
to create 40; it is possible that the grandson of the

| The Marquis no longer bothers himself to be refined

neighbor, the master shoemaker for fine gal"
to keep; but it is impossible for the Ju
de, fo lange er Jude bleibt, niemals verforsessen kann,
that he is a being of a different kind than his fran
Zoist fellow citizen. The DAC, the Prince, the
Comte, did these properties benevolently or
forced to leave; an old law of their fatherland
dab fie ihnen, ein neues bebärte fie derfel; fig

*

1

e

Never doubt the authority of the greatest of their base

terlandes, even then not, if they this Ges
posit the effects of sheer superiority, the
infatuation, or some other cause.

Renunciation of the need for civil rights, which

2. They disliked their father's voluntary departure.

*

lands, refusal to take an oath that would bind them to a

would have bound a different order of things, all

if direct or indirect efforts, the

to change laws again; this was all they
allowed themselves. With the supposed equality
The situation with the Jews is completely different. They

were not the case in France, through

to lose something in the new order of things; sis

They could only win. Those had to give their personal...

personal rights within the bounds of general rights
| of the nation, to have an equal share with each

to recover for the other citizen: this hinge

They contributed nothing, because they had nothing, and

Nobody wanted what they had, namely, their
own national law and those arising from it;
the esprit de Corps, Nationalstolz, Separatismus u. s. w.; You have us the rights of the citizen

"Given," said the Israelites, "and you have a

You have fulfilled a duty that has long been incumbent upon you;

We want to make use of that. For the Deeds

*

1'

52
other people. Our fellow citizen Benjamin followed
your armies with unsuitable needs;
then, and we will increase your assigns,
like the sand on the seashore; but the law of Moses
Our main code should remain: We are not to
star after your empty count and prince titles
but the far more sublime title of the property of
We cannot offer you a deity.
We will follow your laws if they pay the wages
God and our rabbi are not against it.
We want to promote the well-being of your state, if
We will not diminish our own by doing so.
want to give you money to meet the needs of the au

give them up, but with our people we can we

who belongs to the state at all, or to anyone else

individual citizens, neither for free nor for money the
nenn and that is precisely why we also want to, in order to our
'To keep our honor and blood pure, quietly for
us live, and neither worry about you,
even less should we mix with you; for that
That would be idolatry, and we hate idolatry. This is what I find.
the citizens who made Frank rich through the children of Israel
has received, and his liquors like it.
"answer when their supposed equality is violated by
This type of citizen suffered a considerable blow
has, and will subsequently suffer even more."

A

"Even Hagen the French said that the Jews
the citizenship granted to them, merely to be used for that purpose
the, the most profitable often, especially: at
to procure the army. The Jew as such,
u Tann nowhere but in the theocracy, and of all
| separated from other people, to be a citizen.
The future will tell whether the Ban 8 ge
ae have. 3

VII. Fate of the Jews in Se.

In Spain, the Jews often find themselves on the...
| were most cruelly persecuted; yet they were nir
dende more numerous, respected and happier, ala
in this persecution-ridden country. Under the
Government of Alphonse, Alphonse's grandson

Greatly, the Jews subjugated the Spaniards,

like the Hebrews once were the Egyptians under the Mini
stewardship. Josephs. The Jews took care of the he

most important state affairs, and deal with

the highest honorary posts. This is attested to by the Jew Lu-
gath. "Among the Jews," he says, "there were at that time."
wise statesmen, among whom Re was particularly prominent
Abra Zanelke made famous." 50 e

f 9 "Fra quali vi furono kuomini di gran spirito
e Eonseglieri di stato; corne fu Abravanello. 4

S Holberg, iidifche geschichte, p. 22

'A Jew named Jo fep h, administered all
Royal customs. Sons of royal grands wa-
his servants; his expense, that of an Ab:
nigs. When he went out, fifty Li- followed him.
Vreebediente; and when he died, the whole
The army escorted the deceased body to Cordua.
The Jew Moses Abriel, a secretary of the Kd-
nigs, ward zum Vicarius und Präfidenten von Ka-
ftilien raised. Thus all power and all

Rich people in the hands of the Jews. The spas.
| kidneys were almost exhausted by the bloodsuckers, from-
pulled and treated like slaves. Finally fin-

They address the unjust usury of the 8
Jews to murmur, and to be sad about their unhappiness-

to lament such fate. The wealth, the.

Arrogance and the influence of the Jews made one

a very unpleasant contrast to the poverty that

Jurachtfamkeit and the submissive nature of the Spaniards:

They feared, not without reason, that the Jews might...
then finally to completely subjugate the Spanish. At
Under these circumstances, Ferdinand the Catholic would have

. if she did not need the pretext of religion /

to expel the Jews, and to seize their wealth
to master more. The hunger and misery of the

9 S. Holberg aa G. eee

7

Yo.

to accept, or to leave the country.

des Basnage, 30,000 million ducats u
with herself. to take away, with which. she looked towards others
They fled to other countries. A large number of Jews remained.

78 2 0 | a

—

Spaniards were so great that he needed the help of the
superstition could have been dispensed with; all Spaniards

would have joined forces with him if the Jews Wi
had performed at the stand. At some Grands |
However, hatred gave way to compassion, whether the Jews

They didn't deserve the latter either. It was stated that

The king was told that the people would refuse expulsion.
the Jews can be attributed solely to the court's greed,
because he wanted to appropriate their property. Among these
Doubts arose when the court consulted the king's confessor,
Named Tureeremata to Council. This one said,
One could reach the same via a slight detour.

Zivee reached them. He advised the Jews to...
to leave in the country, but only under the condition

The idea was that they should be baptized. One took [something]
Council, and commanded the Jews in the year 1492, bins
In four months, either the Christian religion
Despite the Spaniards' best efforts,
to seize the wealth of the Jews, so
The latter nevertheless succeeded in obtaining insurance.

| but also back again, those who were baptized, and out

They were Christians. They raised their children

art R 79

likewise outwardly to Christians, and brought it
through these tricks so far that if not only
bourgeois, but even ecclesiastical and episcopal
Were clothed. Since the Spaniards and their
Priests and clergy considered it sufficient,
If only the Jews would be baptized, then they could
The latter, moreover, remained loyal to the union of their people.
remain and their separation from the other citizens
the more strictly and sacredly they observe
were forced to abandon their inner convictions
hide. Therefore, the Spanish had no knowledge of
the expulsion nor the conversion of the Jews

its actual benefit. Because after the
Jews had been baptized, i.e., since they
to pretend to be Christians, be-
They served their rights as citizens, which included
they had been leached by baptism, merely to the point of,
to deceive the Spaniards in broad daylight, and through
to reduce usury to the beggar's crook. This ver-
united forces, namely the secret Separatist-
= must of the Jews, which they among themselves firmly entrenched-
binds, connected with the same citizenship rights,
Spain owes all its misery and all its ar-
'muth, unerwohl der fspanische Antteil von Ameri-
ka is the gold mine of all Europe. 95
2 The laziness, indolence and carelessness of the spa-

7

7

-

ga 7 8

This two Zubeiömnns Sat fich von Gene-

ration to generation reproduced, monks, non-

nen, Kanonici, Biscffe, the highest state officials-

he, even an assessor of the Holy Inquisition, stood
5 2 Part of these Jews converted by force
"The secret Jew Orob ib assures that the
| however vigilant she may be, this deception |

*

(cannot prevent pregnancy.) The rabbis gave =

to prevent such frauds from being committed against the Jews.

For example, if the secret Jew in the church...
. Brod in . en heben fahe, 11 fschluss er

a 5 en

ner, their ebusiness, and the complete lack of
Suduftrie, combined with diligence, thrift
The activity and industriousness of the foreigners, which
Those who have settled in Spain are likely to

probably closer causes of the great poverty of the 'Spar. u
"never fine; than the fraudulent activities of a number of young people"

the one which opposes the number of actual ones

residents and against those of foreigners, as a whole =

but only Ir insignificant iR;
5 A. d. uche. |
0 If the Shenians didn't come here, clouds would bloom.
to be, so they also didn't have to go south into violence

to force into Christenthum. Ste iR find an [eis i

= 5 scbud |
j N. v. Ulber Eee

Ms

S

, ;
1 T *
Se :
. A z + 2
\ ä 81

5 indeed, 510 the 1 on the e Bf, but said

to himself: "Woe to those who look at such things."

and believe! " Orobio, who this and "meh.
who told similar examples, and doctor in spa
Nien was, confesses of himself, that he secretly 5

to be a Jew. "How often have I befallen a sinner."

"Bowed before Baal" According to his claim
The Spanish monasteries are full of Jews, and

Even priests are devoted to Judaism. "Ka-."
noniti, Inquisitors, Bishops, find in the heart Ju
the.") Chess Abbas in the Orient took himself
before, the Jews because of their abominable usury

and because of their outrageous frauds, from which

8

To hunt lands if they are not Muslims

He abandoned his fine intention again, because
He noticed that the converts... always in
8 and 5

vn RR of the Jews in Germany.

Already at the beginning of the tenth century

There were many Jews in Germany. "In the eleventh century, they

| fie von einem Priest, Namen Gotts chalk ver=

says, which one will exterminate with > robbers

Ber 5 1 5 „* *

| 9. Limboreh. On: Collat. 01 “05 ©. 102. f.

8

82

wanted. This mob also attacked Christians, and
Therefore, Gottschalk was awarded a large
Parts of fine pendants, beaten to death. As if by
When the Crusades first emerged, they started with

the murder of the Jews, in order to gain divine grace=

to earn money, and to murder the unbelievers=

to receive excellent support. In the fourteenth century
In the 19th century, Jews gained great prestige.
They leased the public customs duties and devised new ones.
Conditions. The rulers at the time considered it
a great merit, to devise such things, sia

They therefore thought very highly of the Jews, and this [became];

the folly and insolent. But they committed the Un-
caution, the clergy and the monasteries, at
Collection of taxes, not with quite so much

To treat with leniency, like Christian genealogists

They cared for each other. Moreover, they carried out the greatest Wu:
dear, and thereby attracted widespread hatred
to. The emperor and the princes, however, took them in
Protection, because they needed it for their finances,
And so the exploited people did not dare to speak the truth.
to exhibit fine wetness;
until the plague broke out in 1348, the cause of which was...
one blamed the Jews. On this occasion¹
whom she pursues in the most gruesome way. The persecution
However, this was not universal. Therefore,

83

that they were welcomed with open arms by other princes
were taken. The princes believed that through

These general tenants receive their income from ae |

—

But they forgot that the tribute which the Ju-

whom they had to slay, from these subjects

and was especially taken away from those who had it taken away again, de-

9

The princes themselves will not impose any new taxes.
wanted to, because they considered it harsh and cruel.
The emperors retained the right over everyone else, in my opinion.
Princes were supposed to keep Jews; therefore it is said in

Schwabenspiegel: "The king gave the Jews
Titus's own in the king's chamber, before

They should still find the Reich's servant, and he will follow for

also umbrellas." (Chapter 146, f. 4.) The emperors
This right was also granted to the imperial cities and

Imperial Estates. Some cities were granted them.
imposed, various therefore requested the
Privilege, to be free from the Jews. When that
When the emperor fell, several Germans took action.
Princes also imprisoned Jews without imperial permission.

Charles IV declared in 1347:

"that all Jews with body and with property into our

Chamber gehdren and in our power syn, that

we can do with it and let it be whatever we want."
In the Golden Bull, he confirmed the Elector
but to include Jews. In the full |

F 2

7

—

©

84

order of 1448, Ti. 20, is all Keschssün =
va das ug an Juden z ae

XI. 84am der Bo! in Dot. 94

If the Jews had a fatherland besides Palestine

could have, so Poland would give this honorary name
men earn. It is useful to have an eye-opener.

2 gen about it. "The Jews," writes Ha n
They have managed to achieve this in Poland.
2 that they become, as it were, a political body. He

watch, and have become completely indispensable to the country
they are. They are not only in all those places,
where the community was strong enough, Kohele and Sy
erected nagogies; those established by the rabbis and Ael
They are not only governed by teften, but also have the whole
Land, in the manner of the religious orders, in province
divided into ten, of which one often several Palatinate

| understands itself. Every such province, or the
The foreman of each church held his regular meeting.

The fammenfünfte and Landtage had their elders

and elected from among their number a deputy who

went to Warsaw, where the deputies of all

Provinces comprise a so-called Generalitat

ten. al es ward ein. Marshal appointed, der

a

2

85

his attachment 6 of the Ministry of Abet and
the Jewish nation ruled as chief, its tax
determined, and their juteresses at the Republic were true
took. Now this marshal's post was indeed, so
like the entire general staff, under the government of
last king, Stanislaus Poniatovsky, |

abolished, only the Esprit de Corps was

this form of government has reinforced it among them.
already according to their Indian laws in every
Stnate, in which they settled "a special

constitute the state. The leaders of the Ecclesiastes
They constantly maintain their secret correspondence under
each other, report to each other in great haste every favorable
or adverse incident, and unite their council

Blows and forces for the good of the nation, without
that their measures can be discovered so easily.
To make oneself indispensable in the country,
or rather their restriction and expulsion very
To make things more difficult, they have partly taken most of the capital N
love of the nobility and the clergy in themselves
bring, partly the domestic Christians to certainty
to render all food sources completely unusable ö
known. In view of the first, the other appeared
her father's game, which is so often played in other countries
They were looted, which is completely contrary to what one might expect from Poland.
to necessitate means, they thought so. there,

a
on “the Christians into the necessity Ben |

| to support them themselves, and to ensure their preservation

-

| worry if they do not have the most substantial part of it

They wanted to lose their assets. Every Kohele
therefore formed a kind of bank and founded
They used their credit as best they could. The nobility and the
Clergy who were able to win seven percent and

| otherwise didn't know what to do with their money,

They offered them money in excess. The coal

They pursued their interests correctly and increased them.

This quickly gained their trust. Initially

| although one was careful enough to distance oneself from the ground

rule of coal for the borrowed capital
to provide a guarantee, which this will cover the cost.
more willing that, since they through the enrichment of their
Jews accrued such great advantages, and they at

The end did not come to fulfill their promise.
believed he could be forced. After and

But after, since the credit of the Jewish community always
As it grew bigger, nobody thought about a top grade anymore.

5255756544

the, ; that for her real cheeks by far

exceeded. If the Christians had now the Ju=

restricted, 'so letters would be immediately written
They have that they no longer pay for their interests=

They could, and one would have wanted them completely.

*

; Ä 8
gen, fo ware man nicht nur um die=Intersens, fon=
dern n now a large part! of the ee 90
“

To the second kind, f 0 dete dun ma

To reach the gel, they removed it through external means.
regular increase in lease payments and through
Bribery of officials, all Christians from the
Breweries and inns, the mills and
various other trades, so that in short no
only one of the native Christians left in
It was possible to pursue such a trade, and
that in Gaul, after the Austrian possession
assumption, not a single letter to be found in the country
was, to which a brewery, inn, upper mill

had been entrusted to kdunen, and many

5 ndthigt fahe, zu diesem Behufe erst . autz
Let Germany come. ee
The anger to lease everything went before

to the point that in some places the Christian
Baptism was leased to the Jews. Who
Since I wanted to have my child baptized, I had to ask the Jew
to buy the key to the baptismal font, which he
which sometimes proved costly. The Jew demanded
many ducats, he let himself be idly dealt with,
and finally took one: upper, to the
The money's preference.

83 | - - £

'The Jews almost seized Weberbied'
entire trade. In most German cities. Received
ten fie the right to citizenship. They pursued various interests.
Crafts, but only those that do not require too much
required exertion of strength; agriculture
However, and all the tedious handling of hiberliex -
They eat the Christians. The undermining,. they eat them.
through the bribery of the powerful and the judicial authorities
Knowing how to insure people, put them in a position to
to do everything; and one can, without the
To exaggerate the matter, "to claim that the Jews
in Poland, after the nobility, the most powerful country
They stood out. Incidentally, she found it almost...

everywhere, in home and clothing extremely
impure, always intent on deception, and persecuting

among themselves far more violently than they were by the
" 1. be persecuted.") 2,

This is the best refutation of the Jubdenberg To

PP which claim the Jews would
Good citizens are created when they are given that
They were granted citizenship. In Poland, they all had citizenship.
The rights of a citizen, but the republic would have been able to lan
N 2 Hansen geogr. and Ratif. Night. of the Kingdom.
Galicia and Ledomia, in Boeliner ms
15 large estates, Vol. IV, p. 197 ff. a

En, 832

Ger. bestauden, | so would the Jews go after and
after the nobility had been subjugated, just as they were.
nen. so the rest of the people subjected

They did occasionally engage in agriculture -

© 7 But how did they submit to this Gee

creates? They used. Christians, who like
Slaves had to build the field. SO ei
N ee 3 Bo, Far

5 x Ae of the Jews in because of.
ö gau Ung A were 5 u
formerly, the Jews in the cities and in the countryside.
They had their residence and sy in Pressburg
Nagogen. Under the pretext that they were the
Hete Hostie derfpottet hten, wurde sie aus der

Scud expelled; the true reason for their expulsion

But bung was their shameful and dirty way.
Dear. They prevented all Christians from rising. a
All trade and commerce was in their hands;
including all their wealth. They lent out money,
and thereby brought all the buildings, vineyards,
Aecker and other properties in themselves. To quickly... a
To get there, they pay attention to the judge.
immediately the . after, fohalh fie he

98

that the debtor has no cash on hand.
Since the judge granted them this, they bought
The properties were sold due to a lack of money.
at a lower price than the debt amounted to.
This gave them the opportunity to [do something] the Magistra
to make the governors of the province white
that they suffered harm every time they saw Christ
They borrowed money. Those people rarely understood it, or
They were in cahoots with the Jews. When they
but today's town hall, the chapel at the funeral

Nam Chtifti, and other public buildings in themselves

had brought, and almost no one went further than the

Jews, money was hard; so they had to, as above: said,
leave the city. This Yuswankerung is sufficient.
Binger's actions were not at all advantageous. They let
to be located on the so-called castle, quite
near the city, and in the surrounding area
down, and deprived the city of its taxes, which
They otherwise had to pay. They don't haggle.
Alone in all streets, but now they have it too.
secondly, that they were given things and money
pa En Lünfer brings. |

two Jews in Algiers, he
 g. e may the Indians no~~r~~
 to own a Gtatftöcke. Sir. to live oppressed and

*

91
 despised, and made their way through the dark color
 distinguished by their clothing. Overall, they are
 ignorant, superstitious, and fanatical to the highest degree
 Grade; they are also cowardly, vile, cunning,
 fraudulent. Among the most respected and richest
 You can find some who are nothing but lies and

They were deceptive and put together. When their crossing
 The author writes about the Mohammedan faith
 fer the news and remarks about
 the Algiers state said the following:) "The
 f Juben decide to take this step, entwe~~r~~

who sought revenge on their fellow believers, =
 or to escape a sentence imposed, or
 finally, for ambitious and selfish reasons~~r~~
 ten." But the Algerians are so clever, they know the Jews...
 Their conversion did not in any way grant them the right of mining.
 to grant. They require other qualities,
 than the mere profession of faith; "for; sets
 The aforementioned writer added that he had such a
 Renegade possesses excellent knowledge; he lacks it.
 in skill, bravery and courage, and ge~~r~~
 ngen him some complicated ventures, where~~r~~
 by rendering a service to the government; thus it will
 "ge den Köloris, oder den eigentlichen Bürger"
 equally valued "and can lead to * HE
 | 2° Altona 1798. Th. IS 22. e

to arrive. Overall, it is believed that here too
Lands, that everyone does best when he is at
He remains true to his religion. It is even despised and
Shows distrust towards every renegade, and
This is not without reason: because most of these
Defectors confess in their hearts neither to
u. aa N BE Pe

Pa:

11. Suden in Boland.

In the land, the Jews lived more safely and for more freedom.

higher than in Holland, where almost all citizens

The conditions were rightly agreed upon. Mainly, keep in mind...
fe fich in Amsterdam, Rotterdam and in
Hague is drunk. In other cities you'll find few.
or none at all. The freedom whose existence was in those cities
The enjoyment is so great that Uriel Ac ost a said:
"If Jesus had come from Nazareth to Amsterdam,
and the Jews wanted to crucify him again,
No one would be able to prevent this. 2 eu The

to them the Christians their impoverished position, =

and Moses Mendels fohn believes the example
the Wellune de one. 9 fine Bali, and

9 Helge eie &

. a 98°
and irrefutable proof of blindness
of the peoples and especially the princes, who this
They did not imitate this example. These mere illusions!

They won't disappear if you have 10 things, but they're...
shines.

1. Not all Dutch people like the outdoors.
and convinced of the indispensability of the Jews.

We have already reminded you that the Jews, vermd=

ge the close connection to which they are one=

other by the provisions of their laws, by their
renewing superstition and the cruel treatment ge=

are forced to do what they were told by the Christians.
have often experienced the action in a

have mastered böheren Maaße „ als der Wohl=

The journey benefits the Republic. They have often been tempting.
The riches of the Jews provoke the envy of the Christians,)
and opened to the princes, the citizens and
The authorities turned a blind eye. As an Amsterdammer
Jude the screed of his house with ducats pfla=

star, and silver window bars on fine windows
who wanted to put it up, the magistrate advised * of

9) The real reason for their persecution 1
all countries. They were always more diligent, more savvy.
more and more industrious than the natives; f sogluch N
. 155 . .

9444 BF

Define intentions so that the rabble doesn't break into the house

| and wanted to plunder the Jews. ö

Br, the whole of Holland lives by hand!

95 The Jews therefore belong to the class of pros
N dozen citizens. Should the case be about
Whether you want to lose weight in the short or long term, the ge=

fchäfte fstille fstehen oder sich verkleinern: dann wer;
which the Jews degenerate into mere parasites, and

uniquely from the industry of the citizens, like Num
Meln of the diligence and work of the bees

'years; as is the case in all such states

is, which is not supported by the "e be
stand. ö

| 3. Holland and England altre in ihten

Only a few citizens ever receive anything because they are from
to buy soldiers from other states for cash

nurture. There is therefore the fear that the

Jews, if they ever become too powerful, the
| subjugate the other citizens Un: u fehr duck |
a Although separatism about Jews |

Re in Holland very visible is, so let the similar

be looking for something there, because they are in por

Distinguish between Tugiesian and German Jews.
Both classes despise each other, each is beuzidet
the others their riches and ensures that

U

|| 2 95

the other one was not too rich and powerful. Overzealous
Gens find. The Portuguese Jews less so, though!

3. Believing; also find them more humane than the others,

Spinosa, Orobio and almost all the famous ones: Jue
They were Portuguese or Spanish.

18. They hold: mainly in the ge

named three cities where they took action
They only do business with rich people,
fat that they are their main area in the other states.
most pleasant business with the innermost part of the Na
sion, at least with the one who > whom
e lacks cash. | 1

h. They flattered the Dutch

burch small gifts and alms, which

They gave it to the poor. Simple people, who
who do not realize the intentions of the clever Israelites
ten, and watched their alms distributions,

publicly claimed that the Jews exceeded the

Honorable [in the first virtues, in welfare

tigkeit and mercy, and it is therefore grey
sŷam, such righteous and from all religion
Vushaffe freed people because of their dissimilar

*

whose creed, to be pursued with wetness |

and to deny them citizenship; over
ea man the conviction things

in matters of religion according to their own conscience.
6) They referred to such examples.
afterwards 2 en fr. everywhere succeeds 1 88 ie
Malice. N

3 if ber portugjefische =

In de Dakortha Althias President of the
an Kammer r ae u: e
a. u = RI Schi

— The Jew Yinede a in fine Tefta
They gave the Christians enormous sums. I want
from Holzberg's story, the content, fine tea
Copy the will. 1. I bequeath to the city
(At Amsterdam) “five tons after my death
1. Golden. 2. I lend the same without interest on
a V one and a half million. 3. I give
a ‘Every Christian church in Amsterdam on and
1,000 bulges. 4. The. Suyder Church in
Amsterdam a guilder. 5. To every Christ
orphanages in both cities, 10,000 Tha
ler. 6. To the poor, 40 shiploads of peat. 7. |
To the Waifinkind; which first enters this house.
Let's say 1000 guilders, and the one immediately thereafter
e 5 guilders. 5. The Portuguese Er
nagoge in Amsterdam two and a half tonnes
Goldes. FR 9. The Portuguese Waiheiihaus
30.00 Thalers. 10. I lend the government against E
Six out of one hundred, ten tons of gold. The interest
They were said to have attacked the Jews in Jerusalem.
Caplal, however, remains the one forever, without

5

7.

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PX

XIII Bowl of the Jews in Gaul. h 5

On the situation of the Jews in this country — from their power and prestige, which made them have subjugated the entire province — by which the Kuntgriffe fie alle Handlung an fi geriffen — how they reduced the peasants to begging, 5

...oppresses the citizens, and the benefits... have misused Joseph the Second: — | all this was written by the author already mentioned above, as an eyewitness and statesman, in his a treatise: On Judaism and Jews, N excellently presented; I therefore refer the reader f on him. te ee

to ever remove such things again. 11. I 1 15
The German synagogue, sooo 12 guilders. My
Relatives, Peter Oris, 21 tons of gold,
besides house and farm. 13. My left behind
Widow of 10 tons of gold. 14. My remaining
Relatives 10,000 Thalers. 15. To each of
my neighbor, who was at my funeral
If the gang is present, 100 ducats. 16.
Every unmarried male person
and female sex who appear therein
will be 100 guilders. 17. To each priest in.
Amsterdam and The Hague 100 Thalers, and one each
the sexton said Thaler. ©. Schudt Memorab. Jew.
L.. IV. c. 18. De Be 8

In the interest of the notorious states, it was noted
Hartmann, that the slow progress of
cities and villages mainly for the Jews
"Be measurable." Peter the First of Russia exclaimed.
People from all parts of the world, in his
Land; but he absolutely forbade the Jews.

| XIV. Proof that the essence and the
Nature of Judaism, the reception of
Jews as citizens, stands in opposition.

| So find the Jews, according to the testimony of the Ge

Obtain a layer. Is the youth also being examined?
Denthum closer and more precisely, so one can see that the
Jews could not obtain it otherwise, and
that if they were supposed to be more humane,
necessary to abandon their customs and
They must stop being too refined about Jews. Judaism
This contradicts their naturalization, or
Rather, Judaism is tearing apart the bourgeois society:
Constitution, and without harm or ruin of the
Citizens can deny Jews the privileges of the same.
will not be granted. The essential points of the
Judaism undermines sociability; it...
They act as a state within a state, and aim to do so.

L

11

|

1

ab, to give the Jews power and bi

to make the remaining citizens their slaves. I
will cite the main reasons, nA

The first reason lies in their religion, in

their concept of the deity, in connection

dung, in which she believes she stands with the deity

They imagine they are God's special ones.

whose property, finely chosen people “the

The other nations would be expelled by him. They

They therefore claim that they imitate God's example

men, and no community with other people

and didn't have to socialize. In the valley
mud, a beech tree which is little known to them

steus has just as much authority as the writing

ten Moses and the whole Old Testament, who
who reiterated and explained these principles.
If God hates all other nations, then

pursued, and if he promised to help them
To eradicate the stump and stem: that's how one should treat them

Do not hold Jews responsible for the crime they committed.

following God's example, all other people
act, i.e., if they hate them and... ab-
shy away. The Jew acquires divine grace,

if he does as God does, and has a be-

to expect his favor. The-

The concepts do not follow solely from quite undeniable sources.

|
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100

“*

felnden Prämissen, „fordern werden in 1 aus-
even ordered by oppressive laws. They over
They invoke laws whose divine origin...
Christians acknowledge which of them all associates-
Prohibit under penalty of pollution. One |
See, for example, the fifth book of Moses, chapter 7, verse 1.
7th B.C. 16, v. 22nd to 24th Palm 137. b. 10. —.
Jeremiah promises the Israelites that God will save all
Nation, out of love for his beloved people,
I will destroy. Chapter 30, verse 11. In the Talmud
Liese laws are repeated and the
shown.) 2,
II. Already these concepts of God and the on-
The laws enacted seem sufficient to ensure the

Jews from the end to the end. But

25

ax 4

"In the treatise. A vada Sage one reads, according to the Translation of Eifenmenger, that it is the Jew who is not allowed to go into the well

- liked to pull out 7. The Gojim Calle. *)
Non-Jews) are not drawn by beauty, (if

95 This 10 is nevertheless incorrect. The Jew does in the ge
< "my life as in book language, a precise one
difference between Goi N', (barbarus, a heathen,
Artheist,) and Arel. (uncircumcised, a
"Uncircumcised." Christ, like everyone who...
Believing in a god will never be among the first, always

included among the latter. a A, v. I

7

101

to Moses, who himself and the Priesterii the Jesus

.raelites submit, and an eternal thought:

niß ftiften wollte, (sich ihnen nie nord) nicht hinläng
He thought up and wrote them another one so big

A large number of ceremonies were planned, so that he would later *

left no room for legislators to
Duties of man and citizen to be
write. The ceremonial laws make the process...
Interaction between Jews and other people is impossible,
because the Jew, without defiling himself, with a
not even from a bowl

(they fell into a pit) The reasons for
This law contains three: "One does not make a covenant
with the idols, and it is forbidden to do this
to have pity on the ebbel. "And if no favor of his will be granted him
"show." The second reason is: "It's held back."
not "for his nights." The third: "If
one: Goi pulls out, so it is located that
one receives him as an idol." Eifenmenger
beweler in the second part fine book, that the
Jews who do not consider Christians to be their neighbors
nen. "For example," he says, "in all the places where
It is said, fine next: there is in the law

Mo sis is an idolater (Gol) not with one

"In the words of Mafe: "if you

"Through your neighbor's sowing you go," will be the announcement.
Note made: through the words: your 8
Next, the seed of the goyim will be taken out.

10 S | 8 N
may. According to these premises, the Mosaic
Gefetzen highlights the essential aspects of civic duties,
and force the Jew to the sovereign's court
If he feels too weak, put him in secret, and,
if he dares to transgress publicly;
ten. These essential duties of the bung
The following are approximately how things go.

1. The Jew may, if he is after
judged by the Mosaic laws, never

Being a soldier. I'll pass it over in silence.
"He is not allowed to worship on the Sabbath

men. This author also proves in detail "that
who Christians are not only devoted to the Goyim[≠]
not only to be understood, but also always to be understood.
often the names Edom, Rome, Roman Empire,

the godless Esau, the kingdom of Edom, the

The realm of the accursed Edomites, the
Realm of the Fourth Sea Captivity, the
godless Roman Empire, occurrence. Bushing
writes in the History of the Jews, § 72: "One
I cannot agree with the statement that the current religion
The Jews' commandment of hatred and insult
the followers and adherents of other religions

contain; for the opposite is evident, and

The next person who should be loved is, according to her
ancient teachings only. The fellow believer." See
ö den nn me mens Merian
| Mi Bi Bi:

U

BP BE . 1403
ten; and just note that his upkeep is for.
It is impossible during the time of war. The Jewish Sol.

Data would have to be given to Christian servants,
which served them, and for which they performed the service

erected, as long as the Jew from time to time
is prevented from doing so. They themselves admit that
fie in kind find, die der Darung zu verdie[≠]

No, but rather buy from the soldier's granary.
They get rid of them with cash. Do they now give up because of this?

5 E not to understand that the other people around

for the sake of the Jews, and find their slaves, which
who do all the work in their place, and for themselves
The salvation of the Israelites rages, they must be beaten
sen 2— Wouldn't they also be a few years old, if
The country should get into war, almost all reasons
to pull pieces towards oneself, and gradually the action
tiv citizens surpass in number and wealth,
especially since they marry very young, and like
How to breed rabbits? * If in war,
Hartmann rewrites, one hundred thousand Christians:
come, so the state will lose in twenty years
at least half a million new ones
Souls. Consequently, so many Jews, who
to remain alive, to multiply by the same amount.
But it is not merely the death of Christians through
War and the misfortunes in peacetime, which the

4

14 |
Jews have superiority. It will come b nch bn
to the point that the Jews for a quarter of the fruit
are more fertile than the Christians, who value fertility

through religion and customs and through their

Equality is created. Christ despairs of all

equality for the future, and if I am the
The beggar does not take revenge on the nobleman in any other way.
can: so he says: there we are all equal. The
But the Jew says: No, here we are equal;

Even the smallest person has so much beer, and maybe
Expect more than the biggest. - You can see

also that no Jew should be considered inferior to another.

has the utmost respect. One only shows each other such respect.
Far, far more. Attention, than one might expect from the Ge
It's because of work. This equality makes,
that they also find it less appealing to: to feel superior to others
| to raise awareness of their splendor and extravagance in
To destroy food, clothing, and drink against others.
genes and their "forces, from the side of the body and
to weaken the state of the assets.
The behavior of women contributes a great deal to it
rer fertility. Just like these from the Spar
Samaritandom. And the strict life of men. Av.
must participate; and generally under one
stricter discipline than Christian women know
So there are other customs besides that; Ber.

103

those, which together contribute to,

that marriage must be blessed. The early...

Marriage is a widespread practice among Jews;
and when many thousands of Christians exhaust themselves with
Those who get married between the ages of 30 and 40, so...
Here too, the Jews win at the Bes

| population. From this one can sufficiently deduce the

Predominance of Jews intentionally created by the population
and reproduction before the writings decrease.

Since it has its basis in religion, it must be

always irrevocably moving forward, and must be considered
then appear even stronger and more vigorous if the
= Jews would have the right to citizenship, and consequently in
"The promotion of marriages would be unrestricted." See above.
Investigation c. p. 196. The damage which
the states through the increase of the Jews, he
suffering, the aforementioned writer deduces from fol
based on the following principles: "With thousands of superficial
Jews 'the entire state loses at all times annually a

several 40,000 Thalers, and wins if at the

Instead of Christians, several 80,000 Thlr.
Furthermore, how do the Jews pay their taxes?
And who actually has to pay for it? The brave one.
A Jew who neither sows nor reaps; certainly not to
but poor Christ, who has the misfortune, whom,
- To fall into Zeben's hands. One can only...

—

106 |

Assume that out of 1500 Jews, 500 always die.

längen find, the true and real occupation
can find. If 1,500 Jews next to the

useful to Christians, trade and commerce
were, what a flourishing such a land must have been. But
1000 of them will certainly be a burden on the state, and

Despite their taxes, they cause more damage than before

part. — Trade, commerce, the city
te, will be solely through them, the complete ruin from
It was established. One would never discover it better than
when the Jewish community as a whole loses its food supply

and had to justify acquisition costs; two

A third of them would certainly be completely new.

laubte and überflüssige, dem Lande zum Nach-
have sufficient employment. Completely

Germany calls to its servants for mercy.

against the usury of the Jews, and all different

The leaves announce how far he has progressed in

the June of the food supply penetrated
is. It's not just the civil servants who are concerned.

Jews as serfs; not just the nobility and the
Soldiers will be reduced to slavery for many years; FR

No, it goes so far that the goods of Fabrizio
The edges of the chair are already pledged, and in
In some places on the tree, the fruits are already there, which will only ripen later.

Vöechsen are supposed to be insured against the usurer. What

u

"107

10. The reason for this? Idleness, and because
two-thirds of the Jews have no other food
To have the means to breathe air, rather than usury alone

and fraud." S. Investigation of whether the bourgeois

che freedom den i to ö

= 173.

2. The Jews tremble annually.
and eighty-two holidays, and only the
They work during the fourth part of the year. During this time

Under certain circumstances they would have to completely abandon agriculture each
time -
break, as often as a holiday occurs; it falls |

thus into the eyes that the Jews as Oekono
humans cannot feed themselves. The objection that

fie nichts defless Gegenwart, bei allen ih
Earning their bread on days off work is
irrelevant, because they based all their business on the
Restrict land use, and because every citizen, yes

the government itself, which organizes the fairs and markets

because of the Sabbaths and Jewish holidays

—

lays down, to follow the Jews. This, however, can

in other trades and especially in the countryside

The economy doesn't find it flat. N

3. So incapable are the Jews of farming Fb;

They were also so clumsy with the craftsmen.

One overlooks the obstacles which arise from the four

x len holidays of the a originated, and take |

*

.

that a Jewish exile to a Syrian May

Eight should be given into instruction. Take

that the Christian craftsman the Jew |

The apprentice was treated well; nevertheless, he will

the other residents of the house, and especially free

fellow apprentices and journeymen everywhere in

Paths fly. The apprentice is not allowed to eat.

what the master dines with his fine wife and family.

If he does, he eats ham and pork.

at cost nn Negro a bort er et 7

au en

When the master craftsman prepares to go to work, &

and says a fine morning blessing while working,

ö fo may he meanwhile the Jewish apprentice no

They give work because the Jew is not allowed to work,

if he has not performed his morning prayer, which |

which must happen at sunrise. The.

(The strap, which he wears around his arm and head.)

e Aa an der an in St au

2

e

59 . find two calfskin straps, Ta
called phylim or prayer straps.
rder · Jewish boy reaches the fourteenth year har,
Thus, these Tephilim will be given to him under various N
"...given Seiertipfeiten, and he takes them with him into the
Grave. In each of them is a small

en Kapfel; oine —. die ichen Vor, © 1

5

*

working quietly while everything around him falls apart
resting, and everyone is cheerful and in good spirits? Much

The master was easily bestowed upon the hardworking apprentice.
and certainly not make a friendly face, especially since,

if he. the work a . . ver

ee 18

and the story of Abraham's Spee of the
Isaac. When the Jew recites his morning prayers
he fastens the capsule with his toes
on the arm, above the elbow joint, wraps
Wrap the strap seven times around your forearm, and let

a piece of strap hung down to his body.

The second strap is tied together, and can comfortably over the head, in the style of a bandage will be hanged. As long as he prays, he keeps both. Straps in this position. During witness oaths, he holds the Tephilim in hand; solemn Jewish oaths sworn² must in the synagogue, under ceremonies accepted. will be, which are in the rules of procedure described in detail. The Jew swears very Reluctantly, the laws forbid it. That he false swearing, as Mr. Grattenauer

The accusation leveled against the Jews is highly untrue; as a lawyer

One would think that the remark could have been quite...
It was not lost on me that the Jew was very reluctant to...

mum understands oaths, and is accustomed to it when he

109

His laws forbid it. On Fridays with
Sunset brings an end to all work.
They want to demand of the apprentice that he be of Sunday as

*

110 ff. N
can be directed. Because of the holidays, the Ju may;
often nothing for eight days in a row
work, and it may happen that they still
will be extended if the school holidays are not observed.
boys only after those of the Lehemkiften RT:

and vice versa. a N

| The Jew and finally spoken of; will
| Filed and finally master. He marries, and wants

, to earn fine bread with the learned craft.

cb Not throughout the entire process sn

& wanted to, at the swearing-in ceremony to accept the
made comparison proposals convenient, if legs
But not too hard for him, of course.

There may be no shortage of examples where Jews, to

sometimes, when the subject of the trial is very tempting
was, they swore a false oath; alone, if
according to Mr. Grattenauer between the speeches
art: a single Jew, and, every Jew,
Since there is no difference, one would like to, with the intention of
false oaths, tempted, the
Idioms: the fifth or the tenth Christ,
to consider every Cbrift as equivalent.
The repeated accusations of Mr. Gratte
Nauer with the intention of the false swearing of the Ju
Therefore, one can brazenly bill fine J u
to set the hatred, whose greatness he himself does not
vn |
He 2. d. U.

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IT.

Will he be able to do this "without deceiving people?"

Not at all. It is not possible for him, as much as
to provide for Christian craftsmen and workers, r
I cannot offer them the same price because

Year after year, more than 200 days are missing
len: those where he is not allowed to work. Bel
Under these circumstances he feels compelled to...
The art of becoming an equally unfair usurer
as it was previously with N. Therefore, N
* won. .

In. The third child is the Separa
tism of the Jews, which sets them apart from all others
separating people, their connection under one
other even more firmly, and a state in

produces states. Since this divorce takes place in N

their laws, which prescribe for the Jews

gen, fie' would be the chosen people of God, all

But the rest of mankind were rejected by him: so it is.
Clearly, their connection with each other is the over
This has been to the greatest detriment of the citizens. From
The pursuit arises in bourgeois society

| of each individual member, always the whole in
to keep an eye on things, and the common good with

to combine it with special benefits. It is with
I need that the people also learn about the 'refinement of every

en member below, If one foresees this

Bea

112

out, so must the Christians, who themselves of their
only rarely among close fellow citizens, from the whole
bourgeois society but never assistance to er
have to wait, necessarily all the Jews luka
allow for innovative ventures. However, this would
the natural consequence that the Israelites after
and after all the action, all the factories

and acquire agricultural land, and the culture of

the latter to entrust to the Christians as their slaves
would. One example will suffice, the RR
5 clear ones to set. N

“Frederick the Second offered the e nebemeh
minting of the coin to the richest merchants, and the
most respected trading companies; no letter
dared to get involved in the matter. The Jew

Ephraim, on the other hand, and fine companions about

They immediately accepted the offered coin, and who
did not know what immense riches lay there
through which they acquired it? They knew exactly where
still old coin types were hidden, and

They were excellent at getting them. Jewish but
They traveled through all the provinces to collect old coins.
to exchange them for new ones. With all this nonsense

Not yet satisfied, they joined forces with the youth.

in contact with foreign states.

Näher zu allen Juden, für,
für

! 113

Far and wide, only her name resounded. Her boldness was
Indescribable, they even dared to venture into the camp.
of the enemies, in order to make money at the risk of their lives.

We rely on this support and assistance.
Throughout the entire nation, the Jew relies on fine
Haggling, without Christ having the slightest say in it
von realizes, yes, without even a concept of it
to have. If one considers this, then
Is it not surprising that the Jews are among all
I find such undertakings far more skillful than
the Christians. Moreover, the Jew is defined by his
Education has become more cautious, and owes its existence to the
themselves a part of fine, gathered goods
ter. But more on that later.

IV. The fourth relief consists in that
the Jews have no homeland but Palestine,
where they all gathered upon the arrival of the Messiah.
They will gather. Consequently, they will find strangers everywhere.
lands, and the land in which they live is in
to their eyes a ground which was not at their
hearts lies, and which ones they want to suck out.
This hope that the Messiah would come,
It also prevents her from communicating with the other citizens in
He steps 5. 3:

If one considers these basic principles, Pr
Annals of the Jews in the Prussian States, p. 288.
| 9 |

€9

416

The trade is still so complicated, the & en Ja

cobs know how to pull themselves out; a thousand Jutrigues
float fine souls before him, among whom he uur wath
len is allowed. Where else would it come from that one would have to do that with every
difficult undertaking, especially with regard to the
Trade, the counsel and assistance of a Hebrew

sought? Our princes, to whom so many a gulf

Those who are at duty and in service only feel
Too often. The necessity in dangerous trade.

and income-generating companies, for their mediation
to insure the situation. To whom else but Israelites?
During wartime, deliveries for the Ar
meen and the provisions of the same, entrusted?
If one does not use them in bill of exchange transactions,
in the coinage industry, in the purchase of metals, the
Estimation of the pretenders? Wasn't even the er
finding the exchange letters, such an important document
convenience means in buying and selling, their
Work? — Who among the Christians with all the fine
Fellow believers do not have free rein to retreat.
He knows that he finally turns to a Hebrew,
who usually gave him the final blow of mercy
teaches, but nevertheless, for the oppressive out
moment without subtle damage, the embarrassment |
'snatched away... The most artificially conceived pranks and
Theft chairs, are they from the factory? Jews have 1

Fe 117

committed. Several pieces of evidence can be found in Zollner's Reading book. And which ones are discovered least often? Those at whose head they stand; only they must not committed against one of their own: fine, Otherwise, something strange must have happened if they were unenfe

They remained covered. It was therefore an extraordinary

Borfall, that a Heckscher was robbed in Leipzig and was murdered without the perpetrator being aware of it one was discovered! But under such well-considered circumstances=

For them it was not possible, since the robbery had been buried -

Ben was and only by chance remained hidden.
'was captured. The speed is unbelievable.'
keit, with which they the best-preserved rooms and Chambers made of empty; incredibly fitting the Appas.
advice on their thieving tools and caution=;
keit when exhibiting their helpers and spies,
Just a few minutes, and Herculean tasks will take place.
accomplished. What comes into their hands is for them.
more there; at least it stands in its first form.
never again the light; they understand the art, their stolen effects. So advantageously to the man bring, and so forth. to. reveal that probably the first Owners bring themselves back. Without bringing themselves back. | same for. to recognize some of its members. Our nation In these arts, he appears as a child against them. Lead Fe also a bold and striking stroke and,

7

*

114 N

So one can easily guess how the upbringing of the young

procure information about Jews, how much their teaching affects them

He sucks the Kochmutzh fine with breast milk.

a strong testament to the power of nature and bed

Understanding, which is weakened everywhere, nowhere
Banz will be suppressed. In this respect, iR
Koch has not lost all hope that the Jews

one day become receptive to civil rights.

The teaching of rabbis also includes
the practice is connected; this has the consequence that the

Jews are characterized by cunning, slyness, shrewdness, and wit.
fen and Nænken surpass all other people.
Their powerlessness certainly contributes a great deal to this; because there

The gel cannot achieve the necessary strength, and very well

*

The duties of the citizen must be fulfilled. (Study)
based on their laws, the Talmud, and the scriptures
RNabbinen, is the basis of all their knowledge:

*

People's hatred and hatred against all people who are not N
Jews are. It is surprising that the Jews,

Not ten more times with this parenting method
They are worse than they actually appear. It is

Yes, I am returning to her upbringing.

"They pursued their intentions directly because of Man

know how fair SAP is, at least the
Contempt for all other people is directed; that is its purpose.

tig
all ipre bensklacbeit bahn ob, wie se die ane
dern Mensch, den fie- an RE. nicht beis
To come, to be called by lies and deceit.
The Jewish boy has set the daily example before.
gen, and soon realize that the fox fur
Be a fine dress. From upbringing and under- |
Kotzer wants to judge which the Jews will receive.
prove that they are the tige and N
People are. 5

"Even on the ointment it preaches tr, a
The remark that every
Nation that lags far behind; so bright is its gaze
in time and circumstances, however penetrating their spies-
delves into the finest modifications of objects;
5. Their behavior in the most difficult situations is wise,
that their cunning became the standard for scheming people
have become if you yourself are aware of your superiority
work in caution and over-deception so very consciously,
that the highest claim; the. fie. to the most tempted
to settle with other peoples, which is that they are from him
He was so shy, like a Jew. I believe

, fig. judge quite correctly, and feel their a
And we feel it too, often; to our great delight
Disadvantage. The Jew is and remains a mule =

the one whose bursting, — but. only from the verse
"Rande, . den möglichstst. bejien; Nutzung macht."

9 2

416 „||

The trade is still so complicated, the & en Ja

| s0b8 knows how to pull himself out; a thousand Jutriguem
float before his soul, among which he only wath

len is allowed. Where else would fame come from, that one can at every 55

difficult undertaking, especially with regard to the
Trade, the council, and assistance from a Hebrew (£)
sought? Our princes, to whom so many a Gaus
Those who are in service and stand in the service only feel |
too often. the necessity in dangerous trades

and income-generating enterprises, for their mediation

To insure the situation. To whom else but Italian elites?
Will deliveries for the Ar be affected during wartime?

mine and the provisions of the same, entrusted to them?
If one does not use them in bill of exchange transactions,
in the coinage sector, in the purchase of metals, the
Estimation of the pretenders? Wasn't even the er
finding the exchange letters, of a very important note

convenience means in buying and selling, their
Work? — Who among the Christians with all the fine
Fellow believers do not have free rein to retreat.
He knows that he finally turns to a Hebrew,
who usually gave him the final blow of mercy
teaches, but nevertheless considers him the oppressive Aue
moment without his harm, the embarrassment 9
snatched away. The most artificially conceived pranks and

Thefts, and work for them? Jews have them.

a Es try
committed. Several pieces of evidence can be found in Eblner's

* 71

Reading book. And which ones are discovered least often?

Those at whose head they stand; only they must not
committed against one of their own. Fine.
Otherwise, things must have been very strange if they were unthinkable.

They remained covered. It was therefore an extraordinary g

Incident in Leipzig where a hedge trimmer was robbed

and was murdered without the perpetrator being aware of it

nen discovered wardi But in fü bewandten Umzene

For them it was not possible, since the robbery was over.
Ben was and only through the fullness of concealment

was torn away. The speed is unbelievable.
keit, with which she the best-kept rooms and
empty rooms; incredibly fitting of the apps
'counsel of their thieving tools and the demonstrations

lead in the discovery of their helpers and spies

Just a few minutes, and heart-strengthening work takes place.
accomplished. What could be lost in their sands is for us.
more there; plead at least in your first form
never again the light; they understand the art, their
to profitably sell stolen items to the man
bring, and so: to: reveal that probably the first
Own within them again. Brings itself to itself, without five
| same for: to recognize his own. Our nation
In these arts, he appears as a child against them. Leads
They too are bold and...

7

1198 || 2
lo komnit man ihr doch weit hölsger auf die Spur,
But the prank goes awry in the making. Unwise.
Sell, waste, make a fuss, find
the busy traitors of their wickedness, and soon
Does the pergola-wielding justice stretch the avenging
Arm after the entrepreneurs of these daring pieces.
Where does the advantage of the boat come from?

Abraham came before all other Bdlkern.

But? Where from? Tonght es, ER the: e aun
Surpassing nations? I'm with the Finns.
Beer drinkers have come across the following reasons. n
1. The very practical education of the Jews:
Their first, only, and most pleasant: employment branch
It is trade, scholarship, art, agriculture;
near the Jew not to order of the deed

The father is a trader, the mother just... 5
The same business. They subscribe to trade fairs and Mörke.

te, or housed in the countryside and small towns
ten around. The young Jew had the first space.
Having outgrown his childhood shoes, he will already be familiar with the Lex.

bensweise feines Vaters und mit den ubthigen Bor
keunt niffen to this made known, and del nemli
dedicated to his occupation. He cares about nothing.
and alongside it as trade, exchange and money war
Pb and hears of nidytd as trade worthiilen fprtr

5 / k

| 3 One does it to the Aube on fine Maxiz
men previously. To have cheated a Christian,
extends warmest regards to the father and all companions
Joy; yes, it is according to national custom and
Custom, nothing illegal involved. As soon as e&
denmach, allowing the boy's abilities, will

1

he instructed them in these arts to the best of his ability and gave them

van with all varieties of lift and cabal ber
He's made it known. Has he only just completed the good or red year?
reached, so the father lets him halfway

fich selbst. A vault in a minja door with lead came:

ten, sealing wax, watch chains, needles, staplers,

Buckles and other clinking sounds, however, all n |

of the worst quality, it will be used for his equipment

Given, to try his luck with it. Is he

f careless, and lets himself be swindled out of money and Maare ber
triigen, so the father is less kind-hearted than una

Our dear mothers, who helped the unfortunate Sdhachen

Gu liked, move clothes and laundry and...

buy so that he can enjoy the pleasure of a ball
or elner Redoute not without drm er ver

"Do not cause him any harm; but let him
Bear it yourself, and gain wisdom through mistakes.

And the treatment begins; he will be available for the following period.

more cautiously, and prefers to turn the sword around. There...
The fraud perpetrated against a worthy person, Vicht's show:

—

120

liches, but rather something meritorious,
That is praise and applause when he dares any dare=
The piece was successfully completed, fine wages, and

Therefore, this praise was an incentive for him to receive more and more.

to earn money. He therefore speculates incessantly; smithing=
det better and better attacks and drives the
Exercises for the V-forces are more practical than in

This can happen to our best schools. Advantage

and profit fuel his zeal in a fief-fiastic way;
and the deeper cut — that I felt so

prints - into the accumulation of power of fine spirit, must
the more lasting the impressions, the better.— Through
He will not become weak even with a good upbringing.
perzärtele, fine shelter procellis et ventis pervia,
and his clothing is usually with the Jah=
res time in apparent contradiction; in summer in
Palatinate-clad, in winter in summer attire. The

Whether the weather is harsh or pleasant, it's all the same.

much; if a fair or market calls him, he may
He would ignore this small nudge. And leave
Mud and snow up to the waist, that's how it must be.
he waded through it, usually in tattered shoes and
stockings. an ein en ift a 1
to think. —

2. Now the young Hebrew steps forth, fine Shrige
lingsalter an, fo ift auch this , ,fein Denk= N

|

*

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to maintain the dermdgen in constant tension. The
The lifestyle he now leads is no different from any other.

which he had practiced as a child; he remains in the old |

Tracks; he trades and haggles. Entirely himself

Having been left in care, he may now rely on the support of his parents.

and relatives, however, cannot be counted on. 'Bas.

Father and mother leave him; only his head can
to take him in. The parents are also usually
in such dire financial circumstances that no

Support can be considered if they also

who would have good will; their common fate

It is poverty and destitution. What child could ED

To desire something where there is nothing to desire? e.g.
Even the female sex isn't doing anything here.

Exception; even this must soon be its own bread and butter.
fear, and also through trade, less so through
quiet domestic activity. The peculiarities of it
res Ges²gesgelchts geben s²elbst dlesem s²em so manches Mit² |
. 'a little something to their hand that brings them advantage.'
However, on the whole they make their legal entry²

Because of its drawn nature, not its era. — But what

What does the Jew do now as a youth? What else?
than that he occasionally reveals fine business practices²

tert, and make his life a little more comfortable and ge²
Is it addictive to make things nuttier? On oneself and fine
He must build a fine Si. He must

—

He is perfectly fine with himself. He must constantly remind himself of this:

-to go, to win some groschen, to get one
 to make up for the suffered loss, a threatened
 to avoid danger. He always has to deal with
 Calculations of profit and loss were made around -
 Gen, always on your guard against fraud. In
 Inside, it always stirs like a raging torrent.
 Monster, and battle is waking and dreaming
 fine companions. On a fine forehead is the vexation.
 drawn, which torments him, and his gestures say
 to the observer that his inclinations and desires
 those who are in a roar. The constant observation of the het
 most terogenous things and their agreement will give him
 so it became a habit that he knew the verses and verses.
 Finally, the same thing. Not particularly difficult.
 His neglected upbringing in
 Consideration of culture with a refined moral sense is
 also an important contribution to the relief of fine
 Hessies. For in desperate cases it is him
 not about right and wrong, but about profit
 and loss, not because of yellow fever, but
 to bring happiness to oneself. The inventor of the
 He did not apply the categorical imperative.

tended to find a recording. The finer the machine, the better.

must invest in order to secure an advantage,
 He does himself best in a friendly manner, and thinks about it.

-

They stir in their extremes with him, like Mer

The curve of both sinuses is depicted as united within itself. The

Because of the painful consequences, he probably shies away from it.

To become a thief by profession, but in trade
He appears as a member of this guild. The one before

most parteciple. Buying and selling, the ongoing

The exchange rate of money, the value of old, new, out-
and domestic coins, the true or fscheiuba-
The price of the goods, the concealment of the errors;
skillful handling in the exchange and a thousand on-
whose large and small circumstances retain their
Head! In constant tension, and sharp, fine vision.
in the most active thinking and research. Someone senses it.
dder der andere eine Auge gegen den Han- i
del, which is not so frequently the case; so verfättg
"A fine choice usually for a trade that cannot be without
Effort of understanding is undertaken to catch;
He (0 fid) distinguishes himself when he is being sought.
In those cities where they are especially
5 places allocated for communal living
They are driven, however, to their own profession.
N Hendweikegeschächte, but mostly as a side issue
and oime frnberlihe SUNG, since they ie Ber not

e | 123

New advantages for everyone. If only the law would...

Not restricted by lust, but with a fine conscience opened
him, Char and Thore. Trade and theft bea

=

14 b

in their element. The greater part hardens
trade, and haggles and profiteers with
Most possible banishment to satisfy the egg
Genetic benefit.—

3. That the nature of society and the environment
| going with certain people also a solid help
means for the improvement of intellectual power
No one will deny that it is man.
Christ remains among his equals and finds N
neither in domestic interactions nor in the ge
ordinary circles of public entertainment fon
A corresponding impetus for thinking and research. Tri
Viale conversations about trivial objects, city news
keiten, Kannegießereyen über politike Veranstaltungen,
Time savings or waste through play
and dance, find our conversations. Rarely
Does someone speak of 'fine trade' with regard to
on artistic diligence, artistic touches or artistic improvements

. gen; questions or plans that encourage thinking,

and rarities. Everything is possible with our large
Piles on the old, well-trodden path. But
One should fear the Jews. Societies like ours
He doesn't know any of the players — such as the players of Pro
Fession excepted — he merely uses the unfree
. = er ie Erverbs. . er mit ir Jus e

“

*

A 125

Dividua of a fine nation, soon to be joined with those of ours
In traffic. Neither of them meant it in any particular way.
good to him; those out of self-interest, these out of
| Borurtheil and Mis trust, or because he is a Jew

is. In traffic with the first, force acts against

"Power; one acts; the strings are being asked."

and bids highly anticipated, the best side

= the goods turned outwards and yet flawless
discovered; one takes it down to the slightest detail
Not exactly. Whether for cash, and in what;
A higher grade or given on credit will not be
calculated commercially but Jewishly, and no
Three left behind. It reigns among them even themselves.
to trust the utmost mischief, and whoever trusts another one
To steal an advantage or dig a pit, of which...
Their feet are nimble, capable of causing harm. — Are
fie apart from commercial enterprises in company, so jst
the material of their conversations, trade and gunfire
te, and the formal the most profitable way of the same.
Although they are very cautious in revealing things...
more connoisseurships and connections; but the more
The attention is more tense, and the speculation...
tionsgeist dessen, der zum nehmlichen We
Something was suspected. In reporting the facts.
feloR find fie weniger zurhitpaltend-, sboleich bie

126 2 15

The manner of their behavior was shrouded in sacred darkness.
will. Only if several are together for one purpose
If you learn, then there will be instruction and guidance from

the most skilled and experienced of the lot.—
Traffic and handling of uncut
is no less for the exercise of their sharp sine
Profitable. Buying from them will result in errors.
to seek out the Bilauce iu Geldforte and Waa
to pull the plug, to slip in counterfeit coins and
to take precautions, including those goods and
At the same time, money is lost. When selling, this must be done...
most useful good for the most expensive price under false
The apparent progress will be made. It will be...

exchanged, changed, relocated; and whoever their measure
He who does not know rimen is deceived in many ways, so clever
He believes he has done it. Complaints are often filed.
and tears were used to elicit sympathy
to arouse, and in the end you're betrayed after all
So it goes from one day to the next.
Go to the other one. It would be against the laws of
Nature and experience, when the Jew is few
0 sharp, less clever and cunningly fine should.
4. A new motivation to think and
Ä Research for him find the pressures and influences
all kinds of afflictions to which he is exposed. Seiz
"My miserable, wretched way of life will be seen by everyone"

*.

Seiuige. Gelbft has the right of personality"

7

N 27

Art is becoming tiresome. His stock often expands.
not over the space of his coat pockets, or whom
It comes up high, above that of a moderate satchel. Or
carpets, and yet the ratio of fine lbs
gifts and costs at markets and fairs, to de

nen of the Christian like 4 against 1, and the probability

A real profit in the process, like 1 against 4. If he didn't find it
sometimes someone unfamiliar with his manners,

he would be kindly 7 in the first month of his
To bankrupt establishments; and fine Un

5. "He receives, however small he is, little comes to him."

once again so expensive, as the honorable one of

to him the intolerance and brutality of the barbaric
Centuries of prehistory, at least half of it
Cruelly seized, like a beast of burden he must
customs duties apply. The number of cities in and outside

Germany, where he is not tolerated, was
not even a place to sleep, is
Not small. After all, they're providing him with a residence.

te, fo wird er haufenweise in eigene Gassen zus²am²
mengeru²ngt so that he ini fo rather in fine own

Dirt rots alive. Nowhere, — approximately.

with the exception of some of the newer free states — ers

He upholds his civil rights, and... the belief in fine

| bear fchent * Orten N 5 gr

Be ee.

to have roots. It is still praised in dffent²
Smallpox as an extraordinary occurrence²
nung, when one overcomes prejudices and the spirit of the times
uplifting philanthropist, the daring piece under²
takes one of these nations as an apprentice²

men. What abuses has he not suffered?

Places where one notices a delicate existence, exposed?

How mocking, how condescending one treats

= him with the few pennies that were given to him

Earning gives 2. How to throw away, taped

'fine goods 'and how little one offers'

Fine demands? "Everything under the grumpy

Excuse: He is a Jew, even if it is not too

To deny is to say that he has such a humiliating behavior

has attracted men through his behavior, so seizes

—

but anger to thinking and feeling people

and reluctance when he is at e ne Au⁸
genzeuge ist.—.

Even the pressure of fine sinusoidal vessels > 5
It cannot be ignored.

The list of forbidden foods is very impressive.
lich, and what he is allowed to enjoy, must

First the rabbinical consecration takes place. On the Sabbath
He is not allowed to do anything that constitutes work.
It looks similar, yet another trip. How
enfelnich and: u the N of the great

and

r 129

and small celebrations, and how costly the effort is
on the same, in order to more, since he east the most beautiful
f Kchken feiner Mühe entfmü muss, wenn fie wath
of the greatest traffic at trade fairs and markets
ten occur to me, even fine clothing is still the
Subject to the precepts of Moses, the gravity
This law must be passed on to him at the time of his own
Is the constitution stupid, lazy, and cowardly?
have power; now scattered among other peoples
This pressure creates counter-pressure, and it cannot
lacking the ability to evade it in various ways,

or to compensate through pleasures of other kinds

strives. However, this can occur without stimulating thought.

kruffte nicht geße haen, und fo muss auch die bieße Be

Contribute to developing fine acuity through pressures
no; and there Christians and other religious groups
did not turn with these and similar imprints
The more they have to struggle, the more necessary
Success, that they remain far behind them. —
m finally doesn't know k at all.
5. the power of poverty and poverty,
as powerful driving forces of human activity
dexterity and inventiveness. Admittedly, if the mouse...

1. Comforts, leisure and enjoyment |

Unaware of the forces of abundance, the power may

bifer Triebfedern wol fchlafen und feinem Hange

-

3

e
to inertia, but since the
Jewish nation lives among peoples, the Ueherflun

and know pleasure, so this case cannot apply to her.

enter. The drive for n must awaken N
V», . aa
It is therefore not to be assumed that the
gave in this upbringing and in this sub-
a richt surpassed all others when it came to the Bee
Brung der Richter, auf fache Eüfchvüre —
5 unjust usury could be avoided! a
The Jew is called N by everyone

For revenge, he despises everyone; only

with the difference that his laws and
Regulations that give permission for everyone to do so
“Others are missing. The contempt for non-Jews, who
he doesn't even count among the people to whom he
but because of subtle fainting, outwardly subtle ache-
mung must not fail, increases internally his
Galle uur noch mehr, und zwingen ihn, allen Ehr-
To suppress greed, such as the thirst for honor
except for those he received from his own nation
can expect rewards for fine earnings. Already in
feiuer lngend to this guided, he despises in spü-
en un alle . wenn fie . 5

e[®] German Dina May 1799. 8. 6.

“

N

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8 A

U

with the highest: that he was one of the number of

God's chosen ones are in contact.

His people respect no one who is among the Christians.

has achieved honor to a greater degree than

It respects the most devout Jews. He who respects this people

Her innate pride persuaded her that the Vole

God alone is worthy of respect, and that alone

who have the power to bestow honor. Feast of the

Convinced of the principle, the Jew knows of no

Shame if they are not from their own people

that's why he got all the

Castes and crimes, which are not part of his nation

Damage, not to his shame, what am I saying? That he

she even considers it an honor, namely,
if he led a Christian, or the state

has cheated. Never will one Jew betray another.
to accuse him of bribing the Christian judge
have; unless he had thereby bewitched a Jew

wore or wanted to harm him. The whole

A lack of honor greatly helps the Jew.

in the case of bribery of a fine judge; he leaves no stone unturned.
Untested, however low and dirty it may be.
to be. No shame in what kind they are.
want, except for the one who misplaced a Jew

The fact that he has it affects him. Bashuyfen writes

Therefore, in a second dissertation: "Authorities
J 2 =

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{

132 | 85 5
must beware that through the Jews and their
so that no Christ would be harmed.

are ready at any moment to assist the judge
to make children and blind. In many places they have

The Christians therefore have the proverb: The Christian

It's great to be careful that he doesn't get involved with anyone.
a Jew gets into a trial.

The Jew Nathan Aron was convicted because of feud

He was given the nickname Wetzlar due to his fame; for he
drove with judgments and sentences of the Reich chamber
A proper transaction in court. After the
The thing was, he took 2000 to for a sentence
8000 guilders, and thereby acquired a fortune
of 500,000 guilders. During the visitation of 1771
Subtle bribery schemes became known, but for a long time afterward...
not all, because a judge of the Higher Regional Court and some
Assessors had already died, therefore one could
The sums they had received were not disclosed.
could mediate. On the Red June Day in 1774, the following was done.
Gendes Juthel against the Na than Aron published:

“that which, because of the Imperial Chamber”

court in the legal matters he substantiated
infatuated, even admitted, abhorrent justice
corruptions and corruptions of their former comrades
Members of the court, also from this disgrace
chen Gewerbe und getriebenen Jufizhandel gezo

m

133

genen Gewinnfte, in accordance with the Reich's regulations
5 orders and common rights, the sum of
232,145 guilders for the benefit of the treasury, from his
'Assets, insofar as such things suffice, 'paid;

aubei to further punishment, (as to which he the

(three-year Wetzlar arrest is also taken into account) N

still three years to go to Frankfurt for ge

delivered to custody, to the local

Magistrate, as the authority of the accused, above
ben, and therein on their own, in whose Erman
However, success is at the expense of the Emperor. Fiscal costs under the neck.
ten should be. Incidentally, the Jew Nathan will

before. always from the residence of the Emperor. and

expelled from the Imperial Chamber Court, and should never again
to be detained, ever under some pretext

to find oneself personally, or by means of or

directly with members of the Higher Regional Court

or any other person belonging to this court
to maintain some correspondence or contact,
least of all, neither through itself, nor through.

other, some Sollicitatur an dies sehn Reichskan

to take over the court, nor with someone
about something, whatever it may be,

,fo er at the Visi itationscongress either in writing \

or have orally arranged, (it will then be so)

ches through Reichs vifttations^r or also obrißtrich^r

\

1

13424

(Non-terrell orders given) some opening to

do.“ 8). If this happens on green wood,

What would anyone want to advertise on the dry land! 300 go to the young people
beniben over.

According to the Ge^r N, the religion of the Jews is based on

h of Moses, and according to the traditions

the rabbis, in external ceremonies, in

Body exercises, on washing and bathing,

and through this, divine grace is acquired, which

But God's anger and displeasure were appeased.

total and general remission of all sins

and crimes he receives annually on the Versdh^r

Days of celebration; however, under the express condition of
condition not to work on this day, but

to fast. For so it is written: "On the tenth..."

For ten days of the seventh month you shall fast, and
No one should work unless they are a local or a
5 Strangers among you. For on this day
Prayers are offered for you because of your purification;
For all your crimes you will be forgiven by Jehovah
stone will be made. — — That will give you an eternal

=

be an inviolable law that applies to all Shine -

which the Iraclites pray once a year. 74

| 2 E. Mofers e on Ds abe
iz 1775. Erfter e S. 682.

KB Mof. K. 16. b. 20. . 23. b. 76 u.
Thus, their religion breaks the bonds of morality.

"Through the interpretations of the rabbis if bie 8 8

By virtue of the oath, I was even more scarred. Egg
Some of them teach, an explicit oath I have
They have no power; others give the Jews the Er
(permission to say something else with one's mouth)
and to have something else in mind; through this
Kunstgriff loses the spoken words, after
in their opinion, all effectiveness According to the reasons

The Jesuits' shreds were such secret to
Sentences and omissions, (mental reervations)
to the glory of God, permitted each time, as often as the religion
gion, i.e. the Jesuit order, such frauds

and tendrils arranged for use. Furthermore, it
the Jew views the Christian authorities as an institution,

which he won solely because of his physical superiority
of the same, and due to his own lack of strength.
then must; therefore, in fine eyes, every oath is [unclear], which
which demands a Christian authority, without connection
(Liability.) Eisenmenger has his own words
the rabbis collected on this matter, and we refer
'for the reader to do so. On this occasion, bes
I only notice that this scholar, during his

translation the original places exactly embossed ball N

le ei Ai. bu

N

He therefore by no means deserves the slightly higher rates.
Steiteublicke einige Judenvertwehriker , fo lange fie |
not prove that he did not understand the rabbis,
or swept incorrectly. This work asked for
but so far none of his critics have wanted to be subjected to scrutiny.
When a Jew in the presence of the rabbis
and swears an oath at their command, then he shall,
if he pursues the lawsuit against another Jew,
precisely emphasized: not to commit perjury, and
not to address something differently, something differently
to have in mind. Because the rabbi
Even during trials between Jews, their fear was evident.
The Israelite wants to swear falsely, so often he expresses,
They clearly indicate how much one is looking forward to

may withdraw from a Jew's oath if the Jew...

He was tried with a Christian. In the book

= Schylch an aruch, in dem Theile Chofchen

bam misch pat, Bl. 119. Kolumne 1. Nr. 47.

g. 20. reads in Eisenmenger's n Over
fetzing the following admonition formula: "One lets

sworn the oath in every language he knew

understands, and you have to scare him,
before you let him swear, and say to him:
Know that the whole world is at the same time...

away (and trembled) as the holy one gave
God has said: You forte, ben name g

| 132

of the Lord your God not in vain
do n. (that is, misuse). If the person f
commits all the sins that are mentioned in the law,
'Fo. revenge will be taken on him (alone); but here
The same thing happens to him and his sex.
This is not enough, but he also causes
also that the same was practiced throughout (all) Israel.
will be, while all Ifraelites vouch for one another
are. All transgressions that are written in the law,
Two and three sexes are attributed to humans.
held if he has earned something (that therefore
(where no punishment is imposed); but here, therefore
Revenge was soon exacted. The false oath consumed him.
including those things which the fire and the
They cannot consume water. If he now
ppricht, ich will nicht sschwdren; fo lässt man ihn frei
of it, and he gives that for which he is fine
Gefell (or Nebenmeussch) has accused. Says
But he, I swear, and my fellow human being
(who accused him) desires it; so they say

When standing, to one another: move away from the huts

These godless and insolent ones, we will not let you go.

in your opinion, but in our opinion=
nung and the Wes dena 0 e N
swear." u â% |

RE un f in the new Three, —

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fchen Proceedings Code Th. I. Tit. 10. 8. 230. p.
317. Among other things, it states:

"If every other criminal could be repented and
Change of heart from God's punishment

Even if someone can be free, the perjurer can still perjure himself through the
severest penance, without sufficient compensation,
"No hope of forgiveness." Furthermore: "In the case of a
For every other crime, the criminal is punished more often.

through the patience of the merciful God a

They looked into it for a while; but perjury was followed by

"The punishment will be carried on immediately." I want it

not to accuse the author of having disregarded my opinion;
considers oaths the most terrible vice, and the ver-
breakers with intent to commit all other crimes without
Compensation for damages promises forgiveness, regardless of the

His principle is terrible, and it makes people...

invites all kinds of crime; but I can

not to pass over with silence, that the Rich-
ter or rabbi, who speaks to the Jew before the Lord

The oath warns, thereby telling an obvious lie, 8

by following the prescribed formula

cert that the divine punishment for perjurers is
Follow the foot. I know very well that that formula

8

bon Mendelssohn her; aber Mendels

f ohn's holy belief in the rabbis was |
one of 8 pearls and politiers umabrig | |

★

| Br 1239

"In every other crime, it finally says

Yet, the punishment only affects the sinner and the others.

to blame, or those who can control the webmaster;
In the case of perjury, however, the whole family suffers.
"Berbrechers zj yes the whole country in which he lives,
feels the divine punishment that follows."

This idea is contrary to all justice.

saying, and those chatterers commit blasphemy, 8
when they say God will make innocent people instead

Punish the guilty. Set the Jewish philosopher

we encountered the words of a pagan, which
a find appropriate to reason and divinity:
"Truly, you defend the deity admirably."
If you say their power is great, that... weeps
someone who is punished for a fine crime by the
Death escapes, the punishment extends even to his children,
May he stretch out his grandchildren, his descendants! O one
The gods' remarkable love of justice! Which
The state would tolerate the legislator who...
wrote that the son or grandson judged
should be, if the father or grandfather is

has committed a crime 2" 3 If the matter =

0 Deum vos pracchare defenditis " cum dicitur,

eam vim Deorum esse; ut etiam, si quis morte poenas sceleris effugerit, expetantur i eae poe- f N
naue. A liberis, d nepotibus , a pösterid: O. mi-

140

behaved so badly that God destroyed an entire country because of it

punished for perjury committed by a Jew living there, ne
Thus, no crime could be committed against the Christians.
will be done if they completely deprive the Jews of everything

refused admission so that no 'innocent person' would be admitted.

including lite. Even the prophet Ezekiel cast

1
r

the Jews this erroneous, proverbial saying =

Opinion there. He says: "What do you want with us?"

As the saying goes: the parents eat sour wine &
grapes (Heerlinge), and the children are given the

Teeth from that? As true as I live, I speak
The Lord. Jehovah, this proverb is said to be used by the Israelites.
Raelites. no longer in vogue, Whoever ges |
who has sinned shall die; but the son shall not
the father's guilt, nor the father the guilt
atonement for the son, Chapter 18, verses 2, 3, 20.

The Jews' tendency towards injustice is also a factor.

Usury, which, according to the testimony, is very likely
worthy historians, always called to them

Tlebt has, if the admission of the Jews is hindering.

The Bertheidiger of the Jews claim that

Judaism is completely innocent of this, and stands

ram ae quitztem Deorum!! ferretne ulla eivitas

rw B

latorem istiusmadi legis, ut condemnarenur;hili-

on a unnepos i pater aut: avus deliquisset?

A @cerg; de. Natura Diomm L. IF e. 36.

\
141

with their usurious love, not at all! in connection;
Their opponents, on the other hand, are of the opinion that we

cher, which the Jews formerly practiced, which they

still to drive, and for eternity; to drive will drive, is correct
completely to the gravediggers, their superstitions,

which would give them the right to the other men

To eradicate them where possible. To hunt. They, the

Jews are allowed to exterminate the remaining people;

so they are also allowed to quash them by force

len; for the more of the former comprehends the lesser one.

ter fich. Listen to their defenders. "Who has

5 you have been given the right, says one of them,) the u |
To classify the faults and vices of humankind, and
Fraud and usury for the first, most terrible ones.

To explain the state's inverted vice? Considerations
Before you judge, consider that it is in religion

which cannot lie to the Jews if they give up this vice
excellent. are subject. Their legislator, the

withdraw them from all contact with other peoples,

definitely only an agricultural one, not a trading one

The people who wanted to form a society from them were denied to them.

all, including those who are legally entitled under our state laws
biggest interest rate; and N.

,

90 Letter to Sen, OCR saves, from some Er

Rumodiern jübifcher Nazion, p. se

142 8 | oo.

fenner, therefore because they: Inden are, quite Ber '
Must deceivers and usurers be fine? Oh, give the
Truth, the truth that so easily presents itself,
the price, and realizes that it is only in the au _
concluding employment, to which the ruling

The party that condemned the Jews in the trade
harbors the belief that they are guilty of the offenses of deception and

Disadvantages of all kinds, more than any other

Classes of bourgeois citizens are guilty.)
And if that's still not enough for you, then...
and researches the character of other small hands
ler and Tröbler, your commercial Mitchri
sten, which are not under the direct control of the Po |

lizei ftehen, und die mit den Produkte ihrer Fleiſts
at the same time conduct business; counts and accounts for their

Fraud and their misdeeds; hold them to the weight of g
and according to number, with the fraudulent Untha

ten of the Jews and are . 5

Judge. 8

...for straight logs over the

Ä 5 95 Wins oak IR above already pintängtich dar

that Judaism is a different profession,
than the plot allows. If one sifts this
to, so it is also proven that the Jews need

agile u and a moöffen
A. d. .

eh

I breathe hatred against the non-Jund. This Bere.
Wheidiger would have been better off if he had...
He would not have mentioned the accusation. Moses under
added; namely, the Indians, to lend each other money.

—

to demonstrate their naturalization, and the Moss
Artheil to dispel the notion that Judaism is the great

to lend at usury; but he wrote to them;

immediately and rudely, against the others

To engage in usury against non-Jews. With

The author then introduces an important and very...
adverse proof of how unjust and 5
Indentum s²ei. One reads the following law “D “

Don't lend money to your brother at an exorbitant rate; take
He gave neither food nor anything else.

of the thief. Against a stranger you shall |
to engage in usury (foenerato), but against your will
Brother, do not practice usury; so that Jehovah may protect you.

Collect all your business in the land which

you intend to conquer. / 5. BM Chapter 23, v. 19.
20.) In the Talmudic treatise Brava

DE Selisam! The author attributes it to the Jewish

The legislator was so highly regarded that he protected the Jews from

It is permitted to take foreign usury, and yet

Is it even the Christian Prussian under

buhanen · released by express laws wor

TE u | = 13
Intention, the underlying reason for the statements of the Jews

11

r Ji a. is called after the Uchrrfczung of the iron

men gert "It is permitted to be a stranger

to take sluggish and wreaking from the same, as
It is written. "You turn to the stranger."

chern. So it is also permitted to cheat the same one,
as if rubbed: if you give your neighbor et

What you sell, nobody buys. You cheat your fine brother.
gen, because in bem Gefetze Most is only forbidden,
to deceive one's neighbor or brother." Wes
- Half according to the teachings of the Talmud, the pious and
It shows that just Ifraelites are allowed to contribute amounts.

Eisenmenger in the second part of his writing,

p. 528. An upright and honorable Zude

7 8

does not owe its virtues to the motivic theories

and the Bible, but reason and nature.
"Their morality," writes the author of the Abe

plot: On the political, religious

and the moral constitution of the Jews,
"is still the same one who lived in the land of Goshen
and Canaan had; a morality that condones,

other a" and Good to plunder, other men

fchen

den, V von genden e Binfen zu bin:
S. Dec. d. Law v. 1. Sul, 179% ae "
e B. 1. p. 2670 Fe

= 1

| He ö

to despise, and through cunning, malice and
Fraud, even to deceive justice. The End.

Isn't this happening now? In what way?

find the German Jews in Vienna and other large cities
. cities to the great treasures and riches

leached, who possess them? How is it possible?

that strangers who do not have the right of citizenship

2. To have had: to have, to have such a large fortune

2 come, and the goods of the nobility and the burghers

have seized power? If the honorable ones

wanting to acquire some wealth, so belongs
in addition, diligence, perseverance and tireless work
tigkeit of many years. — The farmer must int

sweat of his struggle to build the field, to fine

.

To pay taxes, and maintain a fine family

to be able to — the merchant must be a good speculator^s
to make actions at the right time and with wisdom,
and the necessary knowledge of trade in the
Genius can combine — the artist must have years

long be responsible for the studio in its art, in order to do so
to bring it to perfection, in order to thereby
to provide for his family
create - the state official must always be at work
Tied to the table, fulfilling fine duties, and days

and provide for fine entertainment at night, — the society

To teach, one must first study for many years, and even then, only if he...
| / |

146

finally, through much effort in a science
has brought to some degree of perfection, yet all
to use one's inner strength to gain an advantage from it
hen, — so all classes — all people must
distinguishes itself through industriousness, industry and application
their physical and moral strength, maintenance
and acquire food, and how rarely they acquire it

Riches? Even the soldier has to, in order to...

to obtain, to give up a fine life. The Jews
but they do not work, do not sow, do not acquire knowledge
Company, not a trade, defending the fatherland
| not, and yet become rich, will do it without
Effort, in a short time; — the few among them,
those who pursue a science and trade come
against the large number of Jewish merchants in no
Consideration, — but the greater part does nothing.
They haggle, profiteer, and swindle; they possess no

other knowledge than to falsify the goods,
To broker money, in big things and in small things
To deceive the Scriptures — does nothing but...
walking around all day, going into the houses

Listen, young spendthrifts to the beggar's staff
Bringing bad goods to honest people

burden, the courts with their usury trials
| sen . e oaths to ur = Ra

2 —

5

1347
Fulisen made malicious attacks leading to the ruin of a family.

give, etc. — It doesn't rain money from the sky.
Heaven, and yet Jews of five are already starting to catch up with each other

ten years ago in Vienna, etc., a small business,

marry, and in a few years they have a child.

ö uem anfevolichen Vermögen. With an honest

Candidacy can't be bought so soon.
Ben, and besides, the Jews are running out of resources.
from acquiring such talents. She has
do not uphold the freedoms and rights of the citizen,

and yet they possess underlying reasons that are good
of the nobility, the houses of the bourgeoisie, the capitals

the rentiers. Should anyone disagree with this truth?
Anyone who still has doubts can just get out of their ass.
Convince the judges of where he can be found
a large amount of usury, bills of exchange and
He will present evidence in criminal proceedings. He will / from this

see how Moses through one hundred percent and

Poor quality goods, thousands cheated, like Ben=
jam in young inexperienced people e&ck and to Grun=
directed, like the Levi poor citizens and service=

offered through poor-quality goods and advance payments.
fifty percent sucked dry, like Abraham, Ifaak

and not think in a patriarchal way, but
Arch-scoundrels find, A respectable man should be one
K2

*

such documents, in which their profits and

Ranke expresses its belief in the best interests of humanity.

to have it printed, in order to also reach the Beffern Jews who...
as scholars and artists to all Christendom»
join them in a certain way, and form their customs, to
convince that the general voice of the people,

and the judgment of so many respectable writers about

the blatant frauds and scoundrels of their
It was founded by the people. But because this

| Better among them the vices of their nation, from

stupid preference and pride will probably damage it further
len, — yes, that even some Christian scholars the

to make morally blind, and to become Adpo

N

to raise the words of this people, thereby they make
It's just that there's no need for more stubborn, stupid, and malicious people.
daydurch verblock er ihn zum besseressern Kul

tur, and reinforce it in the delusion that it is on
walk the right path. This was precisely the great
The biggest flaw in Moses Mendelssohn is that he

his people deliberately in stupidity, ignorance

- heit and reinforced the superstition that he himself

all Talmudic follies were based on the fact that he with |

empty abstract hypotheses attacked their heads,
instead of the Ga- that nature had given him

Ben would have needed, a pure, healthy people.

e 5 5 Ze i 149 .

healthy morals, teaching their religion from men
to cleanse the statutes, their bad terms
from the deity who bears a true burden of God
to aim to change, to transform their vices
ten, and the Jews in general to be human beings
do. But he was far from being able to do the vices and
The failings of his people should have been addressed, he emphasized.
he put it in it, and intoned the wretched Ge
my place of printing, including fine nose
tion would have to suffer, since such things never exist
which was certainly not founded in Berlin,
— always radotirte of tolerance, since it is fine
Polk denied such things himself, and through his La

who made himself unworthy of it. The writing:
“Jerusalem, or religious power
and Judaism,” has the seller of the Phæ
Don has ruined his reputation. He showed himself
in it as the crudest Jew, as the biggest ego

Risten, as the most intolerant people, and lost

thereby earning the respect he gained through fine weta
had acquired physical speculations — the

However, there were only dead trees without fruit. It is

so a ridiculous national pride of the poop-loving psobs

N. phen, on the sophistry of a Mendelssohn

j a great weight on Aegen.— — “But should

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3

wir detttr uusetn alten. Glauben verkeugien;) ind?
convert to the Ehrhist movement, and to which sect
Should we then profess our faith in Christianity?”

"No," the enlightened Jew will object.

It would be folly to demand of you that you should;
profess your belief in another religion that is so good.
her faults are greater than yours — because we are too
came to the realization that proselytizing is a
It is a work for selfish hypocrites, and that it never will be!
a good acquisition for Christianity}
if a Jew confessed to it; — that it was the
after a great folly of our preachers and
The convert of Jews is, and great emphasis is placed on this: to
lay down, if they turn a Jew into a renegade
does, and thus have created one more hypocrite.

From all kinds of sexes and people and

Tongues and heathens, whoever does right is

Pleasing to God, says the Spirit of the Christian
Religion. But we have a right to that.
demand; that the Jews change their religion with the Na

to seek to harmonize tur and reason,

that they base their morality on the principles of justice
To reduce tigkeit, honesty and loyalty, so that they
no longer see us as outcasts, that they
. Hoods close to u, "when they with a

2 ö 8 461

According to local custom, to enter into a community, that
let go of their imagined pride, their wi
'to abandon 'refined customs,' and to 'become comfortable in everything'
"to approach that which, according to culture,

belongs to the rules of decency and morality.
"A right to their recognizability and

We are grateful that we can see them in their
to take in isolated states with us, and to them
They show ways and means to earn their living.
"—that we have already given them [something] so far."
have granted, whose associated obligation |
if they did not exercise it. We have a right to...
to them, including those fruits of tolerance and

to expect the culture of mankind, you 5

we bestowed upon them, which, however, have so far
have not shown. We have a right from
to demand of their scholars that they
A people of hatred for Christians, of customs that were foreign to them
To show contempt, to set off, his moral doctrine
according to the eternal laws of nature and reason

form, and thereby give it a lasting basis
bestow honor and glory. But as long as the
so-called philosophers in Israel, regardless of all
their better conviction, they follow those customs.
gen, which is the hatred of the peoples against their people

162 u

Give food, for it is not he

keit, when the paid market criers N

The common rabble imitates them; no wonder,
if the barrier they erected is not brought down—
will be torn, and through stupidity and
Cruelty, deliberately dehumanized people, in
in his isolated state, little more than to
Tools of usury, of fraud

and the tendril that encompasses all moral feeling—
digging, to use is, — because its ground—
Sentences against the Goy in him this as no crime—

to attribute to them. The Christians go with the Jews.

Overall, very tolerable, and on

There is certainly less harshness and affection on their side.

want to conquer. Only refine their customs first,

their heart, enlighten their mind, take away their

the abhorrent prejudices of their rabbinical law—

teachers, and the Christians will gladly be their breasts

+

to meet friends and family. A complete reform
those pernicious principles which rabbis a
led to those harmful uses that led to
to distinguish its disadvantage "that senseless
Opinions that fuel the hatred of nations

ben — and that shameful morality which

all the bonds of e and righteousness on the
we Mi, .

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x

We, — is so far the Jews around fo nothwendig
ger, since the torch of reason is lit in all nations

shines, and the fog of prejudice dissipates; |

invites human rights, and gives them the law book
of nature and reason e according to them 5

"N life should be ordered."

“No,” the defense lawyers of the Zus replied.
den, „whoever judges like this knows the rich, enlightened

ten Jews in Hamburg, Berlin, etc. not “wel-
che fiber the dreams of the rabbis laugh. The
His comment is irrelevant. If the

since philosophy invites all people to enjoy its

The discussion is about whether to grant citizens' rights to Jews.

May one grant? Then one may not hand out.

full of rich people, one must look at the larger number,

>

which are reminiscent of the dreams and sayings of the rabbi-
nen, like to believe in oracular pronouncements of the deity.
According to the testimony of history, the

Jews have always been despised by all peoples.
drove and fooled. Their tendency to

Fraud and usury, their own arrogance

and their innate hatred for all people, who-
cited as the causes of this, and with al-
'They have every right to. Because it would be unbelievable.
| and celebrate a miracle that all peoples always just

8

7

163

They should have wanted and received the same, if the Jews were not themselves to blame. It is a consequence which a posterzori proved that the Jews of the Bürs
I am not legally able to find you, but you must not be to be agile, so that history can tell you how it should be. paints, because one cannot imagine a Jew without a tendency towards cheating, without ridiculous superstition and without innate misanthropy, one can think. A
A person from this people who did not deceives, does not hate people, and the Superstition is not attached to it, although it is the Namely, but not in fact a
Jew. "> Alone, in Be the Judaism on he
2 Wolz ed gives also something higher than that me a creed, which speaks to the ability of
nes Menschše zum Bürgerrechte, at least ent should separate. This is just as true as men
A kind-hearted principle makes the heart of author's honor; but he rejects the entire series of previous premises and conclusions, and could against Christians and non-Christians of all kinds, with
The same rights are applied. Not so because I believe in the Lord Jesus, or in en Mofes or Muhamed; not because I am of Heaven and hell, or believe in neither.
"be, pray the rosary or the tephllim, me

*

te 265

chen * hand ist er Aler Bürs

contrary to the natural order. Therefore, it is also a priori.
proved that the Jews are incapable of being citizens
to become. It follows, then, that if they are of the
Those wishing to be entitled to civil rights must first...
To renounce Judaism, to formally separate oneself from the Jews
separate, mingle with the fibrous citizens,
and the obligations of a citizen ee
al 5). .

The best means to ereliäen md bias 1

daily watering, or sprinkled with warm water
If I let myself be baptized or circumcised — am I a
n | better or worse citizen; but, if I
uur not deceive, the people just not hate,
Through my faith I do not harm anyone else —
That's how I'm a good citizen, by the way.
Whether one would call them Jew or Christian. Would one want to do that with every
= Ehriften, who is to take the oath of citizenship in the Ve
The handle stands, before — don't ask if he's at
I believe in the Holy Trinity, but rather: whether he
an upright, diligent, good-natured and peaceful person
To be a loving person: — I think our reason.
Cells would take some time!
A. du 8

) S. the . of the Verfoftert: Ole r Ber.

= a 1799. .

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166-

The Jewish conquest lies in their history.
hung, which are fundamentally changed
They would have to. They would have to learn the German language;
Hebrew had to be, where not forbidden, at least incorporated.
would be restricted. Then one would have to restrict the youth of
the ceremonies and superstitions of various

Peoples tell their stories, as an example and a
Proof that all superstition is only found in crude and un-
experienced peoples, mostly during the time of the war-
truths arose which a clever and wise
Niger's fearful head has used. This under-
Girls would also have to be judged.
be subjected by those, as future masters-
tern, which largely depends on education and culture.
Are the Jews only just beginning this education?
If they live there, their education will happen automatically.
Perhaps the princes and the heads of the household would have been
The state would be of assistance. Would such a form now be
They made the Jews into human beings: that's how they could be seen.
to include among the citizens
But as the Jews are now,
would harm the state itself, and against fine -
own entrails, which gave the Jews the
"Citizenship was granted. 'The Jews,' said Hu."
ber, the Swiss, in the National Assembly

* *

267

in Arau, „ibn keine Bhrger fein, flange fie |

through their laws and customs, from all
to separate citizens. For a person who does not

who eats and drinks with me, who does not give me his daughter

gives to marriage, and whose son does not give mine

to marriage; who has a religion that separates him from

that separates all people cannot be my fellow human beings.
to be a citizen. But as soon as the Jews do what

the constitution, and what the law says about us

dert: fo fallen fie auch Bürger fein,“
Her defenders argue that the
The virtues required for civic rights should be acquired as soon as possible.

would show them if only they first saw the farmer

justly granted. But they will never prove it.
can. Experience has taught the opposite.
In Poland and Galicia they enjoyed all rights
of the citizen; in gratitude for this they directed

States almost perished. During the time of

Romans, after the destruction of Jerusalem, wa
ren fie completely in possession of citizenship; ib

However, according to Tacitus' testimony, its national character remained N
Always the same one. They called the actual citizens 8
to the point of bloodshed, and betrayed each other. 8
“Anyone who converts to their faith,” he says.

Historian, “it was easier than that

—

"Despise children."

However, one should not yet place all hope on

give that the Jews with the time of citizenship

They should be able to become capable. Frederick William the

Thirdly, in the edict of September 8, 1801

They have prepared the groundwork, and it now stands with them,

whether they are cleverly advertising the earworm

want. = 5 N 5 |

/

that the Jews not only the right of citizenship, 1105

including civic posts, official offices

and have received state benefits, proves

Sp anhem in feinem Orb. Roman. Cap. 25. S.

s also L. 3. Dig, de Decurienib. L. 17. De Excus.

“Tul, L. 5 Cod. de Judaeis L. 2 et 44. Cod.

5 Theodore de Judaeis, =.

| A. d. V.

—Drudfehlen

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8. 33. 3. F. 6. for stelltten sich vor T won. en

+ a head start. '

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Emancipation

of the

Jews.

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Second edition.

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Mürnfer

Printed and published by Aschendorff's bookshop.

= 1861.

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* Persecution of Jews

>»

preface

for the first edition.

The following pages are immediately after the beginning.

the persecution of Jews in the Upper Rhine region, in the interim

Written between February 24th and March 18th, 1848

and later only with a few additions. They

have the purpose of "the social improvement plans from the

Areas of abstract theories and dangerous experiments on the

Over to the realm of what is practically feasible and proven:

to bring about and to work towards ensuring that the new state

The often-made mistake of "throwing the baby out with the bathwater"

"To pour in" not repeated, but rather cleaned up as well as possible.

What is done. The abandonment of practical experience,
History and common sense have led us to

which has caused the current confusion. Let us therefore look for...
to find Ariadne's thread again, in order to find the exit
to win from a labyrinth in which the Minotaur
Taurus of anarchy makes us louder every day and its

Proximity announced.

preface
for the second edition.

Twelve years have passed since these pages first appeared.

elapsed. During this time, "the absolute" [period] occurred, through [the passage of time].

no man and national consideration restrained financial power,

1 *

— 4 —

those who, without having to work themselves, enjoy all the advantages of the so-called
exploits the freedom of trade and commerce alone, and which
Even unprotected and disorderly work, even when left unattended, is oppressive and
enslaves" and "the feeling of becoming increasingly unbearable"
pressure and future total suppression" by these
Power has grown through geometric progression. All calamities
do this time: revolution, war, inflation, trade
and trade crises are in turn caused by the power of money
It has been used for its growth. It is too
has become a huge political and social danger,
which in vain imagined or exaggerated behind others
seeks to conceal dangers and evils. All
"Questions", "cries of pain", "calls for reform", agitations

and demonstrations only serve to pressure the governments that
Peoples and public opinion of this danger, of
to distract from this big question and the realization of the truth
The causes of the general feeling of pressure and insecurity
health, as well as the application of the appropriate means of remedy to
prevent. False charges are being brought against secular
and the spiritual authorities, in order to protect themselves against true accusations
to protect. The oppressed peoples will be protected, as is currently the case in Italy.
incited by their oppressors against their protectors and the
His struggle, in turn, as a source of acquisition and the
Power expansion exploited at the expense of both sides. With
Plutocracy and bureaucracy go hand in hand.
Materialism of the first is the mechanism of the two
Ten worthily to the side. Where matter reigns, yields.
The spirit that creates organic forms. Spirit
Loneliness is the common signature of money and the
Bureaucratic power. Living and vital organisms, such as
the churches, the guilds, the cooperatives of all kinds

— Me

They will therefore be affected by both, if they follow their natural instincts.
can, instinctively hated and persecuted.

Napoleonic France is therefore the model state.
all the real money and policemen. It grants the one
the necessary external order in order to “earn and to get
sneeze,” granting the other unlimited power against all who
They do not belong to the ruling moneyed elite. Both are indeed
"Patriots" as a matter of courtesy, but the day after the revolution
Whether through lution or annexation, they bring their zeal from the day before yesterday.
through their overzealousness today into oblivion. One he
inner self of the Republicans “du lendemain” after the Pa
Riser February Revolution, the behavior of the officials after
the Viennese and Berlin March Revolt and the “frénesie”
which the authorities in Savoy and Nice recently put into the
set.

Justice is in the system of materialism.
Plutocracy is not an independent organism for protection
of the law and all individual rights for and against

Not just anyone, but a tool coordinated by the police.
to maintain "order" and to collect

Demands. It will therefore, behind the bureaucracy
sets, in its sphere of influence extremely limited and
through thousands of special laws on the letters.

Bound. Torn from science, the right becomes:
practical experience in the trades, while legal studies, the
Legal life alienates, neither drawing sustenance from it
...and can still supply him with nutritional fluids.

Legislation has changed over the last 12 years
Little has been done against, but much for, the omnipotence of money.
Justice has been reformed in their spirit. The small
courts and the individual judges, who in their paternal capacity
Know how to administer justice, the farmer and the craftsman

2.6

Those that protected against throat-cutting were lifted and large
Courts took their place. Justice lies with them.
mainly in the hands of lawyers and the trial
Therefore, knowledgeable, wealthy creditors have a right to protection from inexperienced
creditors.

Debtors enjoy significant advantages. The bankruptcy and sub-
The system of fasting was changed in the direction of the belief
bigger without any regard for the debtor to
to facilitate payment. The previous legislation did not
not only on so-called prompt justice, but also on the
Protection and preservation of the debtor in the food supply
Consideration was given to the situation. Now it seemed that only that mattered.
come, the art of driving someone from their home and farm,
to train them to the highest perfection. That was the sole purpose.
Care was taken to ensure that the bankrupt was professionally trained by old
Do not incur debts on new, reckless, and frivolous speculative ventures.
tions are prevented. Because the bankruptcy now prevents him.
free of all old debts. The cancellation only to
Mild laws against usury were attempted and failed.
only because of the contradiction of Herrnhaus.

Financial operations were carried out in Austria, which
The money men get richer, but the state and the people get poorer.

made. The von Bruck finance ministry resembled a large pumping stations for filling the banker's cash boxes from the pockets of the subjects and at the expense of the state. Domains and Railways were derailed to recoup the money of the bankers to redeem cheaply purchased paper money with heavy silver. Then the stock market let the price fall again and the cheap One: and buying began anew, until the expensive silver= Redemption began again. It was a steady The tax authorities are courting the favor of the stock market, which to capture the smile of a moment with piles of silver and pay in gold and finally achieve "Jewish emancipation"

1

as offerings. That's what the stock exchanges were for. Barone was gracious enough to temporarily list the papers at a slightly higher price, and Austria for a short while in their "independent" liberal To have leaves praised as a land of progress. In short The Austrian Empire was systematically subjugated by the financial powers. exploited. The years 1849 to 1859 were a difficult time for Deft-rich, a precious time that led to the founding of a simple organically structured and limited to the essentials Central authority, which includes the judiciary, the army, foreign affairs matters concerning the Reich's finances and a non-hindering, but all non-profit enterprises, especially the Regional culture promoted through strong support by the Oberauf= View of the internal administration of the individual countries, encompassed, and gave the entire monarchy a solid foundation, would have to be used. In this way, Frederick brought the Great, his city devastated by the Seven Years' War and Depleted land in increased fertility. It was lacking in Austria. not to statesmen to solve this task. The former Minister=President of the Archduke=Regent of the Realm von Schmerling, for example, distinguished himself through the eminent solution of his= a task that was extremely difficult at the time, as a so= and at the same time proven himself to be a loyal Austrian. But such Men are useless. They called for the most important offices, upstarts or limited Heads. In short, that precious time was lost with costly futile and fruitless experiments to gain favor the stock exchange and to reconcile irreconcilable political Enemies. Everything remained unclear and confused, and the fishing

(Through murky waters, it continued undisturbed.)

*) This was written before the imperial patents concerning the new
The design of Austria appeared, which was what we Deftreich

— 8 —

The dangers of this constant growth of the money masters
fchschaft and its looming omnipotence in the social and political sphere
Table life is significantly enhanced by the fact that the
Money power is largely in the hands of the Jews.
finds, whose wealth during the last twelve years
has grown incredibly again. More and more are taking over.
They are of trade, of industry, of the press, of the ground—
property and public offices. In positions that were assigned to them
Even if they are still inaccessible, they at least have eager
Representatives, and mostly those who, although they
no longer by religion, but by nationality
belong. They tirelessly make use of these achievements.

to his own and the salvation of the world, to the great extent...
lasted. Separation of imperial affairs from state affairs.
Affairs of the individual crown lands, establishment of a strong
Central authority for the first and granting of self-government
the special affairs of the state by the representative bodies of the assembly
Zellander: These are sound and excellent basic ideas.
Now comes an intelligent and powerful design. This
Of course, this is hardly to be expected from the old Josephinian bureaucracy.
The scribes will face a reorganization of the state that will change its
Rule destroyed and its existence threatened, a persistent pass
to oppose siven resistance. The implementation of the Concordat and
the free exercise of the rights therein restored to the Church, so
such as their vital effectiveness, in teaching and acts of love,
encountered the same resistance, which was unfortunately due to the lack of apofto:
lish spirit in a part of the clergy and their weaning
was supported by independent activity. The execution of the
Imperial patents must therefore not fall into the hands of this bureaucracy.
laid down, but must be entrusted to men who are capable and
determined to curb the inhibiting influence of that bureaucracy:

sideways and trust, like the cooperation of all good intentions—
to revitalize and maintain active ten in the country. They are found
With men like these, “Austria’s star” will soon shine brightly again.
because it is richer than any other state in natural resources and
healthy people strength. The magic formula to break their spell is
Having found it, we hope that the magic wand will also be present.

— 9 —

in order to make new conquests using them. Through
a sharply defined, indelible national character,
through religion and political » social organization closely related:
bound, to acquire money through their good, as through their
Being exceptionally adept at overcoming their bad qualities, they all use
their excellent gifts and great resources on the one hand
A purpose pursued with passion and perseverance. So it is.
they succeeded in granting all the so-called freedoms of the
modern liberalism, especially the Ge-
advertising, trade, freedom of the press, etc.
the free divisibility and alienability
land ownership almost became Jewish monopolies
transform.

To hate and despise Jews for that reason would be foolish.
and reprehensible at the same time. A clever and powerful opponent,
He can be all the more certain of his victory the more he despises
will be. Arrogant and boastful peasants, who the Ju-
to despise them and yet not be ashamed to visit them-
gen, fare the easy and safe prey of their humble believers-
bigger, which, certain of its eventual triumph, the Be-
Patiently endure insults. Be despised and insulted.
Not the Jews, but learn thrift from them.
Sobriety, perseverance and mutual active assistance,
and beware of their mistakes. Not Jews-
consequences, but rather emancipation from the
Jews! | .

To answer the question of how this emancipation
brought about and counteracting the absolutism of money power-
These pages are intended to contribute to making an impact.
May they lead to further reflection on the great social

Question, but especially to encourage joint action.

Democracy is taking on a new challenge under the talented leadership of [name omitted].

fe 2

— 10

well-known Schultze~~Delitsch~~ and others of the need of the hand~~Workers and laborers~~ through the establishment of advance associations and associations to procure cheap food with energy~~It promises success. Let's not be discouraged by it.~~ men and let's not give her access to an area which the Christianity has cultivated since its founding.

The times thirst for Christian deeds. When grist~~True men and women with courage, energy and valor~~ trusting in divine assistance to proceed with the work and do not shy away from mostly only apparent challenges~~If you have the necessary skills, the success will exceed all expectations.~~ The history of Christianity offers thousands of examples of this. Prove it, and if God allows his enemies to temporarily prevail, In this way he also shows us what intelligence and determination are. and perseverance, even in a bad situation.

E20

— 2

I. Jewish domination act and Jewish revelations.

The excitement caused by the French February ~~Revo~~
The lution that arose among the people turned in many ways
Regions of France, Germany, Bohemia and Hungary
unexpectedly turned against the Jews and struck many times
into a formal persecution of Jews. Every friend of the
Order and the enemy of unlawful violence must be the

to deeply lament such excesses. The true friend of the father-
However, mere regret will not be enough for the country.
not to turn around, but to raise the question of what to do.
This could happen to prevent repetition and further
Dissemination of these violations of rights
to prevent harm to persons and property.

To solve this task, it is primarily necessary to...
necessary

to investigate the reason for the bifer appearance and
in this way a cure for the ailment in the
to prepare the root.

One might initially think of religious fanaticism.
And this is indeed the reason on which one can...
medieval persecutions of Jews generally date back-
has led to. Those excesses alone have, among other things, in the
took place in the most "enlightened" regions of Germany,
and it can therefore be all the more likely to be religious fanaticism-
less the speech than religion itself in a large-
A large part of the local population lost their influence

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— 2

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— 12 BR

has. Also, intolerance is the N of the German,

especially foreign to southern German.

Venn also, regardless of the people, against the Jews
If there is a revolt, the reason must lie in something else.

The following facts are essentially derived from

from the official reports which were published after the,

presented to the first united state parliament
Memorandum on the Conditions of the Jews
Those who have been reimbursed may be suitable,
to shed some light on this important social issue, to
There is no doubt that these are from life.
The basic outlines of the presentation also apply to the upper
Rhenish Jews, who in Germany, those persecuted
gungen hauptfachlich ausfe stfen sind.

From the aforementioned memorandum and its accompanying text:

The tables added generally result in the following:

Number of Jewish inculpates among the Jewish inhabitants

I, which then receives fi as 12 to 1000, which of the Christian
The proportion of Christian inhabitants is approximately 6 to 1000.
The Jews thus have an inculpate of 83, among the

Christians are accused of inculpability in 166 cases. Most crimes
The Jews' actions are based on self-interest and greed.
The court of appeals found the root of the problem in their na
tional peculiarity and in its position the Christ
opposite: Since crimes were rarely committed by Jews against Jews
would be committed. Wages, agriculture and livestock farming ha
The Jews are a prejudice based on the Talmud.
They usually only practice crafts when they have their large
Number, as in Posen, forces it, or the work next
The thing is, the sale of the products is the main thing.
Earnings through work, which the German holds in such high esteem,
It holds no appeal for the Jew. f

In the Rhine Province, where the Jews had been since a

half a century in which more extensive civil rights were granted are, their states take shape according to the aforementioned here official reports, almost verbatim, in the following White.

8

The Jews are driving in the peace court districts the local rural cantons usually trade in livestock or

They deal in goods and rarely engage in a craft.

or agriculture. They conduct their business in the Rule only small, wandering around in worn-out clothes, to start with rags and old iron.

With established products, this business is completed⁸ extends to meat, household goods and other articles until they gradually move on to larger objects; they find their bill usually with the country folk who live in Er⁸ lack of suitable and extensive credit institutions in their financial difficulties were almost exclusively due to the Jews dependent find. ' Ä

Prejudice occurs most frequently in the livestock trade.

this is evident in the fact that the Jews, apart from the price of cattle, an addition to potatoes, grain, wheat, etc.⁸

condition, and demand deliveries at a time when

Prices tend to rise to the highest levels. Now

A balance is demanded and given; the farmer still borrows.

Money in addition, promises the interest and also another

Compensation in the form of fruit. Upon expiry of the received

Ausstands repeats a similar procedure, and so

It continues until the debtor, upon presentation of the statement by the

Interest rates on the highly accumulated final bill completely disappeared into the in the hands of his Jewish creditor, to whom it is not

It is difficult to access the real estate through court proceedings or notarial deeds.

A legal document to obtain mortgages. The Subha⁸

Station and the ruin of the debtor is almost never far⁸

The development of these tragic events. Many reasons⁸

Possessions thus fell into the hands of the Jews.
Many rural people have been impoverished. It often turned out...
established that by partially retaining the capital simu=
Lirte files, sales for resale, intrusion of
goods and foodstuffs, etc., the debtor unusually=
were heavily pressured and plunged into greater debt than
the Jewish creditor had to demand.

According to reports from the Koblenz Regional Court, the

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3 11

People facing financial difficulties, who are involved in the Ver=
aid for the inhabitants of the Moselle and the Eifel mountains only
which happens too often, necessarily turning to the Jews and it
has frequently appeared in such cases during the court proceedings.
actions show that in a similar way to how he above=
believes that usurious oppression has taken place. The Jews
are therefore almost a third of those at the peace conference=

involved in legal disputes occurring before judges.

Even in the Trier Regional Court, Jews are generally...
the bankers of the peasants, by also the uninsured
tend to make advance payments, allow long appointments and
do not promise more than the statutory interest rates, since=
However, they achieve their main advantage by...

To give fruits, wine, etc. as a secondary gift, which

It is not credited to either principal or interest.
Retail=Trade of spices=Goods and provisions is almost
exclusively in their hands, and is therefore also
to usury, in which the merchants also use the ab here:

Provided the recipients with accommodation, but for this accommodation Lie≠
Take assumptions that are not taken into account.
The plight of the peasants is usually used to justify a
to do business with them or to enforce an existing claim
to enlarge. The farmer who cannot pay goes
all conditions to initiate legal proceedings
to settle a claim; he makes partial deliveries,
Advance payments without a receipt, goods that he didn't even own
cannot use, at high prices, can be used for cash.
to add to the earlier guilt, even if he has no money

He who needs to sell his harvest before its time and

without being able to overlook the price, in order to...
to immediately appease pressing creditors. The≠
But he pursues his goal tirelessly, achieving a Hy≠
pharmacy prescription, or even a voluntary judgment
and is ultimately in the possession of the subject through the sub-station.
The farmer's like.

The report of the
Regional Court of Saarbrücken, which at the extraordinary

— GE. —

large number of Upper Rhine Jews, who already knew Napoleon J.
to a ban on their establishment in other provinces
the empire caused, especially precise and comprehensive
was able to make perceptions. After this
Reports feed the people in the small towns and villages≠
Jews living far away only from small-scale trade. Not a single one.

"pursues a bourgeois trade which involves physical exertion"

gung requires and if, for example, a Jew himself sirs his fields

cultivated, so this only happens through Christian day wages

ner or servants. Most of their business consists of...
Livestock trading, leasing of livestock, sale of goods and
Foodstuffs, and in lending transactions. They proceed with
an incredible diligence and activity to the Ge
Opportunity to find out where to do business. You
They run tirelessly from village to village, from house to house,
explore all circumstances in order to...
driving, whether a farmer is caused by circumstances
can be done, to buy or to do anything
sell.

The impoverished farmer who owns little livestock and land
owns three whose farming cannot feed him, who
besides that, he also works as a day laborer, cart
or those who run another business are most at risk. From
Pressed by his creditor, he ends up with nothing.
deres left over, as his cow, his goat, or his horse
sell. Is the Jew, as is often the case, himself the
urgent creditors, so he accepts the piece as payment
instead, otherwise against cash, with which the creditor is satisfied
is being digt. It is characteristic that such a Ge
It is usually structured in such a way that the debtor is not entirely
is freed from his debt, but the creditor receives a
The right to demand arrears is retained. Here is the Jew buyer.

But it gets even worse if he's a salesman;
Suppose that person has lost his cow or his horse;
For a farmer, happiness is having a milking cow.
possess so much that he is easily tempted to buy it,
if he finds credit. He gladly gives in to persuasion.

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— 16 —

Believing that he will later find the means to pay.
However, because he is not making a cash payment, he must...

To accept cattle at excessively high prices.

He is given extended deadlines for payment, often from several
Approved for years. The promissory notes issued for this purpose
They usually contain the condition that the money is to be deposited into a
can be demanded once if a payment deadline from
The debtor is not complying... How easily does the
distressed, dependent on the influence of the moment
Bauer hopes that he will make the small fixed-term payments
I will perform the service without complaint. The first and second
The payment will be made on time. (Praise be to punctuality!)
The creditor's statements follow the payer's willingness to pay, indicating that...
It doesn't matter which day it is, that it is not so strict.
means it is. The next appointment appears, but not the fault.
ner. With the last stroke of the bell this day, on which
If the poor debtor fails to make the payment, he is in
the inescapable power of the creditor who does not delay,
to announce it to the terrified debtor. He has the
Lacking the money he surely expected in his trade,
He has suffered damage, he has had to give up a large profit
He could go to extremes; he is tempted to do so.
and justified, however, he once again shows mercy over justice.
to go. But at what cost? The debtor has
Still grain, potatoes, hay, hemp in the house, or on the
Fields which serve to obtain new payment deadlines.
Nor can he resist the persuasion that
he had old farming implements, horse harnesses, etc., which were his
creditors possess or goods with which they have
delt, usefully usable, whose price he could afford against a
The new promissory note is readily credited. He pays and
performs as long as he is able to, without withdrawing from the
to be able to escape the hardships of his situation. Finally, he is
no longer able to pay or perform further. Then
The lawsuits and executions begin. For every guilty party
A special judgment will likely be obtained. The execution in
The attempt to seize movable property soon proves fruitless. The debtor will

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ee A

forced to sell the creditor land, with which
Seemingly mitigating, but not reducing the purchase price clause

of the right of repurchase. Finally, the legal proceedings begin.

purchases of the remaining properties. It is the

Beginning of the misery, the description of which our a er
will be done.

To fully illustrate this unfortunate

"may the pernicious conditions be exacerbated by the substance drawn from the same
source"

The fact is that in the Justice of the Peace districts, in
where most Jews live, most of the trials and
although largely raised by Jews. The poor
Farmers and craftsmen who associate with them,
So, in addition to the exorbitant profits, an enormous sum must also be paid.

pay court and legal fees.

So far, the official reports.

The nature and

Show how Jewish financial power spread in wider circles

particularly evident in the larger cities. Here is their

Activity preferably in stocks and stock market transactions
directed. There are respectable men among them who
in terms of solidity and integrity in trade and

Stock market trading enjoys a well-founded reputation.
The one-sided direction of the Jews and their inclination alone
for profitable risks in trade and transport, it is like this.
so great that a real danger to the country not infrequently arises from it.
stood. We experienced this a few years ago, that the
Stock market fraud, especially in Berlin, where almost all stock exchanges...
senmänner are Jews or of Jewish descent, an extension
and reached a level through which the national wealth
still bleeding wound, and thousands of
Innocent people were robbed of their fortunes. Bankers,
Those who did not have 50,000 Thalers in assets subscribed in
that ever-increasing competition of passionate ge-
Winnssucht sums which exceeded their assets tenfold.

Later, during the general hardship and high prices,
We saw these swindlers involved in the grain trade.
Prices were driven far above their natural level through sham purchases.

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* €:
me.

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— 18 —

The height was increased and exploited by those who enjoyed this mood.
tendentious and exalting greed for profit to the extreme-
drove. The beginnings of the first French Revolution, in
which only quells the fury of the masses through artificial price increases-
rung and unleashed the fight against the Accapareurs and
used to handle attacks on the political order
has shown to every impartial observer that this is back-
blind fanaticism of self-interest alongside
the greatest political dangers are also social.
pulls.

Let us further consider the phenomena which have occurred.

in the competition of Jews in other trades ge-
 as has been shown, it follows that they only exceptionally do so-
 wise individuals participate through their own productive work, and integrate themselves
 into
 to limit the rule to the founding of Maga-
 to exploit the labor of others. The owner of the Maga-
 Interest is negotiated at trade fairs, markets, in bankruptcies, etc.
 the fifth material which he, since its secret
 Miüngel's bills are usually calculated far below the
 Market prices were achieved. He often uses the following methods to do so.
 Mediation of that well-known type of crook who opposes
 low deposit, take goods on credit to pick them up later-
 to resell them at rock-bottom prices, and the Ver-
 to cheat the buyer out of the remainder of the purchase price. The Ver-
 The processing of this material is largely carried out
 not by craftsmen, but by other persons-
 Those who have learned individual manual tasks mechanically. The
 the tenacious, tireless industriousness characteristic of the Israelites-
 keit, due to their one-sided lifestyle, often leading to vir-
 Trained in tuosity, they find this traffic particularly useful-
 which is beneficial, and makes them suitable to help the Christians in
 to outpace this traffic. The ones in these magazines
 Therefore, goods that are offered for sale can be sold more cheaply.
 that, than the actual craftsman is capable of. This and
 their equally characteristic dexterity in tireless-
 lichen, hawkishly offering their wares to ridicule-
 preifen, where the e "mundus vult decipi" is the

— :49- 235

The most widespread application is to guide the quantity, and
 They increase their sales.

The wealthy, numerous middle class, which formerly
 in German cities the genuine, honorable citizenry
 What made it special is being increased day by day by this competition.
 more ruined. His workshops are large.
 Partly deserted; and many masters are forced to work at a
 to beg the owner of a Jewish magazine for work. This
 The focus will be on the craftsmen seeking work, who

sifted through the cleverly exploited N under the ge= reduce the usual daily wage. In a similar way to The country folk will pay these craftsmen with money: and Wan: renvorforschüfse dergestalt in the credit network of their employer entangled in the fact that they were no longer actually free men, but are mindless servants. Yes, that's how we see them. There have even been individual cases known in which masters of clever traders through brilliant conditions and on= Initially attracted by the punctual fulfillment of the same, one from= sufficient customer base abandoned in order to work solely for the dealer work, and afterwards be enslaved in the manner indicated to become. The minority of Christian masters who came from May this unfortunate struggle still bring some relief from better times. Having been saved, there is nothing left to do but do the same, to Saving their own existence, also magazines too green= to contribute to that, the truly German relationship to transform the relationship between master and journeyman into a state of affairs, which fills every feeling person with sorrow. What the German nation in honorability, civic loyalty, family= and genuine sense of freedom through this gloomy transformation The loss is even greater than the destruction of the material prosperity, which this respectable class of citizens enjoys in the proletariat was pressured and they were deprived of civic consciousness. robbed.

In recent times, Jews have been denied the right to acquire plots of land that were previously almost certainly forbidden to them= was determined, in the hope that she herself would dedicate herself to agriculture. dedicate, through the culture of the patriotic e

to establish a truly national connection with the people= That hope, too, has not been justified. Instead of cultivating the field, they immediately began to to trade in land, and this is in has become a true national calamity in many regions.

The above information contains only facts. listed, which have their full impact on the experiences of our readers Confirmation will be found, and therefore further details may be needed. Drawings will be dispensed with. That these facts through Since some exceptions cannot be refuted, it requires No implementation. Exceptions prove the rule.

And please don't try to impose your opinion on us,
as if we were blaming this phenomenon on the individual.
Rather, they are the result of a story involving several people.
Ten thousand years and through the origin, the ritual ge-
sets, the way of life, the national peculiarity and
The religion of the Jews is conditional. In all these relationships
They form a direct contrast to German
Nationality, against German sense and German-
sches Wesen, as well as against the German
Spirits so closely related to the spirit of the Christian-
The Jews are both a foreign people and
a foreign religious society. Its national and religious...
Göser's character has a sharpness of character, as with kei-
other nations. They possess great advantages and great
Mistakes. But we Germans find both equally dangerous.
because we have precisely the opposite flaws and advantages:
Ben. The German is generally honest, loyal, and hardworking:
silly, good-natured and gullible, easygoing, less profitable-
He is considered hedonistic and prone to excess.
how it was created to be operated by the clever, busy, and efficient:
seed, persistent, moderate, but passionate gain-
to be exploited by addicted Jews. The German can
It is easier for a Jew to become a German than for a Jew to become German. The Ju-
They are and will remain merely a foreign stake in
Our flesh. We do not accuse the stake.
on; but nobody will blame us if

B 91

we cry out in the pain he inflicts on us
caused when we perceive with horror-
men, like the suppuration after every attempt at healing.
It continues to spread further and further.

It may have been fine for a thousand years, since the first Ju-
who came to Germany; only time has passed in the past-
The existing relationships remain unchanged. The Jews are without
Doubts have progressed, but on their particular
Ways and in their special way. Precisely that-

half, because their progress is tied to the path of their character
has compressed together peculiarly religious endeavors,
Is their progress more significant and extensive than ever before?
of nations, in whose midst they live. We have seen,
that this progress will not be to the advantage of those nations
That's enough. Rather, it's the opposite, only in order to...
so stark and detrimental it has emerged.

In France, where the Jews have been for fifty years
possessing civil and political rights lasts
according to the provisions contained in the aforementioned state documents
careful investigations, their national separation
continuing undiminished strength, even in Paris,
where otherwise the nationalities would change over the course of several
They tend to fade over the years. The same experience makes
one on the Upper Rhine and in all the Ge inhabited by them
genden. After a relocation lasting more than a thousand years.
They have the specific [characteristic] everywhere in the middle of the populations.
Judaism in its own unique way, distinct from the surrounding Na
tionality of a separate and closed direction preserved,
Dog, although some among them are fighting against it
have been kicked, so the same will nevertheless, from the material
The power of Judaism did not support it, unlike in previous struggles.
This type not only remains unsuccessful, but like any other attempt...
defense from within against an attack from the outside
ending with the strengthening of specific Judaism.

Furthermore, this external simulation of the so-called reform |

Jews largely only a semblance of one, and basically for the
Natischen, in the middle of which it takes place, is much more dangerous than the

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earlier separation, which therefore from our wiser Ancestors made it a condition of the Jews' stay in the Land was made. Precisely this external simulation makes it possible for Jews to turn to other nations and religions to exert a corrosive influence on religious communities, which gradually in political, social, religious and moral terms seeks to dissolve the relationship into a primordial soup, in order to then to be easily exploited as a raw material.

The behavior of the Jews is most remarkable. observing the newer revolutionary movements pay attention; for it is the simple result of their selfish, alienated from the people and their national interests, lung, their peculiar art, from all circumstances. to draw part. After this, they could, for example, from the nation, the enthusiasm of the Poles will not be affected, since they at the same time it had to be obvious that participation in those revolutionary movements lead to ruin, while loyalty will lead to great advantages. Public Papers have been reported to us in his time that they were in that Berlin— The calculation was not misleading, that they were like in France before through the success of the revolution, as in Poland through the preparation and the failure of the same to great extent He has amassed riches. The near future will be for Both provide more compelling evidence, and has, since these words were first written down, in only delivered in abundance.

In the German political press we encounter other appearances. Here their political voices have emerged, leader of the endeavors of the political and ecclesiastical radicals Kalism is associated with it, and they stand among the latest political Agitation is almost everywhere at the forefront of the instigators. These Its appearance takes place largely in the history of the first French Revolution and its consequences, their explanation. Of political and national passions and exaltation, Undaunted, the Jews at that time were silent and inconspicuous. as always only pursued their own advantage, and have wandered Amid the general excitement, he tirelessly fished in murky waters.

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When the French people during and as a result of fine
The first revolution shattered the crowns of kings and princes, he gained
The Jews removed the precious stones from these crowns. Scepter and
Crozier, diadems and mitres passed unnoticed into
their shrines. When the possessions of the princes, the spirit-
Having squandered their wealth and the wealth of their nobility, they acquired the same.
for a pittance, and sold them either piecemeal
for ten times the amount, or gave them up at increased interest.
Lease. The defunct feudal system was replaced by
a new, largely Jewish, moneyed aristocracy, which distinguishes itself from the
older, mainly due to a lack of humanity and equality-
Validity differed from the fate of his subjects.
When war and revolt, government bonds and other pa-
The Jews, who were in their
Speculation about the suffering is as little as about the nation.
The popular uprising was disrupted, most of the-
to acquire them themselves, and won millions on Ko-
The nation's most ardent. How the small Jewish merchant experienced the plight of the
Farmers and burghers, that's how Jewish bankers used it back then
the financial difficulties of the warring states to cope during wartime-
wrestling, cash advances, etc. enormous advantages to
extort. That's how it came about that the material gain
that upheaval mainly affected the Jews
is. The largest part of the Jewish money men who today-
to date, the Rothschild family dominates the stock exchanges of Europe.
at the top, acquired their riches during that time-
ben, or laid the foundation for it, while many thousands of fa-
families thereby of their possession, of their secured acquisition
robbers, and have come to beggar's staff.

Similar causes will also be found in our time.
produce effects and it is therefore almost certain-
to foresee that the material gain of every

Upheaval which does not include the emancipation of

"working classes, from the power of money to
The purpose and success depend almost entirely on...
would befall the Jews, while they
the damage through clever foresight and skillful maneuvers

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will want to evade it in time. The latest revolution
In France and Germany, different terms are used for this.
Evidential evidence provided. N

When the provisional government was formed, they came
the two most influential ministerial offices, the Finance Ministry and
Justice Minister into the hands of Jews. The lawyer Crémieux,
who served as a member of the previous government
The Chamber of Deputies never enjoyed particular esteem.
had, became Minister of Justice and proclaimed at a celebration
a possible occasion, France has now become Freemasonic
the. La France est devenue maçonnerie. Because it has
the motto of this order: Liberty, Equality and
Fraternity adopted. Finance Minister Goudchoux resigned.
off, after he so firmly established the intermediate courses of the February days
had set up, as Rothschild demanded, who thereby went to
various unrefuted newspaper reports millions
They are supposed to have won.
In this way, the Jews simultaneously became masters of the
Public finances, and thereby gained an unpredictable
Influence on all those who derive their livelihood from the state treasury
refer, in particular to the armed people's yeast, mobile
called the National Guard, which is of course entirely in the hands of
whose was the one who paid her out her, the wealthy
Classes extorted through taxes, guaranteed pay.

According to various reports, the influence of

the Jews on the provisional government from day to day
more clearly, and made itself known throughout the entire administration.
tion in a highly questionable manner. The sinking
the course which came about as a result of the revolution, ruin
not only the small fund owner, the probably
having middle class, which, due to stagnation of

Businesses, the general cash crunch and the increased
Debts, or, to meet incurred liabilities
could, was forced to sell at any price. The row
The rulers of the stock exchange and their henchmen, on the other hand
lost only seemingly and nominally, while in the
That they made enormous profits; knowing full well what was to come

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would, they made big sales beforehand, kept their
remaining funds, since the need of the moment does not allow
stirred, and gradually bought more of the items from ih
an arbitrarily determined low course the
"Funds of wealthy citizens added. As soon as
in this way they as much as possible the bourgeoisie
They had looted the courses
by means of the thousand levers, via which they
command, rise again, and were rei
dearer than ever before. This was stated in the first edition.
This writing predicted it, and its success only confirms it.
This has been very well confirmed. In the capital cities and residences
Since 1848, these have been a series of the most beautiful palaces and
Country houses passed into the hands of the Jews, others
with a level of luxury previously unheard of in private homes
It has been newly built. The Jews feel their money is being used as a tool.
fchist ft ft so ft ...
Look.

The owners fared similarly to the fund holders.
of factories and manufactories. These fell into disrepair after
and then stalled; their owners went bankrupt and
The establishments then fell into the hands of those who
Fishing in troubled waters.

That is the reason why we are among the Wüh today

Learn to find as many Jews as possible.

Rothschild was once supposed to go to someone who cared about...

niffe expressed concerns about the disruption of European peace, ge-
They said: "There is no war; I'm not giving any money."
to that." And he was right; but with the same reason he could have
He might be able to say: "There is war, there is revolution."
tion, because I'm contributing my money." But now...
Whether he gave it away or someone else did, in any case it is
Undoubtedly, such an influence on the surprising-
has contributed to the events of our time. For this
speak, in addition to the internal and external ones already mentioned
Reasons, including many individual circumstances; which account for these major
movements have guided them, preceded them or followed them-

=, 196:

followed. This is supported by the fact that it runs through the entire series of
events seemingly passing through red fa-
the one which has already been proven several times
and on a unified approach, on consistent adherence-
This system can be closed. This system appears to be based on the
to be based on a practical principle, the honorable Be-
rousing the people for freedom and father-
to exploit the land for selfish purposes and
to a large-scale speculation on the downside
use those that increase national prosperity in its
The foundations are shaken. This is the dreadful
The flip side of the stock market scam that started five years ago...
The same side was artificially aroused and exploited.

If the people do not free themselves from this leadership, which leads to...
It is not possible to control a large part of the press.
a separate, understandable way to escape the rule of the
not only to get rid of money power, but it can also be achieved through the
presented by clever or self-deceived leaders
Building castles in the air and leading people astray will also lead to this.
to have the sad experience that, however through
The uprising of 1813 ended the rule of the bureaucracy, so
through the uprising of 1848 the far more unbearable coercion-
The rule of the money men was only more firmly established.
has been.

Therefore, we are convinced that it is the Ge-

A feeling of becoming increasingly unbearable
pressure and future total suppression
the cause of the social revolts which over-
all of them have broken out against the Jews. Of course.
The Jews are by no means the only ones from whom
This pressure comes from the working classes. It's a lot.
more the absolute, through no human and
National considerations restrained financial power, which
without having to work oneself, all the advantages of the so-
the aforementioned freedom of acquisition and trade al-
exploits the self and abandons itself

8

Protection and disorderly work are crushing and
enslaves.

If we were to take a radical standpoint,
So, with the above declaration, we would also consider the right-
have found evidence of the excesses in question.

We alone do not stand by this viewpoint, we hate-
The act of violence, whatever the reason may be.
That is precisely why it is our wish that the cause of that be discovered.
eliminate deplorable phenomena, not by means of new ones
Exceptional laws, not by deceptive refusal of the Ar-
work on depleted and overburdened state coffers, that be-
loved information tools, which weaklings used to compensate for their lack of
Insight, malicious agitators their lack of good will-
to truly and sustainably help the people, to hide,
not through alms, in whatever form one might put them-
the may, but through legal and cooperative
Protection of the people's work and property against-
Legendary power, cunning, morals: and dishonor of Christian people:
probably a Jewish usurer. N

We would like to briefly attempt to indicate how, according to our
Opinion without restriction of true freedom here-
most outstanding social evils without injury, well-acquired-
could be controlled by rights. If one finds this Be-

Conditions too harsh, well then! So wait until the evil subsides.
prescribes a harder one.

II. Emancipation from the Indians.

I submit the following proposals to judgment.

all those who are able not only to do the same
criticize, but also offer something instead of what is not accepted.
To suggest something practically better and more effective.

a) Organization of trades.

J. It is necessary to prevent the trade:
furthermore, driven by incompetent, immoral people, their
Earnings withdrawn, the business degraded and
the honor of the trades is being undermined; it is not
agile, that this highly respected class is just as little like the
Civil servants or officers are no longer obliged to...
To tolerate worthy members and lazy elements among oneself;
Furthermore, it is necessary that the public has a guarantee
I am responsible for the efficiency and solidity of the work. This
The objective can perhaps be achieved through the following provisions.

§ 1. Anyone who practices any craft or trade themselves
Anyone who wants to operate it continuously must prove that they have done the same
before
learned in writing, an exam before a
the members of his trade association elected commission
who has so far led an unblemished life.

8.2. Anyone convicted of a dishonorable crime
is or by a legally binding judgment of the Provincial College
declared unworthy of his trade § 5. of the master craftsmanship

becomes, loses the right to operate his business independently.
Trade. However, the trade is obligated to the same trade.
to create an opportunity to act as an assistant to another person
to earn his living and entitled to him
after one year, the independent practice of his
trade by resolution of the Wee of its members such as
to allow it.

| II. It is necessary to understand the common spirit of the trades
To awaken and enliven the driving forces, it is necessary to...
to enable them to pursue their interests independently
to step in, to free them from the tutelage of officials
and give them the feeling of unity, independence and strength
to provide protection and defense. Therefore, let us establish:

§ 3. The members and dependents of each
Crafts or trades of a city or country
districts or several combined trades, form a
Guild.

§ 4. Every guild has a board of directors, which is composed of
all self-employed business owners and a similar
The number of assistants and journeymen is determined by the election of certain
assistants and journeymen.
is chosen.

§ 5. The purpose of the guild is

1. the interests of industry to the state, the Ge
to represent the community and other guilds.
2. Their dependents in financial, employment, and other capacities
To support those in need;
3. concerning the honorable business operations of the members,
as well as the treatment and performance of his journeymen
and apprentices to watch;
4. concerning commercial disputes between family members
to decide on the 1st;

to punish minor offenses disciplinarily;

6. through their board or elected members
to allow referees to exercise their statutory functions;

7. concerning the exercise of these rights and the means to exercise them
To achieve this purpose, the guild is drafting its statutes.
which, however, does not impose any restrictions on the freedom of trade

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unit for those legally authorized to conduct business
may hold.

III. It is necessary for the state and the communal
not only to give them an opportunity, but to enable them to
to make it a legal obligation to ensure the expertise of those Ge
advertisers, which are considered by their colleagues to be the most advantageous
most esteemed members of the trade are recognized for purposes
to use legislation and administration to
prevent legal and other regulations from being implemented in Ge
Advertising materials without the necessary expertise and without proper preparation
sufficient consideration of the wishes and interests of the
Those involved must be met; higher levels of intervention are necessary.
to form committees for guild affairs, the Ge
to give advertisers the opportunity to showcase their best products
to distinguish nosses also externally; it is finally necessary
The trades are also ultimately decided by the Bureau
To emancipate democracy; therefore, let us establish:

F. 5. The following are formed in each administrative district:

a) a trade association from each trade;

b) a chamber of commerce encompassing all trades.

2. For the entire state:

a) A central trade association for each trade;

b) a central chamber of commerce for all trades.

§ 6. The trade associations are chaired by the:

guilds of each trade elected,
and have, among other things, the purpose of:

1. To decide on the loss in 195 instances
of trade law (§ 2.);
2. to carry out the examinations through commissions a)
those journeymen and assistants who have an independent
to establish a business, and b) the apprentices who become journeymen or
want to become assistants;
3. to form the second instance for all decisions,
which in the first instance by the guilds or their representatives
states will be reached;
4. at the request of the state and municipal authorities
to provide expert opinions on matters relating to their trade,

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which before the decree of all their trade or district
Finally, the relevant orders must be obtained.

8.7. The Central Trade Association is led by
elected to all provincial colleges of every trade.
The same applies to the business activities described in § 6, 4.
in matters that do not merely concern individual direction
refer to districts.

§ 8. The Provincial Chamber of Commerce elects
the Provincial Trade Association of each trade of the
Departments as a member, in larger and more important cases:
They recruit two to three members. Their task is:

1. To provide expert opinions in matters which involve more
affect other trades;
2. in first instance for commercial disputes more
to the guilds or the members of different guilds
decide;

3. to oversee the provincial trade schools through committees to oversee and guide.

§ 9. The Central Chamber of Commerce is formed from the Central Trade Colleges formed in the same way as the provincial chambers of commerce from the provincial trade colleges; their purpose is:

1. In business matters involving several or all Businesses throughout the state or in several provinces to meet, to submit their expert opinion, which will be reviewed by all legal bodies. or administrative orders are required;

2. To make proposals for improving trade;

3. possibly the general trade institute, which which has so far failed to fulfill its purpose, through a to lead and supervise the commission, the teachers before strike, and for the reorganization and ongoing to ensure its development.

§ 10. The Provincial Trade Associations and Trades Chambers meet twice a year in the main town of their district; the Central Trade Associations and the Central Trade chamber annually in Berlin.

§ 11. For the validity of their decisions, the following is sufficient:

ir 50,

The essence of half its members. If the Half one, so the assembly is complemented by election. by representatives from the place of assembly or its Surrounding area.

§ 12. A committee, which is located at the meeting place "He has his residence there and takes care of the ongoing business."

In this way it will be possible to regulate trade to protect Benden from bad, ruinous competition, the Community spirit, sense of honor and self-confidence of

to raise awareness among tradespeople, and to address complaints about Before-
Mouthing and interventions by the state and bureaucracy
to remedy this.

Work and industry are given an organism:
give which one they

1. Enables one to help oneself; N

2. the looming threat of a new, overwhelming, all
independent, individual activity paralyzing state pre-
mouth removed, and

3. to protect the state itself from the unforeseeable dangers
freedoms he exposes himself to when he engages in the giant battle with
the hundred-headed Hydra of Misery directly and on
takes over his own hand. 8

b. Relief funds.

This does not yet address one major problem, which is...
Creditlessness. This affliction, from which the craftsman suffers
and the farmer suffers to the same degree, both lead to the
Loan sharks, and they are destroying a national fortune.
in possessions and labor, the value of which is the usurious profit
ten times more.

To liberate the working classes from this plague
Many measures have already been proposed. However, they are not progressing.
mostly amounts to one dependency creating another,
the pressure from usurers through the paternalism of Be-
to replace officials or landowners. These proposals require-
Beyond any refutation. Freedom above all; even the freedom itself.
to ruin oneself if one so desires

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among others.

I don't want it any other way. So here too, only protection against Superior power and lift. This protection can be: will be sustained by the often-mentioned means of the Aid funds, when these institutions soon come to life, ten, and practical, simple and convenient without narrow-mindedness each. However, it should be arranged that they are free from unnecessary schooling: not to give them an advantage. To achieve this purpose. If sufficient, the following arrangements could be made.

§ 1. A mutual aid fund is established with each tax collection box for Farmers and tradespeople in need of support bound.

§ 2. This is obliged to provide farmers and Ge-
advertisers against the provision of such security which who are able to afford them up to ten times the To give the amount of their direct tax to lend if the-
to prove it themselves by means of a certificate from the municipal council, 5
1. that the family fathers, 2. for at least 5 years in
"Districts of the relief fund residing as community members, 3.
are blameless, 4. that and for what reasons they are N
through no fault of their own, 5. for what purpose =
the loan is to be used, 6. that and from which
For certain reasons, there is a safe prospect of their food supply,
to maintain this condition permanently through this use.

§ 3. In order to exercise the right to a second advance payment
Furthermore, the establishment of a business must be verified by certified documents.
will be shown that the first one on De re eee ae
The loan was used in the manner specified.

8.4. The loans of the Stötterfaffe will be interest-free.
based on a debt certified by the tax office: | |
The note is recorded in the mortgage register, and a receipt is issued.
deleted by the tax office.

§ 5. The repayment of the loans along with the levies.
This is achieved through surcharges on direct taxes; namely,
unless otherwise stipulated due to special circumstances.
It has been agreed that, by levying double the amount, at Ge-
advertisers four times that amount. | N

§ 6. If the tax office refuses the N, then un

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The loan applicant may lodge a complaint with the district councils.
The complaint is submitted to the district administrator, who then decides...
He immediately dismisses complaints that he considers justified.
to help.

= The losses that occur during accounting
specifically to be justified, will be done according to the decision of the state
raised through surcharges on direct tax.

§. 8. All farmers who receive these surcharges are entitled to them.
Pay basic tax of less than 10 Thaler, and all class taxes.
Compulsory students of the four lowest grades are exempt.

§ 9. If the losses in a province amount to ei
nem 6jährige Durchschnitte mehr als 100,000 Thlr. jähr
If the state parliament can tighten the conditions, then the state parliament can impose a
tightening of the conditions.
apply for the rights under Section 2.

c. Establishment of new farms.

If the aid funds become a reality, and not
as usual, due to the narrow-mindedness of the executing officers
If the hearings atrophy, they may lead to the point where...
to preserve the remaining, wealthy landowners
and some who are not yet completely under the control of their dread
to free them from it. This alone is not enough to
to make amends for past sins. Number
rich, sufficient agricultural produce has been available for 50 years.
een fe ae Fideikomiffe transformed, partly through

cheap zip lifting served to help the rural proletariat
To increase riat. For this loss of true well-being

Compensation must be granted to those of noble rank and genuine national strength.

How can this happen?

The government and the National Assembly may

Consider the question, and if it doesn't lead to...

Something better might come to mind, such as the following simple suggestions, which essentially with one of the English Chartists in

Ways of association overcoming the greatest difficulties
rigkeiten and with the most blessed success in execution
to agree with the brought plan, to connect:

1. The Minister of the Interior is granted a loan of ei

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One million Thalers for the establishment of peasant farms
approved.

2. Several agents will be stationed in each administrative district.
tasked with acquiring purchasable real estate holdings, which are under
to have moderate conditions, against approval of a
after the success of their efforts to quantify compensation
to purchase on behalf of the state.

3. The purchased plots of land are divided into individual farms.
liche places of such size that a peasant family
milie can live off the yield, divided, and with the
provide necessary farm buildings.

4. These places will then be filled according to the master bid.
ger, namely under the following entries in the mortgage register e
conditions apply.

a) The position may not be filled piecemeal, but only as a whole.
zen are sold;

b) only to those who are not already in possession of a

are located on equally sized plots of land;

c) The purchase price can be financed upon request at 9%, credited. and paid off through increased interest payments. become;

d) The contract will be awarded to the highest bidder. the one who is elected by a commission chosen by the district council= sion is recognized as the most capable of managing it.

5. In the same way, the Parzelli is gradually used= procedure for all domains, with the proviso that that instead of the purchase price, in addition to a down payment, an annual Grain rent is taken over.

In this way, the shameful usury of the land= buyer, whom the rural people of many areas now protect and to succumb defenselessly, a stop was made, and the impending doom Growth of the proletariat in the large cities, which to summon the landowners who have become propertyless every year, A dam was built to oppose it.

The above proposals date back to 1848. They were designed to meet the multiple requirements which at that time, in a social-democratic sense, to the state and

3 *

the legislation for the liberation of the people from money= were directed towards rule, on practical measures for the He= to limit the occurrence of real evils. Since then, in Prussia through the trade legislation, the provincial= Relief funds and agricultural legislation: Some things in this Things are moving in that direction. Unfortunately, agricultural legislation has... Finally, the basic=relief= swindle was sung in, and there= This has enriched the wealthy farmers even more for now, and paved the way for the land buyers as a consequence. For the maintenance, strengthening and increase of a strong= Almost nothing happened to the predominantly agricultural population. To a greater extent, legislation has addressed the issues listed under a. I— III. designated needs of the trade sector on which its content= The desire was “taken into account” by, under the 9th

February 1849, soon to be approved by the chambers
 Regulation on the establishment of trade councils
 craft-based business, the examinations of the hand-
 workers, the conditions of apprentices, journeymen, assistants
 and factory workers, the support funds and similar schemes-
 directions, such as the guild fees and charges.
 According to this law, the following are required for professional craft work:
 Only those who are authorized to operate a business are entitled to do so.
 learned from a self-employed master craftsman and before a commission-
 mission of craftsmen, in which, of course, in bureaucracy-
 Certainly, a magistrate person presides, the Ge-
 have passed their journeyman and master craftsman examinations. They can also
 Afterwards, businesses are obligated by local statutes.
 will be, the aid and support funds of the craftsmen
 to join a guild. In contrast, joining the guilds is...
 gen selbst, as well as the establishment of trade councils not whether-
 ligatory, but optional. The latter also from commu-
 Subject to state approval and ministerial authorization.
 The trade councils are also not responsible for managing things themselves.
 to assign and decide, but only to "advise and
 to encourage." The decision is rather everywhere the state-
 Reservations are made by the authorities. The trade councils are therefore only available
 to...
 They came about in only a few places and have nowhere
 has achieved considerable effectiveness.

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In the now prevailing, self-sufficient corpora-
 However, the hostile "liberal" current in tive life is of
 There is currently no hope for legislation. The tradesman-
 The trades and businesses must instead help themselves.
 chen, and in addition the statutory association law and the even if
 even the most limited rights granted to them by the trade laws
 to make good use of the years 1945 and 1949. At
 This also marks the beginning of something for individual locations.
 have been. The most significant creations of this kind are without
 Doubts about the Ge- founded by the excellent Kolping
 journeymen's associations. But they do not meet the need, which
 ches a cooperative reorganization of the entire

Craftsmen and tradespeople are required. To
 To bring this about, one must consider history and experience.
 to consult with those of earlier centuries and to stray there-
 ben, the old craftsmen's corporations with the removal of the
 Abuses of later times and following the preservation-
 to revive those who have already recovered and those who have recovered.
 Democracy has dealt with this matter with its usual vigor.
 under the direction of the active and insightful Schulze-~~Delitsch~~
 already in hand. She has so-called credit-
 and consumer cooperatives were founded, which aim to improve credit-
 Loneliness of individual craftsmen through the establishment of Dar-
 to remedy the situation with loan funds and the assumption of joint guarantees.
 and the workers' need for food, work-
 material etc. through bulk purchase at cheap prices-
 to create. All these efforts encompass
 However, one-sidedly the material well-being of the hand-
 werker and workers into the eye and vernadl f
 signify the raising of moral powers, the Be-
 living out the honor of the class and the establishment of the corporate identity-
 ven common spirit and sacrificial sense, which in the trades-
 Cooperatives were prevalent in earlier times. They only ensure
 for physical needs, not for spiritual needs, and be-
 restrict themselves, provided that the latter also take into account incidentally
 find, exclusively on intellectual education. Christ-
 liche Handwerks- und Arbeitervereine (craft and workers' associations) can indeed benefit
 from them.

— 38 —

They can learn some things, but their real role models must be the
 old trade associations, which represent the entire population-
 fchen seized and in the community in all its lives-
 They sought to improve and refine the conditions of existence.
 The restoration of class honor is undoubtedly the most powerful thing.
 The most effective means for this purpose. It must come back to that.
 men, that masters, journeymen and apprentices have no higher honor-
 Knowing stinginess, as the good and capable masters, journeymen
 and to be apprentices, and also to appear as such to the world
 appear. Just as the officer looks after his uniform, so must the
 Craftsman on the traditional costume and the marks of his hand-

Keep the works. No external honor should be more important to him.
as the recognition and award he received from his
He receives comrades. No dishonor may pain him more deeply.
as if he were losing his craft's honor. In every
The association must therefore be a matter of craft or professional honor.
The main section should be dedicated to this. It must be determined in which
It exists, how it is won and lost, how the—
nossen mutually acknowledge their respect and deference
gen, which recognitions and awards to those
Those who have distinguished themselves in a special way will be included.
Another powerful means of revitalizing the cooperative
The public sphere is the spirit. Shared celebrations, shared
Elevators with the trade insignia and in the crafts sector
Costumes, which all comrades must attend, would be...
to contribute significantly to strengthening this spirit of craftsmanship and the
Striving for false appearances, just like the inclination to "the master"
to suppress the urge to play. For all this, one will be in
proven by the old guild statutes and craft rules
Find patterns and examples. Creation must be guided by this.
As in all other fields, a thorough study is required.
of the old and proven way. Whoever follows this path...
to subject the substance and present the result in a generally understandable way
If he could and wanted to represent it, he would earn a great merit.
for the craftsmen's class and for the entire national community
Acquire a development which in earlier centuries was just
That's why he was powerful and rich, because he was truly German.

Ze 56, Ze

{her way of ascending from the particular to the general. Before
However, in all these endeavors, it is crucial that...
that its leadership is in the hands of truly Christian and German leaders.
Safe men rest, since experience teaches that the best
Enterprises for the common good by false friends
exploited for their own purposes or with apparent zeal
leading to practical nullity and infertility.

The first and most respected in the countryside and in
The cities may lead by example, especially
But those who consider it important to the clergy, it
to bring back to the living awareness that man

and especially Christ is not a single atom, but
A member of a society ordered by God is one in which
Each individual must fulfill their social obligations.
has, which is not the e but the divine law
definitely.

This sense of duty is especially evident in the
to revive higher classes and the conviction
to create an entrance so that without it any claim to
social rights, the longer, the more one's natural Bo
which and origin it loses, and that especially the nobility
and Christian knighthood in this social struggle for
the highest goods must prove its viability, is
especially necessary for a healthy social organization
to restore it by way of free association, or the same,
where it still exists, against the powerful encroachment of plutocracy
and to maintain and secure their satellites.

Through free, church-led association, the
social organisms of early Christian times arose, on
They must therefore also be able to be regenerated in this way.
The root and trunk are still viable, and
With careful maintenance, it is probably capable of producing equally mighty branches.
and to grow branches as they did centuries ago.

d. Emancipation from the liberal press.

No one capable of judgment who deals with newspapers
and journal-reading, can seriously deny

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3: AO =

ten, that the so-called liberal press, which is also libera
She serves the power of money. She eats her bread and sings her song.
Under frivolous pretexts, she dutifully fights every
Measure which restricts the business of their masters entry

can do. Everything that this involves buying or selling, at
 Loans at high interest rates, at Erlangen external
 Honor and power, on the parity with the first and
 The most distinguished of the land and in the rule over those
 Those who lack money are hindered, finds support in the liberal
 The pages contain unanimous contradiction. But everything that the
 Monetary monopoly promotes and increases, as does unanimous agreement.
 The fact that they are being fought is therefore a sure sign that the
 contested measure beneficial to the common good, the Ab-
 Solutism is detrimental to the power of money, and vice versa.
 From this follows the practical lesson for governments and peoples,
 that they are usually on the right track if they do that
 Opposite of assuming and doing what the liberal
 Seriously advise them. Of course, assuming that they
 not through multiple feint maneuvers à la Louis Napo-
 Leon, let the little baptism happen. Only through such absolute disbelief
 Ben and the most unconditional distrust of these
 False prophets of the daily press can be believed
 to free the people from the oppressive and unbearable situation,
 actually by a bunch of journalists and their bread-
 to be patronized by a master in such a way that they are in
 unison choir, whose heartfelt wishes for public May-
 to shout out the new and thereby equal the paid theater-
 Claque stuns the audience and sweeps them away. Je-
 Dermann knows from his own experience that it is not quite
 It is easy to resist such a current. Almost involuntarily.
 One applauds along and is guided by the logic of the fact-
 The matter of publicly bestowed applause is captured. It—
 It includes character and a firm resolve to stand up against
 such influences and impressions, especially when they are like this
 Repeat daily, to arm oneself. But whoever always has it in mind
 retains the fact that they are the paid wage servants of the moneyed power,
 who write in the liberal newspapers, will be her sirens-

5

un 41 — R

singing — even if it were a folder — no longer
 tempt him. He will be lured by black-eyed Jewish boys.
 a healthy common sense and one's own judgment

Don't let yourself be swindled anymore. Then the liberal Lorelei will have her
Power lost and can no longer sing of "freedom,
Equality and Fraternity" of All (the bankers of the
(large gambling den excluded, of course) the "Skipper in
small ships" that only go up high and not the
Seeing the abyss at his feet, he can no longer wear anything.

In ordinary business transactions, in legal matters,
in cases of illness and other everyday encounters
In life, one only trusts a judgment or advice if...
if they come from an impartial expert
No one relies on people in trade and commerce.
who have an interest opposed to his own, or
even seeking their own advantage at his expense. The Jew
criticizes the horse which he bought from the farmer and praises
the one he wants to sell him. Who believes that?
Half, that this is good and that is bad? By the lawyer!
No one seeks advice from their opponent. Is he the same?
even the most honorable, blameless and capable
Man, he lacks impartiality; he serves my
opponent and therefore cannot simultaneously represent my interest and
"Take care of my well-being. That's what every healthy person says."
Common sense. The liberal newspapers are now
but nothing other than the paid ones
Advocates of money power. The rich Jew Mira
In Paris, he buys newspapers upon newspapers in order to...
to influence public opinion in the interest of his speculations
influence. Likewise, almost all other liberal newspapers in
in the hands of rich capitalists and shareholders, who are
to all their editors, staff and correspondents
ten categorically demand, in the event of danger of release, that
the newspaper in all its parts is edited as it should be
best serves their interests. But the healthy
Human understanding, which the peasant, craftsman and Ar
that Beiter manages his daily business so securely seems

to leave him as soon as he picks up the newspaper.
 Caution and mistrust are replaced by...
 Greatest credulity; every word is believed, and
 I completely forgot that they were mostly cheap wage laborers of the
 It is the moneyed elite who hold the power there. Will this
 It was made clear to the readers and deeply impressed upon them, thus it becomes
 no one wants to be guilty of folly anymore, at
 to teach his enemies a lesson. The mischief
 Trust against the newspapers will awaken and gradually...
 spread it further and then the aura which the
 Printed materials, and especially newspapers, still surround us at the moment.
 Of course, as long as there are still nobles, clergy, and teachers,
 which the poisoned honey of the Cologne newspaper and similar
 Enjoying these leaves every day as a matter of habit, and feeling there
 neither through the boredom of their liberal driveling
 reienicing, even by their open hostility towards the Church
 sen, as long as these so-called educated people are still dealing with the
 to flaunt borrowed wisdom, which they drew from such murky sources
 Having created, there is little hope that in the
 under circles of common sense about the jour
 The naval bait has achieved victory. It is therefore the
 The question arises whether it would not be advisable, and even obligatory, to...
 weakness and incapacity to judge due to a certain degree
 to come to the aid of a church judgment. The simple
 The "non licet" of St. John still has a
 great power over convictions and consciences. One
 One can rebel against this power, but not subdue it.
 press; one can do violence to her like Herod, but
 not without simultaneously driving the sting into one's own soul.
 First of all, it is the responsibility of private individuals to combine their efforts.
 To remove the bad newspapers from their circles, to:
 urge and replace with better leaves. Did they possess
 Those of a church-oriented and pro-popular persuasion only half of the
 The energy and persistence of their opponents, so the Er
 It should not be doubtful.

ae A:

e. The elimination of debt and
 Borgens.

Unfortunately, common sense isn't always so wise and th—
 as self-interest. But the purity of its purposes, which
 The power of good and the sound judgment of the people, who
 to deceive and beguile, but not to completely eradicate.
 This easily gives the common sense the upper hand.
 Therefore, it is usually possible for people-friendly men to
 It will not be difficult to protect the farmer and craftsman from the
 to preserve the networks of money people and to profit from them
 free, if they have nevertheless gotten caught up in it. Estates, such as
 In The Merchant of Venice, every Shylock gets an Antonio.
 opposite, so the shameful money slavery would soon be over.
 broken. But even without such Antonios and their
 Much can be done for riches. A constant warning.
 before the descriptions in the official reports communicated
 ten pitfalls, especially before incurring your first debt,
 Beware of the activities of usurers, thwart their
 Plans, when one perceives that they are a victim on the
 have grain, more frequent, public and strict rebuke of each one
 nigen, who voluntarily engage in such shameful money
 entered into bondage, so that it was considered a sin and
 It is considered a disgrace to incur such guilt
 kontrahiren, formation of associations for the protection of “er,
 Work against usury for mutual assistance through
 Providing trusted intermediaries, by combating the
 false shame, which in times of financial difficulties prefers to turn to
 Jews, when approached by the neighbor or pastor, be
 but moreover, the dissemination of general knowledge of the main
 cause of the insecurity and pressure which is on the Ge:
 Society is burdened with heavier loads year after year. Is that the problem?
 and its reason was only generally recognized, so it was already clear to him
 large parts remedied, since it mainly relies on one of
 Established systems of systematically operated deception
 of the audience. Above all, however, it depends on that
 on, on the absolutism of money power,

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as the greatest focal evil, the public
 to draw attention and to his
 to call for decisive action against it. Waf

The words "fen" and "battle word" are manifold and can be used according to the
 They may differ under special circumstances. It will depend on that.
 More are missing, if only those who are of good will.
 are courageous enough to get to work. I would like to
 only everyone borrowing and trading with the Ju^{re}
 to avoid and prevent it if possible; then
 would have already encountered a large part of the dangers,
 which, according to the reports communicated at the beginning,
 Rhineland regional courts caused the ruin of so many families
 have consequences. As these reports show, the first signs are...
 the clutches of the conflicts that tend to bring about such ruin,
 Inconspicuous and seemingly harmless. The first trade
 Is the first, the first borrowing the second step. One
 Therefore, warn against these first steps. Loosen the nets.
 and fetters of dangerous creditors, when they are still weak
 are. Rescue is then still easy. But even then,
 when it has become heavier, when he secretly passes by^{re}
 When ruin breaks openly, one should not neglect the rescue.
 to at least make a serious attempt at repayment. Is the debtor
 If one cannot contain oneself, then at least seek the courtyard, that
 Business, to save the family. No one finds solace in...
 the words of Cain: "Am I my brother's keeper?"
 and one will find that nothing is wrong with Christian love.
 It is possible. Here, if anywhere, the following word applies above all:

Principiis obsta.

f. Associations, cooperatives and institutes for
 Promotion of Christian work and the
 Christian industriousness.

Most existing clubs, cooperatives and associations
 Institutes apply their activities to the actual works of the
 Mercy, therefore, physical, spiritual or
 morally ill members of the Christian community.
 It is important to consider this magnificent act of love in the

+

To add to the direction that the inherently healthy and strong limbs, which only through their isolation weak and vulnerable find, university instruction, support and assistance granting them protection and thereby protecting them both against the body and Soul-corrupting, ruthless exploitation, through which Pluto= cracy as against the other social dangers of today

Time will be secured.

Such club activities for the protection and promotion Christian work offers a field of such inexhaustible potential. of such diversity and immeasurable scope,

as is the case with the work itself. We limit ourselves.

to show, using an example, how this field can be used after in our view could be cultivated by following the draft of a statute of an institute= tuts and a cooperative of sisters of the Christian work, communicate.

1. The Institute and the Association of Sisters
Christian labor is placed under special protection. of St. Joseph. Its purpose is:

a) innocent girls in lucrative female hands=

| work and skills an excellent Un:

to provide instruction and thereby enable them to to secure their own livelihood and to support their families;

b) these girls from idleness, amusement, cleaning

and lust for approval, as well as before such service:, work= and to preserve other conditions which their Re= endanger religious integrity and morality; |

c) find in piety, virtue and a God and
People's pleasing change, through a enjoyed
corporate bond, as well as through joint work, ge
shared religious practice and shared joy
fasten;

d) free, artistic and independent handwork,
which is spiritually and morally refined and through itself
grants the worker joy and satisfaction, which

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he otherwise seeks in vain in sensual pleasure to he
to use and spread;

e) the mechanized, degrading and demoralizing
to counteract the siren-like factory work.

2) For this purpose, a vocational school will be established,
in which teaching is in profitable female hands
work and skills by proven master craftswomen
is granted.

3. The first female masters are appointed by the bishop.

from regions where female manual labor
ten and skills in which they are to teach,
on a large scale with recognized success.

4. To accommodate the vocational school, first of all
rented suitable premises which included a workroom and
the mistresses' apartment. As soon as the funds
If the institution allows it, a separate house will be acquired.

5. The internal affairs of the house are managed in equal terms.
In a similar way to the superior of the Sisters of Mercy,
which bears the name "Mother Master", and for the first time
Appointed by the bishop, later by the Mei sisters

female ministers and assistants were chosen, and confirmed by the bishop.
tigt is.

6. Management and external representation

The position is filled by a bishop appointed by the bishop for a term of 6 years:
stand, consisting of a spiritual superior as leader—
sitting, a legal scholar and one of the commercial
Businesses that contribute to the advantageous purchase of work-mate
required for the sale of the institution's products
lich find, kundigen Mitglieder.

- 7. A women's club called St. So:

fephs=Verein, formed in the style of St. Vincent; associations,
takes the institution and cooperative under its protection,
undergoes the investigation of the young girls which
suitable for admission to the cooperative, conveyed
This intake provides for the discharged, supports the
Board of Directors responsible for labor procurement and sales

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the products and monitors the sisters' lifestyles
outside of schools.

8. The admission of sisters to the vocational school
and cooperatives are decided by the board of directors with consideration
based on the proposals of the Ladies' Club and with their approval
the superior. MR

9. The sisters break down into students, assistants
nen and maesses.

10. The students pay a tuition fee, which is paid by the
Board of Directors with the approval of the Bishop, taking into account
the type of handicrafts or arts and crafts in which
The instruction is given, determined.

11. However, the tuition fee may be, at the discretion of the
Board membership was deferred and paid off after completion of the apprenticeship.
become.

12. Assistants are those sisters who
one examined by the master craftswomen and approved by the board
A sample found to be saleable was deposited and one from
Board members have received the issued training letter. Their work
According to the estimates of the masters, who are the
Board members can increase or decrease their salaries, and are paid.

13. Private individuals who employ female workers of the institution
Those wishing to employ staff should contact the Mother Superior and pay.
to them the wages which are due for the work of the students
the institution, but the other sisters themselves
falls. Assistants, who are at least considered to be part of the institution.
listened for 3 years, was well managed and one of the remaining
to the female masters from the board and from the bishop as before
have produced a masterpiece that is recognized in its own right,
are appointed "Sister-Master" by the bishop.

14 sisters, who were from the work group
Members may leave the institution, but some will remain.
the religious community, as long as it re—
fulfill religious obligations and not through the pre
They will be excluded with the approval of the superior.

15. Due to inability, inertia, or injury of
Any sister can be exempted from cooperative obligations by the board.

— 50 —

Renewal, which is particularly evident in the Lower Rhine region (in Cologne and
Crefeld), in Belgium and France have already been achieved
find, as well as some outstanding achievements of individuals within us
Our lands provide proof of how great and beautiful things can be.
can be created in this area when the again
awakened sense for ecclesiastical art and Christian artistic diligence
strongly stimulated, existing strengths developed, promoted
and be united into an orderly cooperation.

Such an arts industry would cheaply replace our

To furnish churches with beautiful vestments, in the castles
our nobility and the residences of the wealthy citizens
Gerstand's the changing fashions: and factory goods through
to replace us with more lasting, solid and worthy jewelry.

But all of this is the main thing
The gift remains:

Church education for Christian work.
By engaging in the solution of this, the ecclesiastical community
When subjected to a task, it enters into the mechanism on the one hand.
and materialism, which turns people into machines
degrades and exploits their powers, but also

contrary to the modern school spirit, which teaches people to learn
treated as an abstract rational being and its

Perfection only according to the measure of its general

It measures knowledge and thinking skills. This
School spirit would like to unite all of humanity into a society.
a group of scholars and philosophers, both major and minor
transforming, but in fact it has the opposite effect, by

he has a sense for healthy mental nourishment and for natural things

the individuality of each person, their lifestyle and
Development following the demands of life
and refinement dulls, dissatisfaction with reality

keit creates and instead of free Christian workers, rebellious ones

educates slaves, whose education is in "knowledge" and "the"
"ken" often only represents the vague idea of being capable of higher things
called upon and very involved in the distribution of earthly goods

The fact that it has been shortened has resulted in...

he

The church must counter this modern school spirit with a
oppose practical educational systems that are based on the
"Ability", towards true natural perfection,
briefly aimed at making people truly better
and happier citizens of this and the future world
do. The Prussian school regulations are the worst and
the most tangible excesses of this abstract school spirit with
Seriousness and success were encountered. But to truly achieve it
banish, must attend the schools of general knowledge, church=
Christian schools for Christian work and skilled ability
They were compared. Such true people's schools were
once the monasteries, especially those of the Benedictines and Cistercians.
They didn't boast, as is done today, about their privileges.
The transformation of culture and civilization. But by doing so,
When they led the peoples of Europe to the Kingdom of God, they gave them
Following the words of their master, they added the rest.
and created that magnificent Christian cultural state which=
more of the modern spirit in many important aspects
The relationships have not been promoted, but rather undermined.
In contrast to this modern paganism, the work of
The disciples of Saint Benedict began anew,
through church education for Christian work.

—— Seventh Edition D

Max Dewar
|| *

Germany, my heart,

Bismarck my reason

My bones to the Emperor,

Rothschild mine — empty wallet

22

Dresden

Printing and publishing house of the Glöb printing company
1891

rural German culture and vagrant Judaism,

Bismarck and Rothschild, never find each other in politics
in such a glaring contrast as in the opposite
meaningful excitement, caused by the tiny one, by a Prussian
written brochure “The Downfall of Austria” in the
caused by the entire European Jewish press
is. Such monstrous lies are contained in this little prophecy,
So adventurous fantasies have been concocted that everyone
Newspaper readers, from the editorial desk to the ministerial bench, a
truthful account of its origin and spread
and an effect must be desired.

After a thorough review of the
fulfill all business publishing requirements in full.

The “little yellow booklet” was, as with all books
commercial products, during their completion
through printing in the official booksellers' journal, Börsenblatt, and
It was announced on April 15th via advertisements.
Since several hundred orders were placed in response to this announcement—
as they ran, so the writing was written, in the days of the

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April 18th to 22nd, in two almost simultaneously produced editions
They were available at all major bookstores, partly by special order.
partly for viewing, sent out. Meanwhile, further
Removal due to, first to political bodies in St. Peter's
burg, Rome, Paris, London, Copenhagen and New York so—

The aforementioned review copies were sent out, which took a few days to arrive. Later copies were sent simultaneously to Berlin, Vienna and Budapest followed. |

The publisher then turned to other business ventures.
and calmly awaited the effect of his proper
The process is over. A political pamphlet is not a common occurrence.
were driven out in a simpler and more harmless way than this small one,
A typeface comprising only 19 printed pages. It should consist of
ultimately, they only become effective through their content; it was
It will be interesting to see how and where this happens first.
would.

In Berlin, all the newspapers remained silent. The "Kreuzzeitung"
admitted in a later editorial that she had read the brochure
in the flood of political writings that she receives daily
They approached, were noticed, but innocently turned aside.
I laid down. In Berlin, therefore, a place was found for a script,
who spoke of the downfall of Austria, absolutely none
susceptible soil, not even in such leaves,
which, like the "Kreuzzeitung", is run by the German-Austrian
Trade agreement with very serious "agricultural" concerns:
They were fertilized. Even the "Cologne newspaper", which always...
Prefers to incubate foreign eggs, remained silent. No German
The leaf stirred.

Even in trusting Vienna, everything remained silent and
still. For how could one possibly be still in the carefree "Great"

Vienna" seriously believe in the "downfall of Austria".
Then finally a tapeworm-like movement began in the
Press, a rummaging, choking and regurgitating, which is considered
It had to be a sure sign that the sharp instrument had the
had struck the head of the evil. But this head belonged to
a Budapest Grain-Jewish newspaper, and I maintain,
that the crooked limbs on which this head sits, the
Pester and the Vienna Stock Exchange are called and that the stomach
to this head and to these limbs the polyp-intestine
Rothschild is.

As if on a secret command, the ge—
sund Budapester Judenpresse, which was comfortable and "German"
"enthusiastic" in the oat-sweet digestive mucus of the

trade agreement was held against the — Prince of
Bismarck up! Even Budapest, written in Hungarian
Pages that were not even written in German
Those who had not received a review copy were immediately mobile.
and ready for battle. Here, according to my firm
Conviction: A secret sign is alarming!
A flood of vileness poured over the
Prince Bismarck. He, who just the day before had still been Hungary's
His beloved hero was now called "his greatest swindler".
century", a sodomitic, incestuous man,
Before everyone who possesses an ethical sense of shame, the eyes
must be defeated. Yes, the Jews possess a distinctive...
The moneybag's dignified sense of shame.

In Vienna, the brochure "The Downfall of Austria" was published.
"Reichs", although she only expresses historical truths,
forbidden. I ask: "Why are the Budapest residents forbidden?"
Leaves with their dog-like common—

actions against Prince Bismarck in Germany-
Was the land not confiscated? If a
The prosecutor finds that he is prosecuting a delicate poet for
incitement intervenes, which in its rhetorical-poetic
Drang Eugen Richter wants to knock down a couple,
Should no one else be found to replace Prince Bismarck?
defending himself against some Pest press thugs? The
Princes, who for twelve years already had been the dying Austria
With the German weapon shield illuminated in gold, it can
Indifferently fine, what Rothschild's dirty press commissions said about
write to him, but a German public prosecutor should
But to touch the heart, that the man, whose bust perhaps
on his desk stands the biggest swindler of his
is called the 19th century.

It looks delicious, like the Berlin Jews:
leaves fluttered to help their Pest ghetto brothers.
They don't understand that such a monstrosity could be so successful in Budapest.
which caused quite a stir, although she herself wrote more columns about
to write about the downfall of Austria, when the brochure pages
counts. They attribute the excitement to plague... . hot
Magyar blood (1) back and yet know quite well,
that the people in Pest, with whom they, in editorial
Telegram cartel standing, putting Prince Bismarck in a bind

mill Berliner and Hungarian outrage wanted to bring,
against the Magyars with nothing but the crooked saber
legs remind us. Andrassuy is portrayed pathetically against Bismarck as
Blood witness called upon, while in the brochure "The Under-
gang Oesterreichs" that which in Andrassy "useful and dear"
"Werth" was, in contrast to the lifeless Viennese diplomacy
was explicitly praised and gratefully acknowledged. But

The Jew simply cannot do anything without lies and deceit, even if
he with "his holiest possession", with the diplomatic relics
the noble Andrassuy takes to the field.

Especially the Hungarian leaves had the very best
slightest cause, out of political outrage
Reasons to oppose the brochure. Since it
but were, who nevertheless were the very first to discover the un-
The most outrageous noise could only be explained by a financial one.
Speculative interests may have been attracted by them, whose
The amount in the billions can be measured precisely with the
moral standard by which the German judges the ugly
wants to assess the insults directed at the prince
Bismarck was involved in the Hungarian grain press.

For what reasons one might consider the completely innocent
I will blame the princes for the brochure.
I will explain further below and there also defend myself against the
Defending the meanness with which the entire political
Press, from "Kladderadatsch" down to the "Cologne Press"
"Newspaper," attacked me personally.

The brochure is fully up-to-date with modern standards.
Military technology. It is conceived and constructed as an electric [device/system].
Light projector, used in nighttime naval battles
searches for torpedoes with lightning speed. When such a spotlight
The small print has fulfilled its purpose most happily.
Even a courtly newspaper like the "Post" addressed with
In a lisping Polonius-like voice, he asked the government that

May "more light" fall into the eerie darkness, in
which the German-Austrian trade agreement was discussed

was. The leaf, which today is toothless like an old one
The lady-in-waiting whispers, it is the same one who shouts his battle cry:
“War in sight,” the trumpet-like pronouncement of the day just a short while ago
The stock market and the world were shaken. The "Downfall of Defter":
“Reichs” would be an equally effective editorial for the “Post”
been; but that is the sign of the times, where one
Where people used to shoot with cannons, now they sneak around in their socks.

One cannot achieve anything with requests to the current government.
Very little. The overseas elements have heated blood.
In Germany, he implored Herr von Caprivi to send warships.
to send to Chile, and he rejected them with a cold smile.
What the good "Post" was denied, the Bro-
fchüre felbstständig achieved: Light in the trade agreement ge—
It creates sight for everyone who has eyes.

The government constantly emphasizes that it is not a human being.
can judge the Vienna Agreements, because no
People know her. But she emphasized exactly the same thing when
the rib section of Africa against the cliff section of
Heligoland was dealt with, and today especially the
most knowledgeable people, that the rapidly completed English trade
not at a rapidly erected barricade of popular sentiment
shattered. From the German-Austrian trade agreement, we know
the people enough to support imperial policy with the red or
yellow brochure flag shortly before a "false Instra-
"Dirung," as Bismarck says, to dismiss. One only lets one
Conduct a drastic test. Ask a thousand Berliners, Viennese
and Budapest stock exchange and newspaper Jews, whether they belong to the Der:
agree; they will say yes; and just ask.

so many farmers in Prussia, Saxony, Thuringia and South-
Germany; they will say no three times. This mood
weighs on public opinion like a dark cloud-
ball; the government may not legally or morally prevent
to prevent a self-employed man in Germany from doing so, through a
free speech into this sweltering heat, clear and fresh air
create.

It is precisely this sultry weather that Bismarck speaks of,
that he couldn't sleep in her at night. The story
has not heard a more moving word in a long time. – Bismarck

Can't sleep in Germany because of worries! The construction^{er} |
The master can't find rest in his own heap! A
old man of seventy-seven years, who was in the Parla^{ment}
Ment's feet were sore from standing at Sedan and Königgrätz
His thighs were sore from riding in the saddle, a man who had been riding in front of
For ten years now, like a good plow horse, dead tired at a
Collapsing in the sewers, he thought he could at night
not to sleep in a country where one is threatened by the
brazenly opened window of the Democratic press miles away
gleeful snoring of the entire German-Austrian population
Jewish community can hear!

It wasn't actually Germany and Austria that were fighting each other.
in the one awakened for the trade agreement, to the utmost
irritated "Hungarian" popular sentiment, but Bismarck and
Rothschild. Bismarck himself may still suspect
not that he suffers from Jewish nightmares at night
He is suffering. He has always been naive towards the Jews.
Because also his opposition to Jewish emancipation before
Forty years was not based on living experience, but on
a slight Germanic instinct; his state parliament

— 10 —

Those who spoke out against the Jews, however powerful they were, are more
out of an untainted Aryan naiveté, as from
an indignant reaction against Jewish defilement and
The defilement of Germanness arose, as it is today through
A thousand shameful life experiences in every better breast
as a reaction of moral conscience with
is awakened by a heaven-screaming voice.

Much has been said about Bismarck's relationship with the Jews.
written and spoken, but I believe still
That's not right. One must distinguish between two periods within it.
The first one in which Bismarck spoke out against the Jews was,
As I said before, completely naive, she was abstract about feelings.
and not a realistic matter of experience; in the second period
Has Judaism received more friendly words from Bismarck's mouth?
They were heard as defensive words; this happened particularly
during the period from 1866-1873, when Bismarck became more refined internally
Heartfelt joy, the national Germanness awakens to life

saw. The German, as long as he is living his own life, also likes to let others do it. Every other person, even the most sleazy Jew, lives. No people. is as good-natured as the German; the German alone has He invented the proverb for himself, "he can't fool anyone." "To do harm." Bismarck, too, is by nature kind-hearted. good and good-natured. When he, as he didn't often enough He could explain that he felt completely "satiated" after the last war, so he let he with Germanic bonhomie, with a sincerity without Same, even the poor Jewish devils after the freest To uphold and enforce the right to life. He associated with Lasker. innocent, cheerful, open and courteous, like almost every German once had a period where he called Jews "friends" or perhaps had too friendly a relationship; I can imagine,

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that Bismarck was responsible for many things to many Jews during these times witty words and many pleasant services, unbiased He was heartfelt and that he was like a hundred: thousands of other Germans gained the kind-hearted conviction, that the Jews are not nearly as bad as their reputation suggests. But a quiet reaction against this Germanic-moral, must awaken within him at precisely the same moment his, in which he opposes the political-economic— "Laisser-aller" reacted.

Here, in his case, a profound truth is once again proven true. The word of Rembrandt's German, that the path of all culture of naive nature (instinctive aversion to Jews) through unnaturalness (undisciplined interaction with them) to the refined Nature (artful treatment of the Jews by true state-wisdom) is set aside. The word directed against Lasker Bismarck's "Liberalism is becoming increasingly repugnant to me", Bismarck's state-socialist protectionist tariff policy as Motto placed at the forefront; what he materially accomplished there is spiritually unfulfilled; he will take the full path from they will have only abandoned the Jewish-liberal unnaturalness when he not only economically, but also socially, German— freed from the repugnance of Judaism. He Has Germany learned from Lasker's parliamentary driveline? He looked as if he'd been pulled out of a mud bath; he must have... German culture also from the international stock market in

to bring out its folk-like purity. Certainly, that
It's an Augean stable job that everyone would spare the elderly prince.
wants to know, but he only needs a stab in the Reichstag
to give their word and deploy a hundred thousand brooms vigorously,
the German farmsteads, cleaned spotless from the Jewish stock market filth

— 12 —

to sweep, and when the farmer returns to cleanliness,
German breath comes, it will happen by itself.
Press, literature, art, and finally
The Reichstag will also be restored.

Everyone knows that Bismarck embodied brilliant forces.
from his inherent inner peace only then in slu
Implement the changing movement when the mood of the people
makes his temper boil. His innermost nature has
as his wife once said of him, more comfort in
the silent growth of a field turnip, as opposed to all noise,
The glory and prestige of politics. Dignity among his people.
Everything should be ordered as he himself deems worthy and appropriate—
If he holds masses, he would, as before, as he still would today, the
Politics is something people prefer to flee from like the plague. But it has its place.
People's true needs, yes, he immediately feels these.
needs, and because he is physically and
intellectually the most educated and magnificent specimen of the German people—
art is, so one always sees him as in case of need.
the smartest and the hardest working, the first and the
Last on the battlefield. He became a statesman, always.
only if he could no longer find peace as a man of the people.
When Germany wanted to be united, he united it; when it
Complaining about papal arrogance, he punched himself in the face.
For years he mingled with the Jesuits for the love of his people; when it
While the free trade sector was starving, he placed full protective tariff pots in front of it;
When it matured into colonial policy, he carried the German flag for it.
to Africa and onward to the South Seas; and when he is inside
feels that our people are right to criticize the most hideous
Jewish businesses in the country complain, so I do not want to join in its blue
Eyes have seen, if he did not look at Jews and Jews—

helper strikes with the same German hedge stake, with
which he Frenchmen, Jesuits and Arab slaves
who punched traders in the ribs. "What my duty
It is, I always feel it like a pistol on my conscience.
"directed" — that's how he put it when he took over his empire
tags=Mandates in a magnificent image. He will
already in the swelling of German anti-Jewish sentiment
to feel the movement, as the pistol moved slowly but surely
against his conscience, and he will, as soon as that
Visor correctly positioned, the thundering voice of his German
Speaking from the heart.

This moment can't be far off. The inner
The reasons in favor are louder than all the objections.
that Prince Bismarck would not "end up" among the anti-Semites
could. Beginning and end were always very irrelevant to him. He |
started as a junior knight and is now a member of parliament
Freethinker. The main thing is that the prince, when he is in
entering the Reichstag, one must create something that is not there,
And we'll wait and see what this thing will look like.
When he was born in Germany, there was no German
Reich, and now that he enters the Reichstag, there is no German
A party that satisfies him. He told his voters, his
Sympathy lay with the old cartel party; but this party
has disintegrated; he might as well have disintegrated upon entering the
He could say in politics that his sympathies lay with the Reich.
Charlemagne. He had to create a new German empire.
and he must now, willy-nilly, also create a new German
Create party life. | |

If only the gentlemen of Kardorff and Helldorf
not to be hitched to a Bismarckian farm wagon,

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how far Kleist-Retzow and Bennigsen will go under the
Cartel yoke racing apart. The parties with which
Those who sympathize with Bismarck cannot be contained within a single framework.

They must be assembled. This must be done under Bismarck's leadership.
Two new parties will be formed, which will focus on the
The keyword "German" immediately links to nationalistic activity.
s²all fly, otherwise in their organization of one^s
can remain independent.

For these new parties, simpler and better options seem to be available.
Names not found as:

German Farmers' Party
and

German Citizens' Party.

Through them, all of Germany can be in the city.
and the country is organized in the happiest and simplest way possible.
will be. As leverage, to pull these two quintessentially German parties out of the
foreign-sounding party jargon of today, the "Conservatives",
the "German Socialists", the "anti-Semitic reformers",
the "Christian Social", the "Free Conservatives" and the
"National liberals", to clearly and energetically work out,
must the anti-Semitic movement serve, which is based on the
Duration should not be an end in itself, but only always that.
The means must be to revive a Greater German party life.

Take the place of today's "conservative" groups
a German farmers' party in the Reichstag, that's how it divides
by itself the element from the series of "preservatives"
the "state spirit", which in truth, as Bismarck recently said
indicated that it had never been conservative, but nevertheless

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the greatest despotic arrogance in the German conservative
Party life was on full display: the courtly element. People,
the more changeable courtiers than those of fixed character
Farmers must come from a truly conservative party.
They should be thrown out as quickly as possible if they
not through their tail-wagging nature the entire foundation

a solid, peaceful party life in a permanent state of in-
They should maintain peace and unreliability. I assess
These courtiers in the Reichstag numbered 15 to 20 people, who,
if they are even re-elected by their farmers
should present themselves as a special “court and sycophantic”
They may establish a “party”. In a conservative German
The Farmers' Party has no business being involved with them; they would be in
to plunder them, like parrots among partridges.

What numerically the conservative party has against them=

If Loren went, the German Farmers' Party would be at the aristo=

Catholic center, at the Barons von Schorlemer and von
Huene to win three times as much again. The noble Schorlemer
The Westphalian is already, quite rightly, considered today to be
He is called the Peasant King. Prince Bismarck is accused of this in the
The Reichstag performs a joyful and grateful task.
have. If these noblemen, gray-haired in battle, the
Catholic and Protestant, baronial and the
princely peasants, their political community on God's will
to rediscover a fleeting, German field, what then does a
eloquent Pharisee, like Mr. Bamberger, a Berlin newspaper=

Gambin, like Eugen Richter, a red cock-rider like Liebknecht,
Is there anything worse to say about German cultural life?

With a German farmers' party of this natural
Kraftschlag must completely transform a German citizens' party

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to feel in solidarity. The declaration proves that she could.
of the "Central Association of German Large Industrialists", which
which meant that large-scale industry would rely on industrial
Customs advantages which the Austrian trade agreement might
would rather forgo granting it than be bound by the contract
at the same time, damage to farmers' interests in
Germany should be called desirable. Four German
Ministers recently received a brochure with thanks—
taken, which express the same thought in the following sentences
states: “The German industrial worker is obliged to
to preserve the peasantry by carrying the grain—
to pay customs duties. For this, a Jew in his un-Christian way

Egoism is never the right understanding. In Germany Christian-solidarity principles must prevail. become: that is, practically speaking, the industrial worker may not sue if the agricultural worker High grain tariffs improve people's livelihoods. In an educated state of fifty million Germans Production and Maintaining a balance between consumerism, rural and urban interests can; this happens in the author's opinion, if— against the Jewish Exchange International, the circulation of the German money should be kept as much as possible within the German organization— nism is carried out, therefore, to put it bluntly, through customs— barriers such as those caused by the epidermis prevent entry into the Stock exchange— Shaft vessel of the Rothschild to bleed out. The brochure, written by a man of the people written and therefore deserves more interest than the theoretical economic nonsense of Dr. Barth and the Professor Brentano titled his work: "The Ruin of the Means"

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stands"). The four ministers, who were responsible for sending the Those who expressed their gratitude in writing are the Prussian Minister of Culture, Count Zedlitz, the Prussian Minister of Trade, Baron von Berlepsch, who Württemberg minister von Mitnacht and the newly appointed Saxon Minister-President Dr. von Gerber, who was appointed by the The small, popular booklet said that it "contained much, which was recommended to receive the most thorough attention from serious politicians "must be." The text appears entirely in the spirit of magnificent letter from Count Moltke to the Scripture— Dr. Dohrn in London for the preservation of the medium She stood, and she claimed, in order to reiterate the given Solidarity between a German farmers' association and a to substantiate the German Citizens' Party that the repeal the grain duties for the farmer of a would have the same tragic significance, as it would for the Craftsmen, the introduction of freedom of trade that was actually the case.

A German citizens' party, which was represented in the Reichstag to replace the "national liberals" just as much as the The German Farmers' Party, the "Conservatives", would also...

free-trade and pro-Jewish wing of the National
to draw liberals into their sphere of influence, perhaps even from
numerous elements for the better, more progressive electorate
win. Because if, with the removal of the courtly element,
to replace the old cartel parties, which still exist today
Bismarck's sympathies lay, two real ones, out of
Cartel parties that grew up on German soil are emerging,
German farmers and German citizens, then it is

Dresden 1891, published by the Glöb printing house. Price 60 Pfennigs.

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German life is politically completely exhausted, then it is for a
German Freethinking Party no longer has a place in consciousness, in the mind
It stinks in the hearts of the people. For, with the exception of the
Social democracy, not a drop of German blood left except
half of the cartel framework of this most natural of all German
Parties remain. What remains outside is the demonstration.
Kratish Jewish filth, with which peasantry and
Bourgeoisie, or, what it is, Christianity and Emperor
thum in Deutschland nichts zu sschaff haben.

To prevent this thorough upheaval of our parties by
To add, a sharp German plow is needed, and this
Pflug is the anti-Semitic movement which targets the Jewish
Opponents, since they know absolutely nothing about agricultural implements
To understand, not to call a plow, but a curse.

Mr. Miquel, too, has acted in this accursed sense.
spoken out, even though he is particularly eager to start a new one
to create German party life. He is currently opposing this.
set end, just as he did with his "great
financial reforms" have been carried out, which, in contrast to Bismarck's
State sympathy for indirect taxes, the theoretical
The profiteering spirit of the most heartless bureaucrat is betrayed.
He wants to live in the philosemitic-liberal spirit of the "National:
newspaper" sees the fruit bearer of a new party, which perhaps
would be represented by the names Hinzpeter, Bleichröder and

Rickert. The fixed center in this party of the court, which
Mr. Miquels is familiar with the stock exchange and parliamentarianism —
Slippery as an eel. Perhaps he'll break under these smooth arts, rather.
as he thinks, his ministerial neck, which he has through the paper
Pressed tires already up to the Prussian Ministry of the Interior
stretches out. The polecat, successor of the lion!

a, Ze

In Miquel's efforts to oust Bismarck's place,
The most earnest efforts are being made to extinguish Bismarck's spirit.
The manner of his replacement should also serve as a justification.
to be horrified. They want a national homun.
To give birth to a child and to kick a living child to death. One
will shout "Hurrah!" and "Shh!" at the same time.
To understand these tragic times, the people need no
New poets. The old classics suffice. Schiller
has always had a better understanding of people and the national soul,
as Wildenbruch. Don't you hear Franz, that newspaper scoundrel?
"Cursed old man, do you want to live forever?!"

Yes, he will live forever. He will live as long as...
Germany grows rye and wheat. Close all doors to it.
Party doors, you cannot close his to him;
For his party is the free German nature, the German
The peasantry, the German people. For the people and the peasants—
The companies are identical, and the German citizen is also one.
Farmer. For there is no true profession that is not peasant—
would be. The clergyman, the officer, the industrialist, the
Rheder, the writer, they are all peasants. The proof
It is easy to lead by the figures of the day. If
Stöcker preaches at court, so he is a builder; Wißmann, when
He colonizes, he is a farmer; Krupp, the largest industrialist,
is a machine builder; the Hamburgers Woermann and Andreas
Meyer, both house guests of Prince Bismarck, find one
Shipbuilders, the other way, bridge builders and waterway builders;
a writer who has his own thoughts, like the secret one
The author of "Rembrandt as Educator" is, according to his own account,
Stilart is a thinker. He correctly discovered that

Luther and Moltke would have been real peasant heads. The poignant

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The signature "Count Moltke, Farmer" should remain unforgettable here.
And doesn't Bismarck create a divide between Luther and Moltke?
A true schoolmaster figure? The profound slogan: "Germany
must become peasantry", contains

the Rembrandt book.

In my work "Rembrandt and Bismarck" I have
claims that a new [something] can be said to be based on this wonderful intellectual work.
I will link this period of German life. That this period
I do not fear that the main phrase will remain; and that it will
I will not achieve this, and I will do my utmost to ensure it;
Everywhere you can see the spiritual seeds sown from this book in
to shoot to new heights, although the swarm of Jewish newspapers
The sparrows eagerly snatch up the scattered seeds from the
wanted to swallow up German land. Prince Bismarck had the
An unknown author called it a ghost that wielded clubs
writes; one can trust that the primal power of this
memorable work, which one might call a German-secular er
can call a building book, a spiritual movement in German
will cause a stir in the country, which will also be reflected in parliament:
The peasant party must find its voice. Because what
from the Reichstag is not peasant in the broadest sense of the word,
That won't be called German in the long run, and not
as German.

Everything that is German unconsciously has a constructive,
What is Jewish is a destructive tendency. Therefore, it can
in the history of mankind there is no contradiction that
would be greater than the difference between the most genuine German and
the truest Jew, between

Bismarck and Rothschild.

In Bismarck, every nerve has an uplifting, restorative quality.
building drive, as nature itself has it in its basic form
possesses a benevolent creative drive. Even when he is overwhelmed by
good and right thoughts that have been sprouting in him since his youth
and overflows, wanted to hold back, they would surely come to hand in him

lungs shoot up. There is a spiritual growth force in Bismarck,

which reveals his physical personality even in the calmest of situations
Comfort is swept away in ventures in which only
the quiet voice of instinct whispers to him that he should
I've grasped the right thing. There's something inside him that comes from within him.
wants to come out, like a tree from the earth. His whole being
Wesen is heavy marshland, saturated, deeply immersed in God,
Profound human dignity and peace. On this magnificent ground
He grows calmly, but surely. Everything he thinks, says, and
It is about genius. For genius is nothing other than tranquility,
which overflows with activity. Hence the fine "Quieta non".
movere", which was so little understood; therefore fine praise
A statement on Russian diplomacy, which, like no other,
He understands the art of waiting; hence his word that Zanzibar
It would have ripened in our laps; one believes in all
These words are echoed by the patient, peasant voice of nature.
hear, the guardian of all life, at the same time a calm
friendly waitress for every fruit of life and body is.
Goethe, too, as a poet, was familiar with this self-fertilizing phenomenon.
The peace and quiet that the farmer practices when he lets his field lie still,
like the painter when he lets his painting "dry" quietly,
before he continues working on his project. "Politics is a
"Art, such as painting and sculpture," Bismarck asserted.
Even once. And it is an art, not just like that.
Painting, but like all growth in nature, that

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by a mystical and unfathomable artistic spirit in
Every flower, every tree, every human body speaks. Peace.
is not only the first civic duty, the most important thing
condition for state prosperity, it is the very origin-
The basis of all earthly existence.

And now let us turn our gaze away from this rural tranquility.
in Bismarck on Rothschild, who like a goldfish on a hundred
Telephone and telegraph wires twitch. The life principle
It does not contain the calm growth of a constructive
Construction power, but rather the hasty-nervous accumulation of an un-
structured monetary systems. The German spirit in Bismarck began with
from the age of thirty onwards, to strive upwards in a manly way, the
The Jewish spirit in the Rothschilds was already stirring in their puberty—
for years, like a boyish urge, to collect pieces of gold and
to be profitably exchanged on the market, like postage stamps. Roth:
Schild actually has not only the biggest money, but also—
including the largest stamp collection. Imagine
a Bismarck who collects stamps and every half hour
studied the course schedule! In this antithesis, the fundamental—
mental contrast between serious German culture and
especially clear in trivial Judaism. The German loves the
Nature, and those who love nature, unconsciously live a life
that is in accordance with the deepest drives of nature. For the meaningful
Weaving of the plant, the animal, the state, the
historical and moral growth in the world has
No Jew has a calm, friendly disposition. Because the Jew
is predominantly critical and analytical, never contemplative and
Edifying, preferably materialistic and nihilistic. The
The Russian emperor feels less like a czar, but rather far away.
more than Schleswig-Holsteiners, as German farmers in

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a personal contrast to the corrosive, nihilistic
Judaism in Russia. Also the German Empress, the good
The genius of the present German Reich is a Schleswig-Holstein native;
It is not exactly considered favorable towards the Jew. And Bismarck

recently explained to a delegation that he was "now Schleswig-Holsteiner." Perhaps it is precisely this healthy and the ancient German tribe, the reaction against the Jewish Poison that has entered the German body. The Farmer Bismarck loves nature in its purest, simplest form. Forms, as they appear in the forest and in the field in quiet peace gives; Baron von Rothschild loves nature's loose "culture" in its most excremental forms, as it in the fund exchange and a cynical luxury according to and makes it important. Rothschild eats of yellow gold, Bismarck eats from a clean plate. Bismarck is a natural person.

appropriate, Rothschild an unnatural phenomenon; for farmer | and Jew find pole and counter-pole, positivism and negation in the moral world order. A German farmer who Marrying a Jewish woman is unthinkable; that would mean taking the sickle to God. To sow the young seeds. Friedrich Nietzsche, the erratic He writes sometimes for, sometimes against the Jews, and once said: "I have never met a German in my life who is a "He would have been a friend of the Jews." And recently, he was bashed. a Jew himself the absolute opposite between German and Jewish in that he wrote indignantly: "Better a fool, as a farmer!" In fact, it is also true, as the Germans Folk legends testify that the Jew has always been like a German to the German. A fool appeared. "What does every Jew want?" is a question. which stretches all the way down the Lower Rhine to Holland's pulls, wherever the Jew with his foreign gesture

He

becomes noticeable. Even before Shakespeare's clear mirror's To the eye, the Jew appeared more foolish than tragic; who on Shylock, possessed by Christ's flesh, is finally taken by Graziano. to the general amusement of his own pathos Traveled. Poets are prophets; the Jew in Germany It will end no differently, socio-politically, than Shylock before the Aesthetic justice in Shakespeare. Only it becomes difficult with the difference is that what happened in Shakespeare Graziano performed his tasks with grace, in politics with healthy Peasant power, probably brought about by a Bismarck The Rothschild family now owns 4.2 billion.

Mark. A ridiculous sum for every German comfort!
But let the Jew have his insatiable pleasure, if
Once the five billion mark is reached, the German will look after his
It's good to have some fun too! "Whoever takes my money,
"It takes away my honor," Rothschild declared in writing;
So you're not taking anything away from him by giving him his money.
takes; for to take an honor that consists of money,
No one needs to face a judge who is that clever.
It's like Porzia, trying to create a criminal conscience; a
Honor that is identical with money is a contradiction in object.
which cannot be dealt with legally. One can see that...
the Jew himself, in the deepest core of his being, as a
represents a walking contradiction.

Bismarck's physical and mental stature are clearly
and vividly before every eye: his magnificent form bears
every child in fine imaginings, such as the female anatomy
of Germania. And what physical conception does the
Rothschild's world? You don't see him, as you would the
Tapeworm not seen in the human body. The "house"

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Rothschild is an unconstructed, parity-based something that...
from Vienna via Frankfurt and Paris to London on the
The ground is curved, like a curled telegraph wire.
There is neither structure nor life in it, nothing that is in the
Earth is rooted, nothing that strives upwards towards God. Bismarck's
The spirit is like a Gothic building; in German style.
rising up in striving lines; from the colorful
Windows of a deep soul, illuminated by the divine ray of the
Humor is examined; it surges through every corner of the
Heartfelt from the organ of a devout Christian: In
Trinitate robur!

These are the powers that are at work in the political and cultural sphere.
life is hostile to our time: the insatiable
Judaism, which destroys life, and comfortable German—
Thum, which creates life. Bismarck is destroyed by this.
It threatens power more than he realizes. In an intimate setting
It might become clear in the place of his heart.
How many insults did he have to endure for his son's sake?

Must, the industrious Count Herbert? What a fuss!
What cruelty, what infamy were at work incessantly in the
Jewish press, to give the German people the idea that Count
Herbert could become his father's successor, as a
“Streberplan”, as the beginning of a “Bismarck dynasty”
to make him unbearable. I believe every German would have done that.
elderly princes, the deep and beautiful joy from the heart
grants his son to be under his care until he is able to work
to see him flourish in the fullest and most honorable place in the kingdom.
But the Jews and Democrats — which in effect roughly
that is — their necks screamed sorely over this friend
A possible possibility. But if the Rothschild children were among them...

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the most beautiful countries on earth are being distributed, and...
"Rothschild Dynasty" Rulers of all Russia and Prussia
If it happens, then the whole Jewish press ghetto will open its hands
fold and thank God for the blessing that this “house” receives
happened!

All of German life should already be contained within the family.
Ovary follicles are gnawed off to protect a parasitic Jew
To secure the money clan's world domination!

Everyone must participate in this struggle of constructive against
the destructive forces come into play; for this conflict is
not only by political interests, but also by the
Nature demands it, and therefore a moral imperative. Nature
The apparent tendency throughout all of creation is to
to strive for ever higher and better forms. How
Each individual has a clear duty to use their resources wisely.
to proliferate, to purify oneself, and to find a better place in nature's coffin
to return him to when he was laid in the cradle, so must
The German people, indeed all of humanity, see themselves as one
to perceive the only personality that behaves in a natural, sovereign way
has perfected. But if one considers our people from
If one thinks of today as a single human being, it becomes tangible,
that the most precious organs in him, brain, heart and lungs
Those of healthy German nature are the darkest and lowest
Urges within him, which are particularly noticeable in the area of his wallet.

make, through Jewish influence, so very excited that they to morally and physically destroy all German people—nieces threaten.") The fight against these urges is a moral one.

What role did the Jews play during this moral education?
The conflict that has begun in all European states
I have said that in the text "At Bismarck's" on four pages.

2

A commandment that no one can permanently evade,
who loves German cultural life more than just with his words.
In politics, art, science, and social life
The German farmer must regain his rights and honor.
This is a spiritual peasant war, which in the hour
The iron fist of Friedrichsruh's Götz did not help in times of need.
will be missing; whoever will miss all the official demands, "in three
Kaiser's name should finally be heard by the mouth of good law
"Hold on," in the Berlichingen style, he should and
He will be the "Bavarian Captain"!

The brochure "The Downfall of Austria", which is in
their pressing effect, the battle fought in the dark of the
Jobbers Rothschild against the peasant Bismarck in broad daylight

(43-47) with many letters and public endorsements
interpreted. The Jews may also seriously begin to divide themselves among themselves.
to educate and improve oneself, instead of spreading hatred towards each other like the
plague
to avoid. Mr. Rickert recently stated in the Reichstag that the German
Emperors turned the Jews into usurers. This speech will be a
A disgrace of the century, a pillory of ignorance to remain.
Does he not know that even Tacitus considered the Jews the most vicious rabble?
has mentioned? Doesn't he know that the Jews in Spain were large?
They owned land but never worked in rural areas? Are they
German farmers, when their houses and fields were taken from them during the Thirty
Years' War
Were they trampled down, did they become scoundrels? Are Germans, if
If they couldn't live decently, wouldn't it be better to perish honestly?

Were the Jews able to do it? Did the Jews ever even...
Have you begun an ethical self-education? Haven't you always...
on the history report card "good" in mental arithmetic and in religion
weak?

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The fact that it shone is still being discussed in the press today, focusing on the immediate impact.

It is attributed to the inspiration of Prince Bismarck. My
The person is said to have served as a "hypnotized medium". On
The "Cologne newspaper" claimed most confidently that only I
for the brochure with the "useless" title "liable"
be. She already betrays herself through her place of publication and
their cover, which was for the earlier "overstretched"
Bewer's brochures were "used" as an advertising sheet
be, as a work from my pen. With the same right.
Can I, as the author or the intellectual originator of this
Cologne article Mr. von Marshall, the State Secretary
of the Foreign Office. How he told me about Aeußer-
If someone wants to recognize his qualities, then I recognize him likewise.
How he uses the publishing location Dresden as proof of my authorship
If the shaft attracts, then I draw the place of disposal Cologne and the manner,
how he developed his personal acquaintance with the Berlin association
to "exploit" the "Kölnische Zeitung" for journalistic purposes
white, for his authorship. In addition, there are external features.
peculiarities of spelling. The word "good-for-nothing" came to mind.
in a longer conversation I had with Mr. von
Marshall on a Danish steamer in November 1888
led, so vividly that I said to myself at the time, a
The public prosecutor always retains a "legitimate" vocabulary.
Even in a Reichstag speech against social democracy—
Did Mr. von Marshall need the word "good-for-nothing" in
in a striking way, and it can be found faithfully in the article
The "Kölnische Zeitung" is against me again. Their style is...
The human being. However short the article in the "Cologne newspaper" is,
It is logically structured in such a lack of discipline and laxity. I have
I have rarely read anything that looked so diplomatic and was so

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sounded flustered). The article begins by saying, "I and only I am to be held accountable for the writing," in which Middle: "It cannot be denied that the author Bismarck" He has heard or read some ideas, which he undoubtedly in has turned their true intentions on their head! If He says only Bismarck can secure Russia's friendship to regain, so the conclusion of "Myself." What a jumble of thoughts! The brochure The intention to return Bismarck to office is being attributed to to help. For this purpose, the author Bismarck's Thoughts that he undoubtedly heard, in their true form Intentions (so presumably the intention to install Bismarck in office) (to lead back), into its opposite (!). Nevertheless but Bismarck's thoughts in a transparent way The intention, however, is misrepresented (!), is indeed Only Mr. Bewer is "liable" for the brochure! I must To be frank, I am ashamed to associate my name with such things. Futilities are seen mixed together.

The same article then states, in a diplomatic tone: The neophytes continued: "The author is not a diplomat, also "If he had had breakfast with Prince Bismarck ten times."

The reason given is that the author did not know that It was Gorchakov who established the Russian-German friendship

*) The "Kölnische Zeitung" replied that Mr. von Marshall in no way related to the article in question. I ant^e I say that I do not believe this claim made by the "Cologne newspaper", firstly, because they combine two blatant untruths in one breath^e secondly, because people in Cologne often don't even know or doesn't even want to know who actually is in cases of denial. lich in the highest person, across the editorial line from Berlin from which he has satisfied his journalistic needs.

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that it caused it to wither. This claim is appalling. vague and embarrassed; because the brochure also states

not a single syllable that gives cause to mention Gorchakov
to speak in this corrective sense. The article writer
The "Kölnische Zeitung" apparently wanted to be a "diplomat"
somewhat contrary to the natural logic of the brochure
He offered a "diplomatic" suggestion and knew nothing else to say.
stammering as: "Gorchakov, huh — huh!! Gorchakov, yes, yes,
Gorchakov — don't you know Gorchakov, oh, you poor soul?
They can't find a single diplomat, huh — huh! Don't know a single one!
"Hello to our good, terrible Gorchakov! Ho — hooo!"

One proof that I, who was arbitrarily designated as the author
who is held "liable" for the brochure, is not a diplomat,
It wasn't necessary at all. I'm a writer and
As such, I would strive for nothing other than to one day
a short poem by Peter Cornelius, rightly for my
I could choose my favorite song. If I only listen to the second line...
this song especially for the "diplomat" of the "Cologne"
The text regarding the right to amend the wording of "newspaper" reads:

I have no title,

I'm not a diplomat either,

I have no means either,
The situation is desperate!

I'm a bit of a poet,
A little bit of musician,

Such hungry rabble
It fills the entire country.

If only time would come faster,
Where people are valued;
Then many a high position remained.
Probably unoccupied in the country,

3

And would all dogs

And then banished wolves,
It probably remained for me at that hour.
A place as a human being is vacant.

No, certainly, I am not a diplomat and I don't want to be one.
will be. Nevertheless, I have already received high recognition.
found a great diplomat. This great diplomat
was none other than the current State Secretary of the Ministry of Education and Cultural
Affairs.

Foreign Office, Mr. von Marshall, who accompanied me on board the
Danish steamer, which took him to the anniversary celebrations
Christian IX. brought it to Copenhagen, his greatest satisfaction
commented on two "excellent" articles which I had read about the
Danish constitutional conflict for the — "Cologne Newspaper"
had written. In these essays, it was certainly
predicted that the Count Holstein-Ledreborg, after which
Mr. von Marshall also inquired about it personally with me.
and the one that was then in all German and many Scandinavian
Blätter was celebrated as the man of the Danish state situation.
was, unsuccessfully, something like a Danish Herr von Stauffenberg
will disappear from the political scene.
Count von Holstein now lives as a private citizen in Switzerland.
And so Mr. von Marshall may have been right,
when he expressed his lively appreciation to me years ago

speech, which I thankfully brushed aside, as it had become increasingly difficult for me.

of further discussion about the situation in Copenhagen

No expertise whatsoever was assessed. Since the gentleman
However, as he said, my "brilliant writing style" in particular

——.—

I liked it, and I read from fine speeches in the Reichstag that he, B

stood in accordance with Bismarckian congruence in German party life,
So I sent him, in remembrance of the friendly encounter.

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a copy of my pamphlet directed against Freisinn
“Bismarck is getting old!”, for which he wrote in a very friendly manner
Letters thanked, which I still possess, and where he used the same handwriting,
which is referred to today in the "Kölnische Zeitung" as the term
It is categorized as "overwhelming" and called "very interesting".
In response to the accusation that I was talking about Prince Bismarck
I want to emphasize particularly strongly when I write "overly ambitious" brochures.
answer. It can be difficult for a writer who struggles today to answer.
and has enough worry to find his own independent way,
not be indifferent when he is constantly in the most
spread leaves for not being entirely mentally competent
is given. For weeks, newspapers have been blue on me.
letters were sent, in which not by telegram,
Editorials, political correspondence and literature reviews my
His mental state would have been portrayed as suffering. Since
For example, a telegram from the Prague “Bohemia” states:
"The 'Vossische Zeitung' (!) declares that Beyer is not serious"
to take;" "we know," continues the "Pester Lloyd",
"that a certain Beyer exists and we also know that he
"He is a fool;" Danish "politics" succinctly calls me
“forrykt”; “a Breslau newspaper is pleased that the urkomi
"Beyer again lets us hear something from him"; the "drink:
"furter Zeitung" makes me do a Bismarckian St. Vitus' Dance
perform and finally a Berlin Jewish newspaper writes pathos
Logically, quite right, my rabies into a "gentle stupidity"
ending with the meaning of "end". All these pages have in their political
and ethical marasmus no power, a legally valid primacy
partly to speak in spiritual or physical matters. But
when a “national” newspaper, such as the “Kölnische Zeitung”,
with the keyword “the overstretched observer” in these sats

2 2ge

niche choir comes up with, yes, the infernal Jewish press wins

a choir leader whose journalistic mouthpiece is thoroughly must be stuffed. In the editorial office of the "Cologne" The very idea that my Bismarck² can be a newspaper itself Writings are "overstretched", not created finely, what again for the "foreign" origin of their article presents a new piece of circumstantial evidence. Because from my "Thoughts on Bismarck," said the "Cologne Newspaper." that they "gave living testimony from a "A worldview formed from broad perspectives," by a Regarding other writings of mine that were "highly noteworthy", she said, that they "healingly put their finger into a deep wound of our national life" and recently the paper wrote, that I am a person of intellect and deep feeling. Also for the essays which I wrote as a former employee of the The "Cologne newspaper" wrote that the "editorial staff and The publisher expressed their appreciation in writing, and the editor-in-chief Dr. Schmits stated verbally that he would As an editor, I can't get enough of my articles which, without changing a single word, were put into print could be. The editorial staff never even considered my Works which extend from the Hamburg customs connection to the foreign policy and high literature extended into one Letters changed. When the "national" newspaper in the Conflict in which I, through my work in Cologne, the slanderous Dr. Brandes did not encounter my When he wanted to step aside, I terminated my relationship with him. graphically and also as an open letter expression my I couldn't justify a good cause, so I made my

Argument with Brandes on his own in front of strangers:

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appearing before rural courts as a private individual, court costs and Enduring prison sentences as calmly as the same-early infamies of the Danish and "German-free-minded" Pages intended for the shallow Jewish writer Brandes They have taken sides against me. I am His Serene Highness. I am sincerely grateful to Prince Bismarck for... during my presence in Friedrichsruh, the painful Memories of this conflict through an appreciative A word to me that illuminated things, proving to me anew how much endearing, noble kindness in this unique,

a patriotic man lives, although I am of his friendly
I would not have needed a word to know that I was right.
had acted.

How can the "Kölnische Zeitung" now be informed by my
Talk of intellectual overreach? The explanation is very one-
specialist. It's not me who's over it, but the Rhineland newspaper is
Regarding Bismarck, tensions are running high. This tension
but this stems from the fact that on the telegraph wire between
the Wilhelmstrasse in Berlin and the Breitestrasse in Cologne
For years and years, some official figure has been sitting there, which
with his pressure complaints, the straight line of national
Thinking down to the very depths of character weakness
presses. No leaf has wavered more over the released
Written by Bismarck, when the "Kölnische Zeitung" was published today
He stands as a hero, firm and still like his Cologne monument.
There, tomorrow he'll be running behind the Reich, snarling and thundering.
Dare to come here. When a German returns from abroad
turn and look back at the last year's edition of the "Kölnische Zeitung"
wanted to inform about events in the fatherland, so
He would become seasick until he vomited. How high?

— SB:

I know what Bismarck thinks about this German world newspaper.
his own mouth; so it is not much of a loss if I
the Cologne schoolmasters' newspaper expressed the degree of my esteem
This point should be particularly emphasized. Perhaps if a
a telegram arrives from Friedrichsruh stating that Prince
Bismarck's faithful eyes over the black infidelity of these
Once the earth has closed, the "Cologne newspaper" will address this.
turn to me, requesting a "rather strained,
but otherwise spirited and emotional" sorrowful articles about death
of a grumbling hero. But then I'd rather have the pen.
silently put it down and in my grief no
Take a look where a sentimental clown has fine facial features.
Nerves frayed, to put on a "national" grimace

to put on. |
Besides the "Kölnische Zeitung", there are many other newspapers.
other publications that identified me as the author of the

They attacked the brochure "The Downfall of Austria".
I only want to mention the "Norddeutsche Allgemeine Zeitung" and
The "Kreuzzeitung" said two personal and two political things
reply. The "Norddeutsche" describes me as a
"a well-known pamphlet writer". If the old
Bismarck-Blatt now already from my Bismarck writings
I am full where I only make the weak beginning, so it can be
However, he very soon contracted a congestion, in which it
completely too much in its subscriber-depleted state
The reasons are likely to be the same. If, out of the 6000 German scripts:
Not a single one of them put pen to paper for Prince Bismarck
If something stirs, then an individual must be doubly active; I feel,
that my strength against the immense burden of meanness,
which takes advantage of the name Bismarck, exempts itself,
3 *

who

like a weak human hand that throws an avalanche of dirt at
I want to catch it. But still, I want to be defensive.
Remain in position; perhaps one of them will jump for me.
Others agree. If only half of what we know about Bismarck's personality is known.
so much kind and explanatory information would be written down,
as about the ghastly, literary poison uncle, the former
Pharmacist Ibsen, yes, his good reputation would be better off.
and the enduring significance of our current literature, which
still in contrast to the English and French,
the literary aspect is emphasized far more than the
national. Drive and inclination also draw me towards purer,
than too political thoughts, but who wants to deny the beautiful spirit
dreamily contemplating the world, when the most hideous ge
Could ghosts spoil his enjoyment of German life? Heavy
Literary work exists today in the time of Bismarck
There's plenty of hustle and bustle, a job worthy of the best.
Spirits who contribute to a true national literature
want. With Latin verses in the style of Mr. Felix
Dahn can inform posterity, who have something tangible about
Anyone wanting to read Bismarck won't get much out of him. Shouldn't he also...
Literature contributes its mite, Bismarck's memory
To keep it pure and alive, men like
Freytag, Jordan and Dahn, who pretend to be

to be the most German of the German writers, their
Spirit in writing and word on the scales of public life
The "Norddeutsche Allgemeine" may also throw out an opinion.
my newspaper" will perish miserably from "oversaturation".

I tried to include all the notable attacks on the
Princes have been imprisoned without exception since his dismissal.
Every noteworthy word spoken in parliament and in

en BR

the press has fallen against him, the disapproval of the court,
I sought to address the embarrassment of the parties in my writings.
to catch defensively, in order to create a reflection of these strange things
Time to record. In this I will faithfully continue.

When Wilhelm II. once celebrated his fifty-year reign
I will be celebrating my anniversary, and hopefully I will be that old too.
no longer be as industrious as the memorable man is today,
which one would call the most diligent employee at the "Hamburger"
as it's called." In these long decades, I will
even the literary impact of my writings better be—
learn to judge, as the detached editorial souls of the
"Norddeutsche Allgemeine Zeitung". For thorough review
I'll take care of the distribution myself. Even the valiant Major Brand.
in the state of Illinois, which so splendidly granted the prince
congratulated him on his last birthday, and gave him a
Having received a lovely thank you in verse again," I allowed myself to...
please kindly accept what I have to say about the voice
recorded events in Bismarck's homeland. Even if the
When the German Crown Prince comes of age, I will be there.
I respectfully inquire of the Court Marshal's Office whether a shipment may be sent to me.
my writings are permitted. Perhaps I am meanwhile doing
as material for the leather binding: a pair of old cuirassiers
boots on, in which Prince Bismarck wore for hours in the Prussian

*) The prince's poetic thanks are too characteristic for bishops-
Marc's endearing naturalness, as if the happy verses were in the
Daily press should lose. They read:

Thank you so much, my dear Brand,

Thank you for the greeting you sent.

Her voice, distant, yet strong,

It deeply moved me
To the Mark.

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has stood and spoken in the state parliament in order to contribute to the founding
to bring about the "parliamentary resolutions" required by the Reich.
Any Englishman would readily pay a hundred-pound note.
to pay for a bound copy. Yes, maybe.
when the powerful Emperor Wilhelm II celebrated his fiftieth anniversary
I'm celebrating my government anniversary, but I won't get it again.
like the once revolutionary and now cratered Rudolf
von Gottschall the hereditary nobility, but perhaps the "all-
"common decorations," the only order I ever received
I want to wear it because it's the only one of all, after which
No overachiever strives.

The "Kreuzzeitung" makes me, as the author,
the brochure, the accusation of "breach of trust" against Oester-
rich. I reply that the German-Austrian alliance
based on a contract whose notice period is so short-
It is common knowledge that a level-headed statesman never goes into the
Embarrassment will arise, Austria can manage even without "breach of faith"
from the fact that he, despite ten years of instruction by Bismarck,
misunderstood federal relationship in grace to
dismissed. That Bismarck did not extend the treaty to a longer term
The fact that he completed a period perhaps suggests that he was always a
friendly but relaxed relationship with Austria
preferred a political marriage for life.

I am replying to the specific Berlin Jewish newspapers
Nothing. Words have no effect on them; only [something] helps.
the grey salve of legislation; when everyone in
has felt the effects of his profession so clearly on his own body,
how I, as a writer, felt that the Jews were legally
from the ownership and editorial staff of the public newspapers
They will have to be referred, then the German tree will be on

all his professions very soon without any aphids
to be. This goal must be pursued legally, and that
I will do my utmost to ensure that it is achieved for the press.
work with. |

I close this personal chapter by adding...

Let me emphasize once: Nobody had the right to my
Person and through her Prince Bismarck
as the author of the pamphlet "The Downfall"
to publicly attack Austria's. In order to deal with the same
I have claimed the "right" to be able to fight with weapons,
Mr. von Marshall as the author of an anonymous
to hold the article "liable" because of "multiple external reasons"
to speak convincingly in favor of this authorship." The
The author of the brochure called himself "a Prussian"; against
If the Prussians had been addressed, the replies would at least have been
It had a literary justification. But from the fact that one
beyond the logical content of the brochure, according to the
searched for the "alleged" author and looked at external, completely uncertain
The signs indicated that he attacked me with insults, goes
sufficiently demonstrates that the content of the historical
The brochure does not contain any factual information.
could. ö

Now that the attacks against the unknown author have ended
to the most modest degree of any conceivable justification
Having been rejected, I confess myself as the author.
of the small print. As the most sophisticated sheet in the whole
Germany, the "Vossische Zeitung", Prince Bismarck as

the intellectual author of the brochure, addressed
I to the "not to be taken seriously" editor of the paper
immediately a telegraphic letter stating that the contents of the brochure—
fchure, except for two quotations from one of my earlier writings,
"not even in a single line, subject of my investigation"
"The relationship with His Serene Highness the Prince had been." This
The letter was published by the "Vossische Zeitung" and

further disseminated by the press. But once a
Once stupidity has been introduced into the world, ten wise men can help it.
not to remove it again. I declare that Prince Bismarck
is just as far removed from the origin of writing as
For example, the Austrian Prime Minister. The arrival of one on
The copy sent to Friedrichsruh on April 19th was
confirmed to me in a letter, according to which I have full
Certainty can explain that I still don't know today,
whether Prince Bismarck read the brochure or
not.

The scripture is, in thought and word, my personal one.
private property. I wrote it and would like to...
Write it again if it hasn't already been written.
It is written in the interest of legitimate concerns. Everyone,
for whom it is an uncanny feeling that for years and days the
Bismarck's state-run advice was considered superfluous and bothersome.
Declared tactless and old-fashioned, the resolute
To formulate thoughts, to pursue one's political interests independently
represented, if he is a master of words or writing.
When Emperor Wilhelm II, in contradiction to his earlier
Teacher, the distinguished historical researcher Professor Dr.
Maurenbrecher in Leipzig explicitly stated that the
The glory of the new empire was not a "parliamentary decision".

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but to thank the soldiers and only the soldiers,
It must therefore be replied that precisely this speech by the Emperor
the need for a public raising of diplomatic concerns
Questions are attested to. In the public consciousness, it has always been and with
Bismarck was fully justified as a higher state leader
Worth more than Moltke. The army is a completely new one.
a central instrument that, depending on its use by state authorities
is raised in hands, victory or funeral marches
will blow. Moltke behaves towards Bismarck like a
"From a skilled earthworker to a clever engineer." The
The engineer assigns the location, when and where to begin.
military bloodshovel, the national gold
digging is; he chooses an unfortunate political weather-
Time or an unfortunate war zone, that's how it can be,
that even the bravest army is like a rotten shovel handle

breaks apart. Of Frederick the Great's army, none remained at Jena.
Barely two corporal buttons together. A statesman

*) "If one wants to apply a comparison to Moltke, for
It seems there is someone who can relate to Moltke's clear coldness, to his
bloody craft and with the historical necessity of war, in
which consumes its life, simultaneously and completely covers it.
Moltke, in contrast to the imperial generals, such as Alexander,
Caesar and Napoleon, not a subjective appearance, but a
demanded by the spirit of world history and therefore completely objective
Nature. As such, it appears like the fine silvery blade of a
surgical knife, which with uncanny sharpness and toneless coldness a
had a bloody duty to perform. It was a matter of serving the European states.
bodies from the last romantic revolutionary feverish shivers of the
to liberate from Napoleonism and the moral sense of duty of the Germans
to bestow upon culture commanding power. Never has a physician with sharper
A subtle diagnosis was made when Bismarck, in 1863, diagnosed the unhealthy
The body of Europe in the Prussian clinic, a violent instrument of blood
and prescribed iron — and never has a doctor prescribed a better and safer
Instrument inserted deep into a sick organism when it

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In Bismarck's manner, a new [solution] was created for the despairing king.
just as Bismarck himself abdicated fifty years later
preparations for Wilhelm I. through "parliamentary resolutions"
created an army even at the last moment of the conflict,
with which the imperial crown was won, which Wilhelm II.
today, worn so firmly and proudly on the top of her head. When
now the militarily robust force of the people from imperial
Munde in its significance for the entire German state
and cultural life is given special emphasis,
Thus, every attempt to be state-oriented justifies itself.
the spiritual power of the people, the preponderance due to it
to regain it in public discourse.

I did not miss the fact that a certain sentence from
the imperial soldiers' speech, which was published in the "Reichsanzeiger"
suppressed, but in the unofficial "Wiener Fremdenblatt" |
Surprise of the entire European press, verbatim with:

was divided, immediately in the "Reichsanzeiger" a report after=

Bismarck had Moltke's military sharpness at his disposal. Cold
And Moltke remained silent throughout his gruesome work.
A truly superfluous word uttered; neither pathetic, as the gloomy
and tremendous poetry, still sentimental, as the wounds of war should be
would have allowed it. Emperor Friedrich recounts in a fine diary, with
with what inimitable calm Moltke reacted to the pathetic announcement
a French general, that he and his crew with the
as they were about to drop the last stone of his fortress, he replied laconically: "Well
So, in half an hour we will be in possession of the — surrender
"Be!" Thus breaks the eerie silence into which the
Field Marshal veils, only occasionally a harsh satirical tone, which
no other way reaches our ear than the ringing sound of a fine
a sharpened knife that unexpectedly encounters resistance, but then
"Slicing through a resisting tendon with a shrill coldness."
From my brochure "Bismarck, Moltke and Goethe" (Düsseldorf 1890,
Felix Bagel Publishing House), for whose delivery I thank Count Moltke
He personally thanked everyone after Copenhagen.

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a suitable publication was found when the brochure
"The Downfall of Austria" for a bombshell—
ung of the Russian-French alliance voting-
ung made. This particular passage stated that the emperor
on the particular bravery of his troops "at the borders"
calculate; the "Reichsanzeiger" introduced the subsequent
Publication of this previously suppressed sentence, so that
there is no reason to keep this position secret
to continue to be subject to European assumptions, as if...
not to take her "fully", because she is
spoken only as clear proof that the emperor=,
politically, despite their professed love of peace
not be blind to the Russian-French
Armaments. Also: | | j

The pendulum of the official Berlin and Vienna press—
activity, which was violently set in motion by my brochure=,
The ung was set, remained vertical in the official "Reichs—

“anzeiger” on the looming possibility of a Russian—
French war, which are in my brochure
was declared to be the most unfortunate eventuality,
which German diplomacy and the German people
could fall into the hands of the host.

The idea of a Russian-French
War must not be popular in Germany, indeed it must not be.
be vehemently rejected as long as the German
Domestic peace, albeit with gradual disengagement.
of Austria through statecraft
can. A cooperating community of Germany with
Russia and Italy liberate Germany from everything
acute danger of war and this detachment of Germany

— ©

of the Austrian “friendship” despite the Hungarian
The outcry is completely justified and ripe for judgment, as long as the ver-
judete Oefferreich antirusffisch gezückte Säbel in Deut^{sch}
land used to get out of the skin of the German farmers
To cut economic straps.

Austria, which for ten years, as Prince
Bismarck himself said that his grain speculations with
Being coldly and consistently rejected by him would have meant the
Do not use the inauguration of the Lord of Caprivi immediately.
are permitted to implement anti-Bismarckian plans, if
the Triple Alliance created by Bismarck was actually worth it to him
fuller than the most material Jewish interest.

But it seems that Rothschild's money is in Austria:
The bag weighs heavier than political and moral considerations.
Just like the Parisian Rothschild did to the Tsar
Just as a Russian bond could be refused, so too can
the Viennese Rothschild, Austrian diplomacy
beyond Bismarckian traditions in uncover—
Visible embarrassments are pressing.

The shrapnel-like impact of the brochure “The
The downfall of Austria best proves that it is a

There was something that had to be shot at and that was...
could be met. The Hungarian grain Jew, or
If you will, the "secret emperor" in Austria, Mr.
Rothschild, it was he who delivered the full shotgun load of my
got the brochure stuck in his throat, and it was so bad with the wrong,
Jewish instinct found the Friedrichsruh direction,
into which he successfully passed through the Budapest Jewish Press
hoped to spew fire and flames; Rothschild versus
Bismarck.

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Here is the international influence of Judaism
European politics has been so clearly exposed that
all peasant forces in Germany and all German
national-political in Austria against the
The trade agreement must be brought to the attention of the authorities.
The rural population in Germany relied on Bismarck; it
He was never wrong about him, and he will be now as well.
do not be deceived in him; he himself is never inferior,
when he felt the Germanic devil within him, and this
The blonde devil is also mentioned over the gold-armored Rothschild.
triumph, even if this pitch-black Jew is a golden
An angel would be.

This black Satan among the iridescent dragonflies
To seize the wings of the stock exchange, a sudden Bismarck is needed.
Bismarck himself once said: "If
If one wants to grasp the stock market, then one must do it immediately with
"Take firm hold!" Bismarck had this firm hold
Sometimes you have to wait a while, but then he also gets to work.
all the more firmly. He certainly has that heavy, weary calm,
but also the lion's lightning-fast fury. Also in the
For a very long time, he played the role of a dormant colonial politician.
before he with both paws, with Wißmann and Woer
man, who jumped towards Africa. It seems that he also
The way it plays on the Jews against the slumbering ones.
how he kept Stöcker calm despite occasional criticism
This confidence is reinforced by the fact that it was allowed to proceed. Certainly, it would
be
Stöcker was not removed from his post even today.

Bismarck would have remained in a state command position.
would have kept him at his advanced combat post.
to do without initially contacting the national main force

6

to engage. It is a truly German tactic, whose bear-
One should not confuse profound calmness with lame weakness.
In the text: "What kind of course are we taking?" — this one-
recommended to all those who are interested in the Inten-
Those wishing to instruct the prince — are referred to:
"The worrying philanthropic hysteria, on

who is ailing in our age."

May the Rothschild-minded newspapers and parties
of today in their opinions regarding a roughly at the
The princes' presupposed "philanthropic hysteria" was not too
be sanguine. It could be the world from Friedrichsruh
There are still surprises to come; there lives a man whose
Vitality and vigor of the international stock market radicals-
It might be underestimated; even the latter could one day
to deceive about where the force majeure of today
It lies in political currents. Good things take time.
have. And likewise, bad things also need time.
to fight to the point where surgery is performed
must. Rothschild's international stock market radicalism is taking hold.
only a single historical comparison. But this comparison
It's striking. Just as international, just as excessive, just as profound.
Undermining all Germanness, like Rothschild, was
Napoleon I. But as soon as Napoleon reached the point where
fine European excess had to tip over,
He immediately found one, as if by a natural law.
natural mortal enemy in national Low German naivety
a Blücher. Just as Napoleon had a Blücher, so will the
The excessive Rothschilds find a Bismarck. "I am in
"Born and raised in a Low German-speaking region," he said.
Bismarck recently. Bismarck and Blücher are brothers.

Men of their natural ilk are the best rescuers.
out of unnatural necessity. Germany has already been once before,
as today, put in danger by a Jew in mortal danger
to be; but whoever was hanged, that was ultimately not
the German, but the Jew. In the children's and house-
The story can be read in the fairy tales of the Brothers Grimm.

Once upon a time, there was a rich man who had one.
The servant, who served him diligently and honestly, was there every morning.
The first one out of bed and the last one in at night. Meanwhile
He didn't complain, was satisfied with everything, and was always
funny. And when the servant had served for free for two years,
The rich gentleman counted him three hellers after the third year.
up. The good servant, who understood little about money, was
Overjoyed with all this wealth, he went leaping and
Singing out into the world. Then, on his journey, he arrived at...
An old man asked him for the three hellers, because it
Let him be old and the servant be young. And let the servant with his
He gave his entire wealth to good, cheerful hearts.
For this, the old man granted him three more times.
Wishes. And the servant wished for a bird tube, which
Everything hits its mark, a fiddle to which everything must dance, and thirdly...
He wished that no one would refuse him any request.

So far, no Jew is involved. In and
The hardworking, cheerful, and kind-hearted person is like something out of a fairy tale.
Germanness described. The servant is the German who
with a rich man, Mother Nature, two years around-
otherwise plow and sow and finally in the third year three heller
harvested from the barren native soil. The male is
God himself, who led the servant on the path of
mercy puts the heart to the test, and when it does, it

— 48 —

He cheerfully insists, granting him three wishes so that he may go after freedom
May the heart's desire live on. The bird's tube is aimed at the German
Hunting instinct, the fiddle, the German love of music and
Joy, the request that no one can refuse, directed towards the
deep, genuine Bismarckian need of the German language, without

to be able to live with quarrels and disputes. The servant has been good.
If he works hard, now he should also enjoy life. That is the wish.
the servant's will and God's will.

But now the Jew comes to the servant, saying I should have been at
The devil was written nearby, in the way. The Jew has
a long goat's beard and asks the servant to give him one
To shoot a bird that is perched in the top of a tree—
He sings beautiful songs. Thus Loki had Baldur killed by Höðr,
the German popular spring, as Bismarck described it in the Reichstag
said, shoot. The singing bird that the servant gave to the
The German poetry that shot down goat-bearded Jews is here.
She fell right into a thorn bush, into the scathing criticism of the
Itzigpress. But how the Jew got the dead bird out of the
When the servant wanted to clear the thorn bush, he took the fiddle and
started playing the violin for the Jew. Miserably stabbed and
Torn to shreds, the goat's beard dancing in thorns offered, as yet
Today, when it comes to his fur, give the servant a whole
Bags of gold if he would lay down his fiddle. "If you
"So generous you are," said the servant, "so I will gladly join you."
I'll stop making my music, but I must give you credit for that,
You're still doing your dance, so that it has some kind of style.

The German will not give money to his Jews.
to buy it outright, he knows the true price for
too good for a Jew; the gold is good, but the Jew is too good.
Even worse, to be paid for with it. He suspects that.

— 49 —

the servant, as well as the Jew, finally received his full
He receives his wages. For scarcely had the servant finished with his
The full bag disappeared as the Jew, cursing, went to
The judge ran just like this in order to bring a false charge,
as today. The good servant was now convicted of attacking Jews.
and dragged into court for Jewish robbery, just like
today. The liberal judge believed the fake Jew more.
as the German farmhand. The poor farmhand was
Sentenced to the gallows. Now the tolerant Jew ran brazenly.
and chased after the poor sinner, scolding him
him: "You bear-skinned creature, you dog-musician," just like
Today. The servant calmly went up the ladder with the executioner.

up, but on the last rung he asked the judge,
to let him play the violin one more time. The Jew raised a police voice.
A loud outcry: "Don't allow it, don't allow it!"
Just like today. But the servant played his violin, and that's how it all began.
to undulate and to sway and twirl in a wild dance;
Clerks, executioners, and court officers danced, women and
Children, but the judge and the best jumped out.
Jew. Finally, the judge, completely out of breath, exclaimed: "I give
"Your life!" Then the good servant approached the Jew, who
lay on the ground, gasping for air, and said: "Pointy-
Boy, now confess where you got the money from, or I'll start
to play again!" — "I stole it, I stole it!"
"Stolen!" he shouted, "but you truly deserved it!"
The judge then had the Jew hanged as a thief.

And then the Jew was dead.

Whoever told me this old fairy tale from my childhood

Has it recalled his memory? Is the answer difficult?

4

0

Don't you see professors, judges, Jews, scribes today?

And women dance to a German God's fiddle? Look

you the good servant, the German fiddler still

No? 5

Not yet?

So, dear Rembrandtmann, set once more

Turn on your fiddle!

*

In the Berlage of the printing company Glöß in Dresden is

published and available for purchase at a price of two marks:

Thoughts on Bismarck.

Political Aphorisms
from

Max Beyer
Fifth unchanged edition.

His Excellency Count Perberk Bismarck writes
To the author: I enjoyed reading your writing.
and she touched me particularly deeply, because there
It emerges that you understand the way you live and your character:

60

have studied my Pater with a warm heart

The "Deutsche Reichsanzeiger" writes: "Apt, surprising,
This brings entirely new perspectives! Beyer is among his most loyal admirers.
Bismarck's to be reckoned with."

The "Bamburgische Correspondent" writes: "Full of
delightful humor, original, stimulating, sometimes drastic and sometimes elegant,
extremely lively and witty!

The "Rölnische Zeitung" calls the book "a testimony about
comprehensive knowledge and a broad perspective
Weltanschauung."

"Gt. Petersburger Zeitung": Soothing in subtle warmth
witty in his remarks."

The same author published a book by Felix Bagel.
in Düsseldorf:

Bismarck, Mollke and Goethe.
A critical review of Dr. Georg Brandes.
Price per g: 1 Mark.
Field Marshal Count von Moltke sent to the association
Barrels from Berlin to Copenhagen, some hand-drawn thank you notes
Lines for sending the brochure. N

The Prussian State and Imperial Gazette questions,
whether the Danish literary historian Dr. Georg Brandes is even one
such a detailed answer would have been worthwhile; "what the author said about
who knows how to describe the relationship between Bismarck and Moltke to Goethe is
It was very excellent and deservedly read in wide circles.
become.

The "border messengers" write:

"The Danish literary historian Georg Brandes published a [document/article] last year
He published a pamphlet in which he dared to claim that Bismarck
that he was not up to par with German culture, our Moltke the
to deny the "stamp of the free man" and to deny present-day Germany
It's unfortunate to call someone intellectually depraved simply because they don't have a
Goethe to their name.
A man was found who translated the work into German and a
another who published this translation. Well known to our readers.
The author of the brochure "Bismarck Grows Old" was driven by patriotic anger over
He pressed the pen into the hand of this nonsense and punished the cheeky child.
Patron according to duty; also with the literary demands of the vain
He judges the Danes mercilessly. The writing is from An
vividly and grippingly written from beginning to end; from a fine
The author, brimming with angry enthusiasm, spouts a great deal of beautiful ge:
thanks and witty ideas."

—

The same author published a book with the Glöß printing company.

in Dresden: , ,

"Bismauck is getting old!"

Price 1 Mark.

A political brochure, of which the "North German All-
The "common newspaper" notes with satisfaction that almost the entire
German press reproduced their content with column-long excerpts
I have. The small pamphlet contains the following information:

A statement by Prince Bismarck. — Prince Bismarck and the
99 days. — At ease! — Stand still! — The immediate report. —

"Bismarck is getting old!" — The Chancellor's funeral panorama. — "Deep After-
"Follow Bismarck." — His sons. — The realist and the liberal
Worldview. — Bismarck, an erratic bloc. — Alsace, Poland, and
North Schleswig. — A Finn. — Spielhagen and Ibsen. — The
The locomotive and the protective tariff. — The hysterical Dr. Bamberger. —
Bismarck and the blood toll. — Prussia and Germany, Germany and
The world. — Bismarck as an instrument of the liberal world spirit. — His
Genius. — Bismarck to Motley. — Kuno Fischer and the "development"
"of freedom," Bluntschli, Kant and Goethe. — German Cosmopolitan-
Thum. — The civilians and the regimental band. — The heroes of the advance.
in Hamburg. — Hänel at the climax of pathos. — Rickert in
Stage of pathology. — Judge as a political bachelor. — Citizen
and statesmen. — The true model progressor. — The real and
The ever-living Bismarck system. — When the Chancellor once
will die!

In countless German newspapers, as well as in the Danish and Swedish newspapers
and the English press received positive reviews in editorials.
discussed. ö

A book by the same author was published by the printing house.
Glöß in Dresden:

"Rembrandt and Bismarck."

Price 1 Mark.

This publication, which has already been reprinted several times within 8 weeks

constantly causes the greatest stir in political and literary circles
fchen circles.

The "Kölnische Zeitung" holds a lengthy review
contrary to the liberal party press, that the document was too rich in content
and too witty to be subjected to the usual fund jokes of the
can be dismissed by the liberal press.

The "Crefelder Zeitung" writes, although it is on another
political positions include, among others, the following: "We as representatives of the
The press forgives the author his harsh words of rebuke against the Germans.
fche Press (especially Bewer takes the "Kölnische Zeitung", which
"Post", "Hamburger Nachrichten", occasionally also "Aunt Voss"
(on target), because in these judgments, besides some factual accuracy, we find...
Above all, they possess a wealth of magnificent sensitivity and
to find artistic creative power. It is practically an aesthetic one.
Pleasure, rich in imagery, so vivid: like color-glowing language of Bewers

to listen, to pursue subtle, witty, striking comparisons and
the swaying rope of his thoughts reaching into dizzying distance
to enter the development for a moment ourselves, until something
a primal coarseness of Homeric power and beauty
returned to solid ground. Could we consider Bewer's writing,
which is actually of an original design, in which content and
Form coincides, content and form are strictly distinct from each other,
So we would have to say: Even those who do not like the content of the writing or
Even if one were merely indifferent, one should read them for their form, for the
wonderfully plastic, warm-hearted, primal style, in which
a peculiar poetic nature is revealed. In our smooth, upper
In the short term, Bewer's writing is a joy, at least for those who
those who have a sense of originality, many will find it aesthetically valuable
to guide the appreciation of originality, but hopefully it will guide all readers.
about the first chancellor of the German Empire to a judgment
lead, not by the cold-blooded party politician, but by the simple
Man and the good German sets the tone."

The "Nossische Zeitung" says, "yes, no German has yet..."
"Written about Bismarck's dismissal" — no wonder the old
Auntie lies in epileptic coincidences for an entire column!

His Excellency Mr. State Minister Dr. von

Gerber sent the author of the book published by the printing house Glöb's brochure "The Ruin of the" published in Dresden middle class" by a man of the people (Price 60 Pfennigs) the following honorable handwriting:

"Your Excellency
I offer my sincerest thanks for the kind assistance.
Sending your paper "The Ruin of the Middle Class".
I read them with great interest and...
found that it contains much of what the most thorough
Attention must be paid to serious politicians.

With highest regards

Yours most humbled
(signed) v. Gerber."

This brochure contains the information provided by the entire daily team.
press as the most burning question of the present
described the situation of the middle class in its most acute form

illuminated by national spirit. The writing, which presents entirely new

Practical suggestions for raising the middle class
makes, arouses in government, industry, trade and especially
The greatest interest is in craftsmen and workers' circles.

"At Bismarck's" is the title of a book just published in
Brochure published by Glöb in Dresden by
Max Bewer, in which this intellectual political writing=
steller submits a full report on the visit, which
he was invited by Prince Bismarck a short time ago
was allowed to do so in Friedrichsruh. It is practically he=
Amazing, to what a wealth of profound thoughts and observations!
The author's respects were evident from his half-day presence.
was suggested in the prince's retinue. He almost had a
The entire book was filled with it. The reader didn't find it here.
with an ordinary "interviewer", but with a
to do with an original spirit, which turned Friedrichsruh into an image
reflected, which has all the greater historical value,
as it came from a time of the most memorable Bismarck era,
from the time of the Bismarck campaign. In a gripping narrative

written introduction, which includes the words of friend and foe
recognized original power and beauty of the Bewer's
The writing style is presented to a particularly high degree, and is combined with the
boldest words took sides with Bismarck's behavior.
Every reader, regardless of their political affiliation, will
Bewer for the magnificent depiction of Bismarck's
Be grateful for your private life. — Price 1 Mark.

("Leipziger Generalanzeiger.")

Bewer's book is an indestructible monument to his
Heroes, a source from which our descendants have drawn their strength to the present day.
will be created at the latest when they are about the person
of the creator of the German Empire, the founder of a
new historical period, want to teach.
N ("Palatinate Press.")

üsehrhardt 1939

Published by the same publisher:

Gedanſten über Bismarck.

By Mar Bewer.

Sixth unchanged edition.

Price: 2 marks.

Rembrandt and Bismarck,

By Max Bewer.

The sensational pamphlet was published a month after its release.
already distributed in thousands of copies.

New editions are released weekly!

"Price 1 Mark."

"Bismarck is getting old!"

By Max Bewer.

The most cutting satire on the German liberal party leaders.

Sen Price 1 Mark. lo

At Bismarck's.

By Max Bewer.

This brochure contains the complete report on the overseer.
exciting visit which the author paid to His Serene Highness the
Prince Bismarck was allowed to do so.

— Price 1 Mark.

The ruin of the middle class,
From a man from Polke.

This brochure describes what the entire daily press considered the
The most pressing question of the present day refers to the situation of the middle class.
illuminated in the most intense way in a nationalistic spirit.

*Price 60 pfennigs. gr

The Alp called.

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Don *,

Diese anonym erschienene, die ruffichen Suftände glall beleuchtende Schrift
It caused ongoing controversy and was banned in Russia.

Price 1 Mark. oo

Her downfall of Oesterreick.
From a Prussian.
This text describes the German-Austrian
fought with the fiercest intensity.

SD price 50 pfennigs. 4

Commercial contract

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Nietzsche and subtle philosophical dead ends.

By Dr. Bermann Türck.
In this writing by the distinguished

Hamlet explainer Dr. Hermann Türck
Nietzsche's philosophy becomes a

subjected to devastating criticism.

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William II,

Romantics

or

Hospitalist?

—— . ——

From

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Motto:

Male pride before royal thrones!

Zurich 1892.

Publisher's magazine.

(J. Schabelitz.)

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Printed by J. Schabelitz in Zurich.

The German people revered Wilhelm I. and Friedrich III.
two men, the creators of momentous events and constructions
They were masters of the great German Empire. Their—
The past was clearly evident, for it belonged to history.
How different it was with Wilhelm II! He had no transition period.
to go through. Hardly had he completed his military, diplomatic
and administrative preparation time completed, when he was given the
Skill in securing the most powerful place in the European concert of states
assigned. He did not know the martyrdom that his father had suffered.
worn, fine father, whose proud manly figure and manly—
Strength bled to death in inactivity, while his soul, according to the king—
Wilhelm II thirsted for physical activity. He hardly needed it.
Three decades, a whole human lifetime, to be crown prince
like his father, who spent his youth, his manhood
saw it slip away with dull senses before historical fate intervened.
He threw down his crown, his manhood shattered. Fried—
Frederick III was great, but William I was greater! This too is purely
personal moments, the historical past, were missing in
Wilhelm II. The imperial orb rolled into his hand even before
he had found his way into the role of the Crown Prince.

Hence the anxious, timid ignorance of the German
The people's thoughts on the young emperor's psyche when he was with
He firmly grasped the reins of power. People had been accustomed to...
to have been taught by the Crown Prince for decades. Emperor
Wilhelm and Crown Prince Friedrich, both were in full
sparkling illumination of the public interest, Prince Wil—
Helm's young figure blurred in the twilight darkness.
that light cast. And now he stepped forward with solemnity
Face into the brightness of the day, and the German people went forth.

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to ponder silent, anxious questions about the essence of the new
Emperor, about whom so little was known.

In this sudden lack of knowledge, Privy Councillor Dr. G. took action.
Hinzpeter, the emperor's long-time tutor, had the floor.

In a small study, whose diplomatically pinched, breathy-
A persistent, suggestive style reveals much, but more is concealed—
He wrapped himself, laying individual threads of the young Highness's psyche—
Zollern merely. "A peculiarly strong individual—"
deed, which is not truly changed by anything, even the most powerful
resisting external influences, remaining consistent in its own nature—
has developed a being of peculiar crystalline quality;
A structure that is maintained throughout all phases of development,
in all natural metamorphoses always retains its character
has preserved."

Anyone who suddenly rises to a high position of power at a young age
is called, without transition period, without preparation time, stands
either under the spell of this power or above it. Only
the future and its sharp, historically discerning eye will
Wilhelm II. could decide whether his ruling power would grant him
the routes prescribed by his government under Hintan—
setting his personality, or whether his personality is inherent—
willingly gave the state car a direction peculiar to it
has. Only assumptions can be expressed, assumptions.
which has a more or less high probability for itself
have and made it clear that there are two directions of the young
To control the emperor's soul!

The Hohenzollern dynasty proves itself in the political sphere.
A remarkable evolution. From burgrave to elector,
From Elector to King, from King to German Emperor!
And so it is a firm, time-honored tradition for every Hohenzollern.
sprout, to add something to the large building of fine house history—
to add. One doesn't like to add a grain of sand when
One dreams of a cuboid stone; one disdains to own one
Adding a cuboid stone when building a new dome
will or can. As heir to a great tradition, a violent—
Wilhelm had to relinquish his power — this is a psychological necessity-

— 5 —

flexibility — all the importance and significance of his dignity
and perceive his duties as they did his ancestors

had assembled.

It is obvious that the extremely sudden, unexpected, sudden takeover of all ruling power also a strong
To intoxicate the mind with fleeting moments and cloud one's vision
It can. It is understandable, when fully aware of his power.
That powerful mind overestimates itself. This overestimation is
This is all the more understandable in a youthful mind, if
these two heroes like William I and Frederick III to whom
had gangs to whom the entire affection of the people belonged.
While this affection for those figures remained constant
The capital was equal, so it probably passed to her heirs, but without
to increase. On the contrary, it must decrease.
for the aura of the parents, which also the first government
The years of an emperor's reign seem to fade with time.
Capital is much easier to spend than to acquire.
New things simply need to be acquired!

* *

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It is an old phenomenon that every new ruler at
The smooth start of the government sparked hopes that were under refined
Previously impossible. A large number of wishes
plans and projects that had lain dormant under the old Regime, timidly or bravely tap their way to the light, because they
Expect a lot or everything from the new one. The first government
The year of each new ruler is fertile topsoil for
Roses and weed wishes. That's why the new lords—
always with jubilation, at least with joyful anticipation—
Greetings. Everyone is "bien-aimé". Whether a great Elector, a
Frederick the Great, William I, Peter the Great,
Cromwell sank into his grave, his significance unaffected.
It was always said: "Le roi est mort, vive le roi!"

And that's psychologically understandable. Every generation.
wants to be led by a ruler who belongs to her, who

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knows and perhaps shares their attitudes and views.
If a ruler survives his own generation, he flees
in relation to a young, new generation, so controlled
This probably evokes feelings of awe and admiration, but
However, internally, a conflict arises between the
Old and young generations. For the younger generation
The figure of the present was two generations older.
The grasping and wise Wilhelm I. was already more of a figure of the
Tradition, the reverential legend, as the bloody reality—
keit. People remained silent when they expressed rejection of modern [things].
social ideas, and then again grateful for the
first social policy initiatives of his wise government.
But Wilhelm J. could not be a modern man, because
His formative years fell within the first two Romantic periods
Decades of this century. Nevertheless, there was a time when
in which he too breaks away from the usual conservative government—
had the Hohenzollern railway tracks hurled out. As Prince—
Regent had withdrawn from the Conservatives, and
Men from the old liberal opposition were chosen as advisors.
(1858-1862). But already one year after his accession to the throne
Wilhelm J. returned to the conservatives, to Romanticism.
swept.

It is quite a striking phenomenon that the
Heirs to the throne very often follow the familiar paths of the old government.
to leave the system and embark on a fresh, new course.
Wilhelm J. proved it, Friedrich III. did as Crown Prince
showed that he adhered to liberal principles, but it is on—
increase that the old, established tradition also draws him into the
that it would have led back to the usual tracks, at least that's what it suggests.
Bismarck once said: "The course of the Re—
The government of Frederick III, as well as the course of events—
nisse from 1858–62 showed that a King of Prussia and
The Emperor of Germany did not agree with the principles which one
who, as Crown Prince, attributed to him the ability to rule, and when he the
Having ascended the throne, he did not hesitate to depart from it.
that would not be the case at all."

1. ==

Every monarchical government creates a series of In-
institutions, ceremonies, diplomatic customs etc., which one

summarize under the collective term "government system"
can and which, over generations, become an unbreakable tradition—
dition harden and petrify. A rolling cart, whose
Prescribe one path, but absolutely only one path!
Almost all rulers remain within the petrified Re—
government systems stand. I know of only three exceptions: Fried—
Frederick the Great, Napoleon and Bismarck, who were the old diplomats—
ostentatiously left the matic waters and with ingenious return
Visibility, a new politics, a psychological politics,
were in the works. Otherwise, most rulers limit themselves to...
the adherence to the principle of inertia in politics, which itself
can force a fire spirit into sleepy resignation. One
Think of the unfortunate Joseph II, whose nobility and
Man's strength powerless against the rigid government system
his fathers were shattered by the weak and good-natured Lud—
Wig XVI., whom the speeding government car carried into the
The abyss threw him, without him, and even if he had been a Titan.
That could have thrown a wrench in his plans.

The mental law of inertia manifests itself in subtle, terrible ways.
Power in the high politics of rulers. The son insists.
in the father's course. That is the usual result of all
Governments. Only when a new worldview emerges—
bears want, a new sex rubs its eyes in astonishment
and discovered things that were hidden from the older generation, when
New political springtimes that make hearts swell,
Then a time has come when the law of inertia applies in the
When politics loses much of its physical power, then it yearns
the younger generation is looking for new political paths, for
a ruler who has an ear for the urgent pangs of labor
of time. |

A modern ruler! That's what the opposition—
Wart demands, not a ruler who bows before the ro—
mantic tradition of his ancestors, the old railway with
rolling away old cars; that is what the present demands!

3 *

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u SB

The modern idea was already present in previous decades
The liberal idea. Now it has differentiated into a
liberal and socialist ideas. Bismarck once said
the obvious word that no one in the present
There is no one who does not carry a drop of socialist blood in him.
He is a man of the old, the oldest generation. Now he is
the modern one, who doesn't just take a drop, but a whole
has the lifeblood of socialism in his blood.

Wilhelm II's upbringing was aimed at preparing him to
to develop a modern human being. While the high:
Zollern tradition dictated that the soldiers should speak first.
To let come, "the task of education was set,
to give priority to the interest in civic life over the
to provide military support in the growing prince."
(Hinzpeter.) He attended the Kassel Gymnasium, the first Bei
This played into the fact that a Prussian prince was on equal footing with commoners.
sat at a school desk; he visited factories, workshops, and mines.
works to see the Germans at hard work, and
thought about the "harsh and hopeless existence of the
Working-class population. Not at court and not through courtiers.
Having been raised in such a way, he had seen more practical life than any other person.
A Hohenzollern prince before him! At the university, he heard...
his lectures were of a very modern nature, in the field of economics.
Experimental physics and chemistry, he was. And yes, he was as
modern man is so dependent on the need for social re-
forms permeated that he once (November 17, 1887) from
explicitly expressed his hope that he would succeed,
"closer to balancing unhealthy social contradictions"
to come." Unlike his grandfather, he loves
Wilhelm II., not to behave in a romantically exclusive manner, but
He establishes personal relationships with the people's representatives.
In May 1889, he mediated in the strike of the Rhenish—
Westphalian miner. He is working diligently on the fort—
Implementation of the social policy reforms of Wilhelm I. He feels
sees himself as a modern-day mouse, in whose blood socialist
Drops flow, for he himself admits: "We are going

through eventful and stimulating days... A new
The era has begun... I am a child of the modern age!

AM the new, modern, socio-elite in the psyche of
The young emperor simultaneously signifies a break with the high—
Zollern tradition. This is extremely important, because it shows that
Wilhelm II. intended to replace the old tracks with new ones,
to embark on future tracks yet to be built. The first
Government decrees gave rise to this assumption, but the
The history of recent events proves a relapse into the
Romantic politics, in the tradition of his fathers.

That is what makes it so appealing to the historian and psychologist,
that a man sits on the German imperial throne who is known as
considered the most modern, most socialist of all rulers of Europe
can, whose soul the mighty tradition, the heritage
his fathers, the rigid forms of the old government system
to fight a significant battle. He himself calls it his time.
a "transitional stage". It is the most complete, most interesting one.
Typical of this transitional period: Romantic and socialist,
Both in one, and neither completely!

M | AK

It is incredibly captivating for any historically trained eye,
to examine the heir of a powerful state,
which position these bearers of great traditions have towards the ab—
dying old worldview, and to the youthful new worldview
occupies. Archduke Rudolf was a through and through
A figure living in the old worldview, who romantically
It was enough to care about a pale Madonna face, about a few
To shoot pensive, dreamy girls' eyes dead. The un—
happy King Ludwig of Bavaria, who performed Lohengrin on the
Throne buried himself from the harsh reality of modernity.
into the solitude of the Bavarian forests, and drove as a lorry—
grin on moonlit nights in a boat pulled by a swan
pulled. And when the harsh reality of the day confronted him with brutality
Faust seized him, broke his tender lyrical heart, and the

za. U: 2

Starnberger=See murmured over the tear-stained, suffering face

A king's last romantic song.

Even in Wilhelm II. there is still a good part of the novel left behind. Ticino. The idea of the absolute violence of his Rule, by virtue of its appointment by God, is a completely more romantic, just as romantic is his preference for the aesthetic—Table remnants of the blond, pale Rococo era, which are again calf-length stockings and minuet revive. This contains a melancholic, poetic trait in the psyche of the young Hohen—Zollern, a tender respect for the silent tradition, before the dying, pale worldview of Romanticism. Even in small, indulgent things, the romantic is documented. A trait of his peculiar character. The old, wise emperor Wilhelm J. wrote, for example, to Lord John Russell, the famous Whig leader, with whom he had hardly any intimate connection personal ties were forged, at the end of a letter (February 18, 1874): "... I remain your sincere Wilhelm."

Frederick III was just as warm, intimate, and humane—simply in his letters. The romantic, who was in the young Hohenzollern scion sometimes wakes up as if from blue dreams, prompted him to write to Moltke, to Germany and the High—Zollernhaus owes so much, in a handwritten letter to write on August 9, 1888: "I remain at your service—" "Affectionate King William." -

Even the purely aesthetic desires of the young emperor Regarding the furnishing of his palace, his railway carriages, to prove his ship's artistic inclinations, from— From the perspective of the Hohenzollern tradition, only battles— Pictures to buy, containing romantic features.

Does the emperor's inner eye sometimes rest in a land, in which the blue wonder flower of absolute happiness As it grows, it stands on the other side and simultaneously with both feet. in the succulent soil of the blood-filled present. He is so Even modern people need to have an open eye and a shows a warm heart for the interests of the day. The international conference for workers' protection, which Wilhelm II. to—

fammenberief, demonstrates a degree of socio-political maturity,
 an original boldness that distinguished him as a modern man
 and characterized by. Of course, one must admit that the
 The results of that international conference were almost nonexistent.
 were. Bismarck described them as a “single phraseology” —
 Nevertheless, the suggestion given to Wilhelm II by this is a
 A valuable contribution to sophisticated psychology. Modern is sophisticated.
 Pushing back so-called classical education. Modern.
 This is also his view on the importance of the navy. He
 knows that the future belongs to the one who controls world trade—
 prevails, because the future policies of all states must
 therefore, the focus is on finding new sales markets and food sources.
 advertise to feed hungry mouths. This modern
 Wilhelm II shares his view of the value of world trade.
 Completely. Including disability and old-age insurance.
 The law is a decidedly bold step into fertile soil—
 future empire, admittedly only one step towards conquering ground,
 where there would be an entire country to conquer. Modern Ten—
 Denzen is also shown by the German-Austrian trade agreement in
 insofar as he proposes a new international peace policy, which is characterized by
 the Triple Alliance is already pre-formed, inaugurated, in order to form a—
 Russia is the most significant enemy that cultural Europe has, strategically speaking.
 and to keep them in check financially. And the latest law
 Self-assessment is decided upon, an outflow of the in Wil=
 helmet II. existing sense of justice that every tax—
 The payer is valued according to his economic worth. In any case, one
 A feeling that is not far removed from the social imperative of Ge—
 The legitimacy of democratic parties. AU, that's what modern thinks.
 Ideas that represented one half of Wilhelm II's psyche—
 senten.

1 8 it

Wilhelm II, fully aware of his sovereign power,
 and expressed his views on rulership: “To greatness
 Are we still destined, and I will lead you to wonderful days?
 Contrary to... My course is the right one and it will continue.

=,

"Controlled." — The Hohenzollerns were always so...
 People and land merged so seamlessly that every step they took,
 Every policy they pursued was always for the good of the general public.

This was intended. Therein lies a decidedly socialist trait.
a move that aims for the purest and noblest happiness of nations.
Wilhelm II wants to make his people happy and give them glorious days.
counteract this. That is also the innermost tendency of the socialist—
Islam. In this respect, it is shaped by this modern view.
The emperor's initial policy of his government. Only —
And that is the peculiar thing about those words — that one is imprinted
socialist tendencies in a sovereign way that is romantic
is. In general, those words of the emperor grew on the border—
area between socialism and romanticism in the emperor's
Soul. Modern right-wing socialism is about
to bring about the general happiness of nations without first making it complicated
and to fully promise; the romantic socialism that the
It represents the boundary between Romanticism and Socialism, it can
not to deny oneself a poetic image of the happy ending
to imagine the future and then absolutely make the promise to
to translate this image into reality. The former
does not get into the situation that the latter sometimes finds himself in.
can, one day, be confronted with a reality that does not correspond to the
agreed with the given promise. The Athenians also believed
according to Demosthenes' report that "everything will be done in two to three days"
"What her heartfelt wish was fulfilled!"

If the future does not live up to the promises of the present
fulfilled? . . . Let's hope that the thousands of pale unemployed,
which passed through Berlin at the time when the emperor experienced "glorious days"
promised not to cast a shadow on the wall of the future...

However, one would be entirely wrong to think of the emperor—
word: "My course is the right one," he grumbles. Because to
That has always been the opinion of rulers, and it must remain so.
be too! No one will ever achieve greatness who does not themselves
from the absolute correctness of fine conduct over-
witnesses is. N

Columbus would have been small if he had stayed on his course.

3 11

would have doubted it. Greatness and self-confidence belong in a
The ruler's soul is completely united, even if it is only the
The sheer brutality of a Nero, Philip II, Charles I is! Only

that individual rulers so well perceived the current of the times
and only felt their autonomy, instead of expressing it openly⁸
speak. Nevertheless, open politics is more diplomatic than diplomacy.
Table politics.

* : *

The era of Romanticism in the German government had
It began. It manifested itself in hostility towards the left.
Parties and in fear of social democracy. There
Something unexpected happened. The moment the
Romantics in Wilhelm II. took the opportunity of the people—
Benningsen explained that the school law had prompted: “The liberal approach to the
school law...”

Views have a claim to greater validity than they
currently possess! ... However, times may come when
our inner development, which is desirable, indeed he⁸
will demand that liberal men who are now
"Fight, then come closer together again."

This opposition between liberalism and socialism is
An opposition of the new worldview against the old one. Where
When the socialist tendencies became noticeable in Wilhelm II, they agreed
All left-wing parties are allocated to him, as in the rural community regulations.
and in the commercial contracts, only the appointed representatives
The political romantics, the conservatives, resented. Where the
Romanticism from the government spoke out, as with the public school law,
There she found enthusiastic approval among conservatives and
Clericalism and the representatives of modernity, the liberals
and socialists opposed it. Within the German people
The romantic and the socialist worlds are fighting—
viewing a heated fight, a fight that also took place in the
The young emperor's chest rages. It is clear that a prince
with such a psyche in such a difficult age as this
The present situation is one that cannot be happy. The serious, harsh one.

— 14 —

The emperor's face seems to confirm it: Two souls
dwell, alas, in his breast!

But the reaction, the return to the romanticism of the Prussian
The government is not standing alone. A sharp [action] is underway.

A train traversing all of Europe, a train that will extinguish the flames of the Ortho—
Dorie, but also true piety, raise high
allows. In Germany, the clergy is gaining powerful influence.
influence on school and public life, a number of religious
A yearning soul converts to some sect or establishes a foundation.
whose new ones.

In Russia, the Tsar is tinkering with the development of fine things.
The wealth is receding more and more.

Freed under the influence of the fanatical Pobjedonozzew
he spared his country the blessings of western culture and degra—
This makes Russia a country of semi-Asian education, respectively.
Lack of education. Religious persecution, anti-Semitism, famines
and mass expulsions are the accompanying phenomena of his
fanatical, overly romantic politics. In France,
Government and clericalism have also grown closer to each other, etc.

This sharply reactionary move is only the latest offshoot.
of dying political romanticism. Perhaps its legacy lurks there,
Socialism, to truly inherit its legacy
They can. But Russia is large and the Tsar is far away, very far.
far

Or is what Lassalle envisioned just a dream when
Did he prophesy a "social kingdom"? Isn't "king—" "
"Thum" has a little "Romanticism"? And isn't it "social king"?
Is "thum" a subtle contradiction in itself? Do they close themselves off?
"Romanticism" and "socialism" do not mix like fire and
Water?

Who wants to know? Russia is big and the Czar
It's far...

1

It is beyond doubt that our young emperor has consolidated his power—
fullness is understood in a far deeper and more energetic way than Wilhelm J.
and Frederick III. Such an ironclad, definite word, a "regis
"voluntas suprema lex" would never have come from the mouth of that person.
come. Only the heir, Wilhelm II, revived this ro—
mantic proposition from the era of bygone absolutism

Again. The German people heard this word and shook themselves.
his head, not angrily, but wistfully dismissive.
thought of the painful days of 1848, pain-
days that Wilhelm J. had lived through and trembled through, to his
Constitution and restricted that proud word: "The people's
"Willpower is the highest law!"

Romantic ideas cannot be revived, not even once they are old enough.
electroplating. Either all romantic ideas are dead,
or they have evolved further, have modernized.
It is a romantic idea, expressed in the words "regis vo-
"Luntas suprema lex" is an idea not too far removed from
This reflects the absolutist ideas of Louis XVI: "l'état c'est moi"
and "car tel est mon plaisir!" In this relapse of Wilhelm II.
Romanticism contains an anachronism, an atavis-
Museum. By Friedrich Wilhelm J., the rugged, honest soldier—
King and father of Prussia's greatness, Frederick the
Prussia's kings considered themselves "the first servants" in large numbers.
of the state and known. They have thereby expressed—
The state, the people as the first, and themselves only
described as his first servant. This contains modern anticipation.
Appearance and size! The appearance that a king for
his people, and not a people for his king, should be there.
actually already a truth that goes without saying—
It should be degraded to wit and shallowness. Unfortunately, this approach is...
The current political situation is not as bloody as one might think.
But it remains true, eminently true, despite all contradictions.
Yes. A people can elect a king, but a king—
A potential crown pretender can search for a long time before he finds a
a "suitable" people is found. The Guelphs, Bourbons, Napo-
The Leonian pretenders to the throne amply demonstrate the droll nature of the situation.
A craving for a throne.

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It is surprising how Wilhelm II came to that particular
A statement could be made, because it directly contradicts:
Sayings about the constitution. As King of Prussia, he needs
He requires the consent of the people's representatives in every one of his laws.
(State Parliament), as Emperor of Germany also the consent-
mung of the people's representation (Reichstag), so that "the highest

"Law" consists of the will of the people and the ruler.

This is also contained in this spontaneously uttered statement.

The emperor did not commit any direct violation of the constitution, not

Once the shadow of an attack is even present, the mere presence of it must be enough.

The fact that a ruler's word does not fit the constitution,

like two congruent triangles on top of each other, as a distressing

Symptoms of anxiety are considered. And the anxiety

In Germany, it grows day by day. On March 5th.

In 1890, the Emperor uttered the words, "whoever supports him

To those who wished, he would extend his hand; to those who were not with him, he would leave.

"Smash it to pieces!" Nobody in Germany will be killed because of

the will of the ruler as the sole highest [right] according to the constitution

Look at the law, but so too will a true patriot,

who considered the Hohenzollern dynasty to be the most industrious of all

Ruling generations admired, in every respect with the

The head of state must be of one mind.

The threat of being "shattered" by the emperor

This unwillingness should worry every true German.

and suppress his own freedom of expression in the

The deepest depths of the heart. It is also not yet proven that the—

those who are not "with" the government on any point

who is working against the same! And if our emperor before

Members of the Rhineland Provincial Parliament on May 24

In 1891 he said: "Only one is master in the land, and that is me;

"I will tolerate no other beside me," so no one knows,

Against whom are these words directed, for with the exception of one

The only anti-monarchist social democratic party still has

No one dared to challenge the Hohenzollern heir's right of lordship—

access. It must be increasingly disconcerting when

Our emperor repeatedly emphasized his immense power

3

points out that words of resentment are repeatedly expressed against every

Opposition emerges. Our emperor threatens everyone who does not

in his opinion, to smash; he advises anyone who mis—

be happy, "to dust the German dust off the slippers

"Shake!"

And can Your Majesty be serious about this? Do Your Majesty intend to...
Your Majesty, a German people who nod "yes" when it says "yes"
It should say "no" when commanded to do so.
It? Can His Majesty the modern right of free May—
Want to destroy everything just to have peace and quiet? Free—
Dearly, there is a peace that lasts forever and is infinite... the
Peace and quiet of a churchyard! And do you want Your Majesty a state?
A political dead man? A churchyard of emasculated men, a
An eerie, dead silence? And as the small, pale one says...
Jude Spinoza with his great pantheistic heart? In
In his "Treatise on Politics", doesn't it say the crude—
A cruel, iron word: "A state whose peace is maintained by the
The inertia of the subjects is a condition that is similar to the
Cattle being herded... can more easily lead to a wasteland than a state.
be named!

But no, that has never been the Hohenzollern way, another one
Prussian style! A fiery glare at the Great Elector, at
Old Fritz, Emperor Wilhelm J., Bismarck! To them
was the fresh, cheerful fight with the opponent on the
A playground of brilliant ideas, a life's work and a passion for love, and
So we do not believe in a shattering when we are of a different nature.
Opinions are, and so we remain in Germany, precisely
Because we have different opinions! Wouldn't that be unpatriotic—
mus, pathetic un-German cowardice and desertion, the
To shake off German dust instead of defending it! No,
True masculinity does not flee, it perseveres and fights!

She has her great and beautiful role models in the
powerful personalities of the great Hohenzollerns themselves...

zii. A

The much-discussed words of William II: "But if it were
Then it's not better that the disgruntled complainers would rather the
Germans shook the dust off their slippers and greeted our
wretched and miserable conditions to be resolved as quickly as possible
Would they move? That would help them, and it would help us too.
"do a great favor with it" — this word will have the effect —
cannot induce patriotic zealots to emigrate. If
Even though our Germany is not "oppressed", the
The following words of Robespierre contain a profound truth: "One

can leave his fatherland if it is happy and in
Triumphs are achieved; but one does not flee from what is oppressed! And
Even Danton once uttered a beautiful word when he was told
advised fleeing abroad: "Can one leave one's homeland?"
"Take the shoe soles with you?" No, indeed, one can
Shake off the dust, but not your fatherland!

u: *.

The divide between the romantic and socialist
Worldview is clearly reflected in the insecurity of the Re—
Government course. Nobody in Germany knows where they stand.
Everyone feels insecure and biased towards the government.
The political romantic laments the social reforms of
government, the socialists in the broadest sense of the word
whose relapses into the realm of romantic politics. Yesterday
Large parties were considered nationalistic because they adhered to the trade agreement.
They agreed, today they are denounced as enemies of the Reich because
They, in the public school law, pose a danger to the German people—
look. The most extreme conservatism of Stahl, Gerlach,
Hengstenberg slowly rises from his short sleep.
and "atheist" has become a term of abuse for all those who are not
are of the government's opinion. The Reich Chancellor Caprivi
The insurance company stated that the rate was the same as before, and it is a
Things have changed. Years and years ago, a school law was passed by Goßler.
Now, one Zedlitz. And what a difference!

u: 40. 2

And yet, for the psychologist, the reason for this unease lies in:
rest, this flight of appearances and government opinions
only in the alternation between Romanticism and Socialism. And
because this change came so suddenly, because it abruptly shattered many hopes
shattered, hence the "complainers" and "nitpickers" of the director's
rung, to whom our emperor excitedly threw down the gauntlet.

But these "complainers" and "nitpickers" will be fully—
Aware of their patriotism, they did not put down the gauntlet—
take. Nobody in Germany doubts the honest ones.
Government intentions, no one, that the government only that

The best wool. Unfortunately, our emperor doubts the honest ones.
Intentions of the political opposition, the “complainers” and “Mäk—
"ler". There is no German man, no German people's—
representative whose opposition does not stem from the view that he is doing
and only want the best for the German people. About a
The political question may be favored by the conservatives, the liberals, the
Zeutrum, the social democrat, is of the most diverse opinion;
Everyone is fully convinced that his
In view, it is the correct one and aims in the best interests of the people.
For everyone, love for the people is the driving force behind their decisions.
Anyone who wants to deny another person the right to criticize is
a romantic in the old sense; someone who calmly accepts other opinions
Whether someone tolerates, listens to, overcomes, or not, they are a modern person.
A person who weighs things up according to the social standard of justice.

Yes, it must be asserted, without "complainers", without buxom
Nothing great has ever come of opposition.
A great idea that does not provoke opposition, that does not
Causing "nitpicking" and "grumbling" is not a great idea.
Only mediocrity in the realm of ideas finds universal approval.
Agreement. That's why "nitpicking" is — of course not in
petty philistine sense — a political and psychological one
Necessity. Never was the Great Elector greater than then.
Prussian estates under Hieronymus Rhode and Kalkstein
no one ever "criticized" him more than when old Fritz was bigger.
he found an opposition. The lion is a mouse when he
finds no opponents. If he does find an opponent, then

— 20 —

The air reverberates with his roar and his terrible majesty
Look there... every inch a lion! ... All the important ones
Characters need change, development. And
Where is there a better one than in the struggle with other ideas?
with other opinions?

No, the people's "complaining" is a pedagogical lesson.
ment, a touchstone in the development of every monarch.

But there's more! The Catholic "Cologne People's"
The newspaper rightly says: “With today’s awareness
The nature of nations is incompatible with the ruler's pre-existence.

to see vision, to whom they can confidently entrust everything.
— They want to participate and have a say in the decisions.
about their fate.” That is why every “complaint” stems from
equal right of love for one's fatherland as any other consent
to the government's decisions.

In a small textbook of logic I once read the following
Genges' pretty example for the derivation of a special theorem
from a general one.

General statement: All people can be wrong.

Caesar is a human being.

Special clause: Caesar can be wrong.

It cannot be stressed enough that true strength
fully aware of himself, he can withstand any criticism. Every
Another view of the concept of "strength" is of a romantic nature!
The “National-Zeitung” recently emphasized insightfully: “Church
and kingship may lead to mystical and romantic interpretations.
View inclined finely, tradition on the one hand, power—
On the other hand, their heads were easier to lift than others.
To lull people into the delusion of infallibility. But nothing.
This could prove more disastrous for them in our time than this one.
Conviction and the vehemence with which N rejects every criticism and
rejects any doubt.”

— 21 —

That the Reformation ushered in an age of criticism,
That is what is eternally great about this movement. That this right
The main concern of every person is that criticism remains accessible to the people.
Parliamentarism, which can only be viewed as a concrete—
Stimulation of the people's abstract need for criticism. In that respect
Any struggle that denies the people's right to criticize will be
wanting to care is hopeless, insofar as this right is concerned.
plays out criticism within a legal framework (elections, press,
Meetings).

Wilhelm I and Friedrich III never had this popular

The right to criticize has been violated. Not even Wilhelm II, except for the last reluctant comment about the "complainers" and "nitpickers" in the Brandenburg Provincial Parliament. That was a different returns to the realm of romantic politics, Especially since it's not clear who is meant. Complainers are... The Orthodox Christians who were present at Stöcker's dismissal were complainers. are the conservative groups of Count Limburg-Stirum, of Count Mirbach and Lord von Kardorff, complainers are the big industrialists, the Bismarckians, the agrarians, the National Liberals, the Freethinkers, the Social Democrats, the Jews, the anti-Semites... Because at some point, in some... Every party has been displeased about one question at some point. It has always been so, and always will be so! Even our Emperor's. Unwilling words are powerless against the spirit of the age, which is essentially critical-socialist.

Being complacent is an eternal affliction of all states.
For in none is there only happiness and pure contentment!

bl
il.

The main characteristic of romantic politics is, on the one hand, the overestimation of the person or the fear of the same, On the other hand, the underestimation of the idea. The most absolutist The ruler is the most romantic. For example, the The Negro king of Dahomey did not object. He ordered beheadings! It's so incredibly simple! He's just a naive romantic.

who still believes in an idea, a contradiction, a complaint to kill him if he beheads its author. All the great Complainers, Socrates, Giordano Bruno, Huss etc., lost around They risked their lives for the sake of a naive romanticism in politics, but Their ideas lived on, immortal, like eternal nature itself.

And the way I imagine Wilhelm II to be, he is Not yourself a friend of self-confident, honorable masculinity? Doesn't he himself love Prussian straightforwardness and German conviction—loyalty?

Yes, perhaps even our emperor knows that the "no"

Hunting requires more character than saying "yes". "Yes"
Many can parrot it out of fear, out of genuine conviction.
opinion, perhaps from the mass hypnosis that every ruler—
exerts will over the people.

Saying "no" is usually the result of a long,
deep, often painful reflection; it demonstrates conviction,
Serious, independent thinking! Behind a "no" lies...
Often there's more courage behind it than behind a hundred "yes"s! There's more to it than
that.
a reflection on the political problem in question, a
Overcoming the hypnotic influence of the government's will,
a breakthrough to an independent opinion, a male-
The same self-assertion... those are the psychological threads.
the "nitpicking".

For thousands of years, Germans were considered particularists.
And he has remained particularist in his views. Thus
Many heads, so many opinions, that was the hallmark of the
Germans have always been like this. And this independent thinking.
and weighing this uprising of the German people against
Certain government opinions, is that political pessimism?
Pessimism? Shouldn't that rather point to idealism?
based on the old German sunny idealism, which is happy,
if he lets himself be shot dead or "smashed" for an idea
Can?

It is a generally human characteristic that one feels
He prefers to praise rather than criticize. The child, the Negro, both
The reprimand immediately causes great discomfort. But the—

23 u

The attraction of the human race also has this human aspect.
Weakness modified, developed. Yes, it has come to this.
that the privilege of being able to bear praise is reserved only for the
has assigned women, a human species to which, however,
This also includes most of the men.

Woman is the epitome of eternal romance, the eternal mountain-
Traitor of all romantic traditions. And so it also shows.
the peculiar historical parallelism that with the revival

The awakening of romantic politics also brought about the rule of women.
It gains unexpected scope. The more romantic an age,
The more effeminate, the more effeminate. Romantic politics is quite
Tradition, and so is woman; romantic politics is entirely Ver—
silence, hints, meaningful blinks, diplomatic evasion
bend, complete roundness, finesse, courtesy, calf-length stocking,
Minuet. And the woman?

Yes, and the woman? — — — |

The feminine side of a man loves praise. And so they loved it.
even all effeminate, romantic ages the praise, the embellishment
embellishment, hyperbole, saccharine effect, while all male—
The socialist era saw the censure, the criticism, the harsh criticism—
soberness and strict seriousness. During the romantic
The policies of Louis XIV (XV and XVI) were focused on Paris
an impenetrable cloud of powder and praise, meanwhile, to the
The borders caused the people to starve and a quarter of the arable land to fallow.
lay. That was a wonderful time, which Talleyrand, the—
most outstanding political romantics to the delighted exclamation
prompted: “Anyone who did not live before 1789 does not know the
“The joy of life.” Of course, that was also a time when
every rebuke had to fall silent before the lightning of the roi-soleil,
where all criticism was broken against the walls of the prisons,
in which “public opinion” is neither opinion nor public—
was allowed to be. Louis XIV is the principal representative of the
Romantics on the throne. Beyond all criticism.
He crushed the enemy's uprising, he destroyed the
Jansenism and thus the seeds of an awakening critical
Mind. But he loved splendor and magnificence,

as.

Spent 150 million francs on a fine Versailles palace,
and when the hungry people came after his home with stones in 1715
Sarge threw, he had a right to do so, because his hunger could
not be able to raise the two billion in national debt. Well, as
His successor died in 1774, the man with the many loves—
fcschaften, who had the classic and cheeky answer to everything:
"Well, the monarchy will last, as long as we live."
Apres nous le deluge!", there the debt burden was at four
Billions have been lost. Oh, how instructive all these numbers are!

before the great French Revolution! The court restricted
...and only used 34 million; for
the jolly brother of the honest but limited Louis XVI.
The hungry French people still found discarded, ragged things.
14.5 million to pay off his debts. And the
Poor Queen Marie Antoinette. I believe she wept when
when their court was restricted to only 486 court officials,
He was only allowed 1857 horses and 217 carriages. Wasn't that right?
That was a disgrace for her, for the poor Habsburg woman, who
her neck had to be put on the straightening bench. This poor thing
beautiful, white neck.

Living it up, spending a lot of money, more money
than the revenues amount to, that characterizes the romantic
The policies of the Bourbons. They were able to do this because they had no public—
They had no reason to fear criticism. And where this
Traces were shown, they were destroyed, for a feminine time—
Old age can only tolerate praise, only incense.

Our Hohenzollerns were different! Almost always
wise limitation of their expenses, efficient accounting
and diligent savings. Friedrich Wilhelm J., the most genuine
Prussian type, reduced the number of koften upon taking office
fine courtly expenses increased by 400%, i.e. from 250,000 to 50,000 Thalers,
But he spent 6 million Thalers to do this in the area through
A plague devastated the province of Prussia, affecting 6 cities and 332
He left his son the task of rebuilding villages.
a treasure worth 9 million thalers. There's much more to it than that.
Greater than in the entire Bourbon Empire. So it was.

— 25 —

Frederick the Great. For himself, 200,000 thalers annually, for
The state needed more than 40 million thalers.
not shying away from criticism, not the weight of public opinion
There's no need to fear opinions. Nobody who is right for themselves needs that.
Little for himself, much for others.

"% 1

*

In the expression of German public opinion
Every honest German must accept a tremendous step backwards-

Note this. The German conscience is emasculating, becoming un-Germanized. More and more. To be German means to be open, loyal, and honest. That. One cannot judge this based on current public opinion. She claims. On the contrary, she is secretive, dishonest, and cowardly. If you want to hear open German voices, you have to go to the 12th district. and the 16th century, to those times when German identity and public opinion are most vividly expressed— They have lived, testified, and pleaded their case. How bravely they sing! our ancestor Walther von der Vogelweide from the Pope, the "New Judas!" And today a Berlin satirical magazine receives an indictment for mocking the Catholic religion, because it had mocked Trier's rock music a little! Who Today, one dares to compose and publish songs, just like in the old days. 16th century, when a powerful prince said the following to

is pilloried: |
"Oh Moritz, what are you doing?"
Probably in Swabia,
With your fake stuff?
That's a great disgrace for you!
Or Emperor Charles V is mentioned:
Lord God in heaven, stand by us
And punish the emperor's tyranny
And control his rage!

This regression in public opinion is a sign
the weakness, the romantic politics of the government, the
Cowardice of the German people. And yet the history teaches us—
The story that the great modern idea, the socialist idea...

3

The idea of the future only ever arises in times of freest expression of opinion. Unrest can sprout. Germany has never been greater than under the Hohenstaufen, never did it possess a more powerful universal Expansion and power were greater than under Charles V, and yet they saw those times marked the beginnings of a truly free, public Opinion. You don't need a genius to be a ruler, on the contrary. Partly, average intelligences on the throne always find salvation= syan, never harmful, but the people must learn this from their master— They certainly demand that he has an ear for their opinion, that It is allowed to freely express one's opinion. That is the first modern

A demand that every individual ruler must acknowledge.
Everything else is romantic atavism!

11.

25.

Frederick the Great would have had ample reason to be annoyed about to complain about nitpicking and complaining. When he had coffee and When the tobacco monopoly was introduced, there was a cry of outrage. through every woman's coffee-loving heart, through every man's tobacco breast. But he tucked his fine, mysterious, lonely A philosopher's smile appeared, fulfilling his duty and — he complained No. When he saw a person on a street corner one day— When he saw the pile, he asked about the cause of the gathering. "That "It's a pasquill in honor of Your Majesty," stammered the adjutant. Embarrassed. Again that fine, unassuming smile. "Let him put it down-" "Hang it up so that everyone can read it," he ordered, and drove further. And when Luther, whom almost the whole world was arguing about— Having found fault, he read a pamphlet against himself (1545), and wrote coarse and cheerful: "I confess that I have never heard such angry—" received shortly before my death and almost always gladly and happily read, except for the blasphemy that God could do such a thing is attributed to it. Otherwise, it gently hurts me on the right. kneecap and on my left heels, that the devil... and his scales are so cordially hostile."

Both words convey a truly modern perspective.
from the feeling of power. He is strong, he who does not outrun the opponent—

ee

He who does not wish him away yields; he is strongest who
He overcomes him eye to eye. He who fights a battle
will, must not be so well-equipped that only the previous
The enemy's flight promises victory; one must prepare accordingly.
that you can also defeat the enemy!

ch m

h

The Hohenzollerns had always been German, i.e.
if one speaks of a brief alliance of the Great Elector
with Louis XIV, German rules always applied to them.
Interests, then purely dynastic ones. The Habsburgs were green—
They first need a firm power base before they can serve Germany
Interests were at play. Of course, the Hohenzollerns were always involved.
More Prussians than Germans! That's understandable! Even a
poor sex, the electors of the poorest German
Landstriches. And never are rulers and inhabitants of a
The countries are more closely connected than if they were both
It goes badly, as if they both have to work hard. That
has given the Hohenzollern dynasty that austere, frosty air-
pressed, which is famous under the name "Prussianism",
that train, which is also so extremely likeable because of
Austerity, strictness, loyalty, honesty, diligence, duty:
feeling! |

Wilhelm I was naturally more Prussian than German.
But given his venerable form, it didn't come across very often.
to the breakthrough. Frederick III was more German than Prussian;
Hence the warm sympathy he always enjoyed in southern Germany.
Found. Wilhelm II is fully Prussian again, more Prussian than ever.
as a German. Hinzpeter explicitly states: "That in the case of the—
thoughtful reception of German history, the Prussian
Heroes and triumphs to an even higher degree
aroused by warmth and pride, is all the less to be—
wonder, as once one's nature, when it reflects on its flaws
and advantages are grouped under a general heading
should certainly be described as eminently Prussian
"would have to."

— 28 —

Prussianism has always been highly valued.
It had its roots in agriculture and industry. It contains a modern...
The train in it, when the Great Elector, the Soldier King Fried—
Frederick William J., the old Fritz of immigration
contributed, supported new branches of industry, or even organized them themselves.
let. Frederick the Great gave forty million thalers within
twenty years for that.

For the period up to Wilhelm I, the Werth-
Estimation of the soldier's status is eminently modern in the context of
Senses. But she was, she isn't anymore.

The Prussianism in Wilhelm II also expresses itself in the Emperor
The same name left its mark. Slowly, imperceptibly.
What happens is what insightful diplomats in the North German Confederation...
They foresaw and predicted it. Prussia is growing.
not in Germany, but Germany

It grows into Prussia. That's simply a historical fact.

of royal justice that Prussianism everywhere in Germany—
land gains firm foothold, for Germany owes Prussia un—
Finally, much; Prussia, on the other hand, Germany until the year 1866.
Almost nothing. ü

However, a truly Prussian thought begins to
to become antiquated, and here is an opposition of the non-Prussian,
German elements understandable! It is the overestimation.
of the military!

*

There is no doubt that there is such a warm interest and an a-
seemingly strong aptitude for various career interests
Wilhelm II. owned, and in the first line he always was and is a
He was a true Hohenzollern, i.e., a soldier body and soul.
First a soldier, then a citizen, first the leader of the Prussian
first a Prussian army, then a king of the Prussian citizens. That
was always truly Prussian, truly Hohenzollern Tra—
dition gewas, who also loved Wilhelm II with all his heart
is resigned. The young prince's upbringing was in vain.

kiss: "DO

aimed at prioritizing civic interests over military ones

to cultivate, but the “innate military interest grew powerfully upwards, until it finds a wide place in dreams, “Acquired thinking and action.” (Hinzpeter.) When he was ten When he was years old, his elderly grandfather had given him to the first He was introduced to the Guard Regiment and reminded that “all Kings of Prussia, independent of their duties as rulers their main focus would have been on the army.” And so The young prince repeated this on several occasions. Words: “The army will never be an army of parliament.” will be. She is and remains the king.” And this exclusive The position remains with the army and is merely the cause. for the overestimation of the soldier's numbers by all right-wingers standing parties.

As the last ray of sunshine greeted his dying father,
Then the grieving son first thought of his army and his
Navy. Three days later, on June 18th, the
Proclamation “to the Prussian people”.

The overestimation of the soldier's strength is quite...
Unhealthy. It is the most romantic of all contemporary ideas.
and lacks any modern justification. The development
from robber-like, gypsy-like mercenary life to standing
Hired army, then general conscription simultaneously
a development in the psychological valuation of that army
This has resulted in: underestimation, estimation, overestimation—
Estimate. Not as if universal conscription doesn't work miracles-
things would have been done, but she was brilliantly conceived in a time,
when it came to defending wife and hearth, people and king,
when Prussia still had to grow. Now there is no Ge=
thanks more to the fact that Germany is territorially—
can receive an increase, therefore the activity of the army is only
limited to the passive function of defense. Whether here=
necessary for three years of compulsory military service and an army of millions
“Is,” these are questions that are often discussed. In any case, ver:
serves as a state institution that only serves one possible purpose=
defense serves, devouring billions that are solely for consumption

— 30 —

knows and no production of values, not that appreciation of value,

as militarism demands. Yes, the worker, the peasant, the craftsman, the merchant, the large-scale industrialist, they all They would have to be valued higher than the soldier in the public's estimation. stand.

The almost banal truth must be repeated here as well. that the army is there for the sake of the people, not the People for the sake of the army.

15 U.

But the people must do this with the means at their command. By legal means, they emphasize: it will remain in the country and to earn an honest living. It will not emigrate — from Patriotism. Wilhelm II could not have meant that in the truest sense. since the government is introducing a law to make it more difficult to Emigration. Our emperor mentioned it in his last speech. Conviction expressed that “our old horse-like disposition⁸ Bach and Deunewitz will not let him down in this endeavor.” That Every honest Prussian hopes so too, along with our Emperor! But the Sieger von Roßbach, who, out of frugality, only paid 200,000 Thalers annually needed for a fine entire court, which in its “anti-Macchiavel” found the wonderful word: “The prince is not the “Absolute master, but only the first servant of his people.” He arranged for each colonist to be sold to him for 200 Thalers, For he said: “I absolutely want it to be governed in this way, that people come into the country and don't run out.” (Voss. Ztg.)

The words spoken by a romanticist political The news of the complainers' departure hit them like a bolt of lightning. aroused deep agreement in all social classes. The pro— Professor Haus Delbrück says about this: “One should not believe that the passionate mood that had been aroused by the speech is, will pass by... Whoever, for instance, of His Majesty about Anyone who reports the effect of the speech differently must be informed by the public. In his opinion, he is a liar and a traitor to his king.

he

“To be branded a lord.” One was used to:

The nature of the right to criticize as a civic right
to be regarded as a duty, and now received from the Emperor's side un—
to hear willing words. Now is the time for every German
A man has come to demonstrate, by legal means, that our
The emperor falsely reported on the wishes and opinions of the
The people. For it cannot be otherwise! Our emperor would have
He would not be able to give that speech if he went over the course.
the German people wish to take, over the currents,
which would have been well reported, permeating the German national soul.
And so it is time, when the German people have bad advisors
discovered at court, to lodge a veto with millions of votes. None.
Kaiser is able to control the immense machinery of a great state—
to see through and untangle the body. In many, many
Others must see the points for him and advise him!

And the last [event] testifies to how our emperor is advised.
Speech. The German people have, through assemblies, through their
Press, through its parliament to rise up against the means—
Moderation and unmanliness had become widespread at court.
A shameless, pushy, servile sex seems to be presenting itself.
to urge the young monarch forward and his masculine
To charm the heart with flattery. One of the most German,
or more accurately, by their very nature, Prussian men, Frie-
Drich Maximilian Klinger, whose defiant masculinity was no
He knew how to bend his neck, even though he was a Russian prince's servant,
He rightly says: "A man who certainly doesn't flatter."
A very rare man would be able to listen to and endure that.
to be... No one exists or lives without flatterers, and even if...
to a mortal this most strange and harsh fate
I hope he should meet, yes, he should be a flatterer in
to find oneself. Perhaps that's precisely why a man who...
cannot tolerate flattery, the biggest, proudest flatterer
his own self!

Never does a breath of a free German man's word penetrate,
that which fell at court before the emperor, into the public eye.
And yet, the belief is justified that our emperor, who himself

He loves masculinity and openness, a brave, free word
That doesn't mean anything bad. It's bad for a ruler if...
He cannot hear the truth, but it is much worse when...
He is not a man who would lay down his life for a free, sir-
A heartfelt word! The powerful Emperor Wilhelm I once said that

He stated that he despised flatterers and those who most
Loves who told him the truth. But this beautiful sight—
The power of truth before royal thrones seems to be lacking.
to be in decline. Only the people are aware of this.
It's your own fault!

A brazenly displayed servility is becoming increasingly prevalent.
around itself, a servility that tramples masculinity underfoot.
and is grateful for every glance from the ruling class
Circles fall away. This servile mentality is even worse.
An atavism from the era of Romantic politics. It is growing.
That's why it's rising again like a mushroom with the new Romanticism!
Even the pious "Reichsbote" (Imperial Messenger) eventually had enough.
and he too once railed against the new servility and
against the lack of conviction that pushes its way to the forefront, in order to escape from
the
to be noticed by the government. Neglect of the political
Character is the beginning of the end! And so everyone who
loves his fatherland, the quiet hope that a Siegfried's—
may the sword on the imperial throne be found, which will destroy the slimy Lind—
eradicates the worm of unprincipledness among the people. Victory!
Fried, who rides through the red flames, is always rewarded.
finds his Brunhild, i.e., the bronze-armored goddess, who
Truth.

Recently I saw my old childhood friend, Marquis Posa,
as I thought about the beautiful word "male pride"
"Royal thrones." "You know," I said, "when I was a rascal
When I was about thirteen, I liked you so much! Come,
Tell me your old stories again. It sounds so...
"Sweet as a fairy tale..." And he declaimed it with pain,

to
— 979] —

9
a trembling voice, in which it sounded as if from subdued
Tears.
...I cannot be a fine servant of a prince... .
Can you tolerate foreign creators in your creation?
...I hear, Sire, how small,

How low you think of human dignity,
Even in the language of the free man only
To see the trick of a flatterer, and
I think I know who authorizes you to do that!
People forced you to do it; they had
Voluntarily surrendering their nobility,
to voluntarily lower oneself to this lower level
Downgraded.
How could you possibly cope in this sad situation?
Mutilation – honoring humanity?
One day, this impoverished state will be stingy with its children!
f . . . Enter
The unnatural deification arises,
The one that destroys us, give
Freedom of thought . . .

After that word, I heard nothing more. It was just...
It had been a dream image. But I stood up and looked into the
Dawn, rising in pale red waves on the horizon,
and saw the veils of the future billowing...

Male pride before royal thrones!
Where to? Where to?

dl. Eu

It was a brave German word that the Pietist said to God:
Fried Arnold in fine “impartial church and heretic”—
he said “history” when he emphasized that there was often much in heretics
more piety, love of humanity and fear of God were fostered.
I have, as in the church and official religious communities. Therefore
I say that the "complainers" and "dissatisfied" often have far more
Those who possess patriotism are the eternally satiated and eternally content.
And so this writing is also dictated by patriotism.

in M

Epilogue.

I was warned against publishing this brochure.
But I remember that great rulers distinguished themselves through
They never felt offended by genuinely meant characteristics. Friedrich
The Great and Luther have already been quoted. March 2, 1772
The former also wrote to Voltaire: "I am thinking about
Satire, like Epictetus; if someone says something bad about you and
If it is true, then improve yourself; but if it is a lie, then laugh at it—
Over! I've become a good post horse over time,
I'll return to my station and take care of the yappy dogs.
"Not those who bark on the highway." His minister, Count
Hertzberg once explained: "Publicity is only for such
State administrations are dangerous, which are sinister and subterranean.
"He loves back roads." The creator of England's greatness,
Cromwell believed: "Is my government good
To create something that allows it to exist, it has nothing to do with paper—
"To fear being shot." — —

But the most wonderful word comes from the only mo—
derennen and socialist-infused ruler, the Ofterreich
had: Joseph II. It says: "Whoever has me and my hand—
The lungs are criticized, showing the good intention to teach me and
to do better. Should he thereby disregard the due respect except
To set eyes, this may be justified to him because of good intentions—
will move ..."

Berlin, March 1–3, 1892.

— . —

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11 Influence and Power

the

Since Lunderk years (1711-187).

From

Hermann von Scharff=Scharffenstein,
former Second Lieutenant A la Suite of His Majesty King Maximilian II.
of Bavaria and the Imperial Archives=Trainees, matriculated Bavarian nobleman,
Holder of the [title] awarded to him by King Frederick William IV of Prussia

golden medal of homage and the medal for art and science
His Highness Duke Adolph of Nassau.

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Second edition

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Stuttgart,

Heinrich Killinger
Book and music publisher.

1872.

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The secret goings-on,
the 0
Influence and power

the

Judaism in France

feif Rundert years (77—187h.).

From a
Hermann von Scharff (Scharffenstein)

former Second Lieutenant A la Suite of His Majesty King Maximilian IT
of Bavaria and Reich Archives, Interns, matriculated Bavarian nobleman,
Holder of the [title] awarded to him by King Frederick William IV of Prussia
golden medal of homage and the medal for art and science
His Highness Duke Adolph of Nassau.

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Second edition.

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Stuttgart.

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stitution), Louis Ulbach (of the bell), as well as the
1 Kalisch, Kolisch, F. Bamberg, J. Bamberger, Weil,

achauer, Ratisbonne, Goslan, Cohen, Levi and |. w.

They are all people living in Paris and are either French.
or by birth German e Ban en with Sa
hand in the acting

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94

IV

The Mainz Jew Levita and the exiled Duke et
from Braunschweig i
The Jew J. Dollfuß in Mühlhausen h
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Prince August of Bourbon.
The Jewish traitor Deutz
The Jews in Algiers
J. Simon and Renan
The son of Wes Rethfäi
Ending.

yes

Regarding Judaism in France,
We have not failed to conduct in-depth studies and
We first turned our attention to the family of the dukes.
of Orleans and its relations with the Jews
come. It is notorious that the infamous Philip
of Orleans, the father of King Louis Philippe,
even before the first French Revolution, both in
Paris, as well as in London, in which latter city he
who was known to spend a lot of time there, much-
has come into contact with Jews and that they
It was they who, through every possible means, saved this shameful man.
wicked schemes and intrigues leading to continuous open and
secret opposition against the older line of the Bourgeoisie
bones provoked. But in particular, they reinforced his in
his foolish ambition to seize the crown of France
to bring himself and his family; a delusion which
As is well known, this also led to his execution on the scaffold.

His son Ludwig Philipp saved himself, some A after-

Judaism in France.

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to whom he witnessed the execution of the unfortunate King Ludwig XVI. himself had witnessed it, most cleverly into the Abroad.

The proof that the Jews killed the infamous Philip of Orleans, or, as he called himself: the Egalits, to high treason and all imaginable atrocities, Baron Carl Heinrich gives us insights into the motivations behind these developments. von Gleichen in his "Memoirs", Leipzig 1847. It can be seen from this that the well-known Sched case, Chief Rabbi of England, Philip Egalité one adorned with a talisman of lapis lazuli made a ring as a gift. "Ce talisman devait conduire le prince au trône," it literally says in the Beech. So it was the ring with the talisman that Dukes were given under the pretense that they possessed the magical power to place him on the throne of France. To lead France. Such a ring as the Rabbi Falk gave the check to Orleans, they called it. The Jews Kamaoth, and it was one of their lists to those high lords whom they deemed suitable for their purposes recognized that such rings should be given to replace them. these supposed talismans for the strongest approach to encourage action in the interest of Israel.

Trusting in the rabbi's prophecy, he committed Philipp Egalité soon as a consequence of the same all those nothings, honors which the story of him has recorded has. One can see from the above that it is Jewish. Clever tactics and Jewish intrigues were what spurred him on, to strive for the crown of Louis XVI.

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That with this ring of Falk-Scheck fine Rich-
The nature of his character became apparent soon after the death of the
Former King Ludwig Philipp (in the 1950s) the post-
The following announcement appeared in various public newspapers-
to read between France and Germany:

"The late former King of the French, Louis Phi-
Lipp had received a gift from his fine father, Duke Egalite.
inherited a precious ring, on which the most touching
Traditions of the Orleans family were established. This ring
adorned the Duke's hand before he saw the guillotine-
He rose, he had hidden it from the fine guards—
knew and let him through a girl named Juliette
Goudchaux, to convey to his family. When the Duke
was no longer there, the schoolmaster of Reichenau wore
the future Duke of Orleans and King of France
zofen, the jewel as a memento of fine
Hand. When the hereditary throne collapsed and the charter
Although it had been torn to shreds in 1830, the ring remained.
still holding the hand of the ex-king who had him before
upon his death, the Count of Paris.
The ring was much too big for the Count of Paris and
He couldn't carry it on his finger, so he sent it
accordingly, the family jeweler went to Paris to deliver it to his
to adjust their hand. The Orleanists didn't have time to do that right away.
learned that the ring had arrived in Paris,
when the jeweler unexpectedly received numerous visits in
received his establishment, which this Orleanstian
They regarded and silently venerated the relic, but sometimes
They uttered words that the police didn't always like to hear.

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Bert. The pilgrimage to the Ring in Rue Montmartre
was stopped; because two policemen were guarding the
Street and netirten Everyman who goes into the money worker-
People came and went from the establishment. Nobody suffered because of it.
more than the goldsmith Jacques, who suddenly
He lost most of his customers, who were afraid to go there.

to smell of Orleansism, if they do that
would visit the establishment. When the ring was already
After beginning their return journey to London, the
Mr. Jacques' customers are still out, so that this
felt compelled to suspend his payments. He came
charged with fraudulent bankruptcy, was
jersch freigesprochen und lange in tief Eswente.
The Count of Paris had not immediately heard of the fashion—
The unfortunate man learned of his fate when he decided to
to redeem the victim of the Orleans family ring.
He sent the man a substantial sum of money and
He interceded on his behalf with Queen Victoria of
England, which gave him the wedding jewelry of the Prince
Alice ordered it. Thousands of people are now streaming in.
in front of the jeweler's shop window to see the rich
To admire diamonds, which are sure to find the head
to decorate the merry Queen of Holland, and
praise the humane spirit of a young
Princes who, in their own difficult situation, have a heart
has preserved for the suffering of others.”

Mr. Jacques, in German: Jacob, who passed through the fort
The Orleans customers remain bankrupt.
He, who was supposed to have been driven to exile, was of course also Jewish.

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In any case, he made the best deal through the offered-
A magical ring!

In relation to this matter, it was later also brought up that
I have yet to learn that Julie Goudchaux, who...
The ring in question was allegedly found on the way to the scaffold.
from whom Philip Egalité is said to have received, a Jewish woman
and was the aunt of the Jew Goundchaux, who
became a member of the provisional in 1848
government in Paris raised and then finance
became minister.

However, in Paris there is a view that the ring
the rabbi, Philipp Egalité, long ago
taken from him on his final journey, bought by Jews

and from Julie Goudchaux to Louis Philippe only
under the pretext of getting him from Egalité
have been handed down, in order to protect themselves and their family
thereby falling in love with the Orleans people. Probably,
that the words of Falk-Scheck are once again remembered-
were brought about, which then also brought these Orleans
may have encouraged them not a little, on and on against
to conspire one's own relatives.

The Duke of Orleans did indeed rise.
with the Jew's talisman on the throne of
France; but he soon descended from it again,
about the Jew Cremieux, Fould, Goudchaux, etc.
To make room.

But it wasn't enough that the Jews committed the shameful act
Egalité has urged the largest share of
to take the first French Revolution; they attacked

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also actively involved in every other way. Through
They were especially the shameful pamphlets which

man against the unfortunate Queen Marie Antoinette

and the royal family of the Bourbons, established, ver-
spreads and mainly circulates — yes, even partly-
Wisely composed. In particular, it is a proven fact.
The fact that the first dragonfly, which (already in the year
1771) against this noble martyr, a
Italian Jews named Angelucci to the death-
had barrels. The book was titled "Avis à la
branche espagnole sur les droits à la couronne de
France a défaut d'heritiers" and hid under the ver-
the enveloping form of a political treatise the hideous-

most serious accusations against Queen Marie Antoinette. Louis XVI, who was involved in the work had learned and heard that the dragonfly, through the Jews in Paris most eagerly spread, much was read, commissioned the famous Beaumarchais to do the same to the to buy the Jews Angelucci and the remaining ones to destroy copies. Angelucci let himself be guided by Beaumarchais paid 35,000 francs and delivered approximately 4000 copies of the book were printed. Approximately 500 were...

already disseminated in Paris. With the rest of the

Print run — over 5000 copies were printed
The Jew disappeared. The [unclear] that spread in Paris
Examples sparked a veritable storm against the Königin emerged, were reported by the daily newspapers in Austria. The train was communicated and commented on. Later the Jews the book in Amsterdam again in French and also

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reprinted and distributed it in Dutch across all of Europe.

They also played a role in the infamous collar trial. The Jews are known to be a truly despicable people. Role. It was the Jew Cerf-Ber, in particular, who the weak and arrogant Cardinal of Rohan always forwards on the path it has once entered. urged. *)

Even back then, the Jews feared the threat. to woo in every way and crowded around then near the newly emerging rulers, played the agitator and the spy and won on This way, the greatest influence. Mr. von Courchamp, Author of the "History of the Lords of Faucigny" and Editor of the "Memoirs of the Marquise of Crequy," writes in the latter work: "The Marquise "was on Tuesday morning (at the time of horror) under

"Robespierre" went to a Jew named Kaiffer
"and lived at number 495 on St. Denis Street."
"This was demanded of her so that she could talk about her
"To discuss matters with the Jew, for he
"Hebrew was one of the two hundred chosen ones,

The descendants of the army supplier Cerf Beer, who in
They claimed to live in Paris and play a role there even in the
Years 1859, with two million francs, creditors of the heirs of
to be Cardinals of Rohan. They claimed the same from
Prince Camille of Rohan, whose uncle was Princess Char-
Lotte, bride of the Duke of Enghien, had inherited, who was from
Cardinal had been appointed Universal Heir. A. d. V.

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"which had designated the supreme syndicate to appoint judges"
"to be above everyone in accordance with Section 6 of the
"Section XI of the Act of 29 Sept. 17."
"This honest judge showed great distrust and
"The deepest contempt for all noblemen. On the
"When the Marquise gave her speech, he simply replied: "On verra!"
Which is to say something like: "We'll see what happens."

Even the bloodthirsty Marat was murdered by Jews.
give, who served him as spies and constantly
incited them to new murders and atrocities. In one
Works which were published in Paris in 1841 under the
Title: Souvenir d'une actor; by Mme. Louise Fusil
appeared and from which the Frankfurt Conversations-
longer excerpts from the journal in 1841, Nos. 84–88.
brought, it is said:

"In October 1792, Talma gave the fine Er-
"General Dumouriez returning to Belgium"
"A celebration. The usual circle of his friends, among
"Them, Brissot, Millin, Chenier, etc., were in his
"pretty house on Chantierine Street, the Julien
"belonged to and later Napoleon as General Bonaparte
"bought it from him, gathered it up, and a lady just touched it."

"Pianoforte, as Marat with three members of the welfare-
"cruise committee, among them Pereyra, the Portuguese"
"A Jewish man entered."

A few chapters later, Madame Fusil, who is under-
whose person moved from Paris to Lille, the following
Details about this Jew, Pereyra:

"After the siege was lifted, I hurried to Lille."

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let go and go to Boulogne, where Lady M.
I was waiting for you. There were many English people there and the
Society quite agreeable, until the arrival of the por-
Tugiesian Jew Pereyra, the same one who be- Marat
gliding as he celebrated the festival in honor of General Dumou-
Riez interrupted. He spoke excellent English and was looking for
to gain access to several English houses, which
It was not difficult for him, as he was a decent person.
had a lot of understanding and even more cunning.
Meanwhile, I learned that he was a spy for the welfare state.
committee, and warned my acquaintances to do more,
because he always tried to get the gentlemen to drink at the tables
knew, while he himself remained cold and composed.

At that time, there was also an emigrant family in Bou-
logne; I didn't know her at all, but we met.
They often walked together and greeted each other. Pe-
Reyra often spoke of them; and when I once seized them
the opportunity, with the intention of learning more about him,
easy to throw away: what else will they encounter?
could, even if they were arrested?
"Well, a small thing, they would be shot," ant
Pereyra spoke. I was startled, but I said seemingly
indifferent: "I thought they would only stay until the Frie-
held captive." "Not at all," replied the
Jew; "The law concerning emigrants is very bad."
"That's right; and there's no shortage of them here."

Some time later, a Lord of Flahaut, who

who wanted to emigrate, was arrested and died on the scaffold;
Many others followed him. How large was the number of

to I:

The unfortunate ones are those who were victims of the Jew Pereyra
The number of those who fell is unknown. But it seems there were no
to be a small number that the Jew dedicated to the well-being²
cited travel committees and denounced them, since Boulogne was too
At that time, a large number of victims fell victim to the scaffold.
traditional.

When Napoleon I later seized power, the state-
The Jew Pereyra vanished from the scene; he was to leave.
da ab in Paris most eagerly as army supplier with trade²
have handed over business. Whether they have been closed for a longer period of time.
especially since 1848 in the Parisian stock market world
well-known Jewish brothers Emil and Isaac Pereire,
which also boast of Portuguese origin, the
We were unable to find the sons of this Pereyra.
found. But we will discuss this later in this text-
going back to the same ones.

We now turn from the Jews in Paris to
the Jews in southern France and France in general,
These mostly only occur during the course of the previous
They immigrated there again in the 19th century. King Phi-
Lipp V. had, in fact, from Paris, as well as from his
In the rest of the lands in the year 1321, all the Hebrews were exiled.
let them drift, because they are in league with the outcasts²
inspired by their fellow citizens and the former
They were to give poison to destroy the Christians.*)

The chronicler of Nangis claims that the king
Granada won over the French Jews and these
would have encouraged the lepers to teach the Christians poison,

From Provence and Languedoc, the Touraine, from
Chinon and Paris fled to Spain, in a classy manner.
"Likely to Aragon and to the island of Mallorca."
But when they were also there in 1492, through the
Those who were expelled by the great Cardinal Ximenes settled
Many went to the island of Corsica, where there was already a
A large number of Jewish people who had previously fled from Florence to this area
There were families.

Only in Brittany, the later French Pro-
Vinz, who at that time still had their own
Where the ruler had been, Jewish descendants remained. The people
He called these people Cacoux, and considered them to be followers of the Nazis.

to destroy them. A Sire de Parthenai wrote to Philip V,
that a leper known to him was told by a rich Jew
He said he had been incited. He also stated that the poison was from
Human blood, urine, and four kinds of herbs whose names he did not know.
I knew it had been prepared. A consecrated host was still there.
devoted and the whole thing was crushed and put into a sack
sews, weighs it down with a stone and then puts it in a well
was thrown. Histoire de France by Martin, Part VI, page 547.

Von Thienen=Adlerflycht writes in a fine, interesting way
Buche: In the Land Full of Sunshine. Berlin 1861. Page 211:
"Our landlady in Manaco on the island of Mallorca called my=
Pigne, a leader, was a Jew. Pigne had reddish hair and
He really did seem like a Jew to me. The appearance wasn't right.
without any reason. His ancestors were Jewish,
which occurred during the expulsion from Spain under Ferdinand
and Isabella fled to this island. Although over time
All who were baptized still form their descendants to this day.
in a sense a settlement of foreigners, which falls under a=
to marry others with whom the people do not approve.
which does not recognize the Balearic Islands as the real ones."

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They come from lepers, because they mostly suffered from leprosy.

They did not mix with the Britons and far-gradually died out, except for a few.

In Corsica, however, the Jewish population increased in a truly astonishing way. The ones from Spain and Menden Jews were taken from there in the fourteenth century. Florentine pseudo-Christians who fled in the 19th century (secret Jews) were very well received and let to be baptized several times.

Mr. von Courchamps, the publisher of the famous ten *Souvenirs de la Marquise de Crequy*, which we Having worn them before, she writes about it: "Cherlin, A heraldist and genealogist says that the actual Reason why the island of Corsica has the names of the largest Italian noble families so richly ver-Seeing is a consequence of the expulsion of the Jews, which took place in Florence in 1443. It seems that the majority of these Hebrews, who had been forced to be baptized when they went to They fled to Corsica, where the great names of Colonna, Orfini, Doria, Feretti and Buona-parte wish to include which they, according to the usage at the time, Time from their godparents, who belonged to those old families belonged to, had received. For the very same reason. Even today, one can still see many Jews of Portuguese descent. Lineage which includes the names de Costa, de Pinto, de Capadoce and Menezes wear them. Meanwhile, it is said, that these Florentine Jews in Corsica, because they themselves wanted to Judaize, later partly themselves again."

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were driven; one must hope that those of their Descendants who remained there, the writings- finally doing it in reality and not just for show have assumed."

This note by Mr. von Courchamps is a far-
 A blow against the family of Napoleon I, of whom one
 in Ajaccio claims that it is of Jewish origin.
 She used to always be involved in trading businesses-
 gave, had almost no land ownership and found even
 even in the last century because of their origin
 always great difficulties when dealing with old Christians-
 wanted to connect with Corsican families. That it was with
 This origin of the. Buona~~parte~~ has its correctness
 and this was already the case more than fifty years ago in
 The author of this article saw that Germany was known for this.
 Writing, when he was born in Frankfurt am Main in 1862.
 From the Freemasons' perspective, a very interesting brochure.
 It was sent anonymously. It bears the title:
 Judaism in the May, a warning to all
 German DO DD. In the year 5816.

On page 1, it states verbatim about Napoleon I.,
 when he was overthrown from the throne: "Retribution has taken hold of him
 seized, and not left to die — the many
 would have reconciled with him — but rather the cowardly disgrace,
 so that belief in him may never arise again.
 But the evil that arose under his rule
 It rose mightily, but it did not fall with it;
 Rather, it has maintained its level. Previously

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Judaism had already entered the Catholic Church.
 found; the Corsican also led us to the Jews and
 handed over to them the objects of the temple." And
 It continues on page 5: "Jews find roses-
 Crossers. They swear by the Gospel, they bow down.
 standing before the cross, they wear the garment of the Church,
 They celebrate, with Christians, the mark of redemption and remain
 — Jews." It also says there: "The — I give
 giving them the opportunity to use their trained bribery system
 to be applied on an ever-increasing scale and one hundred
 to disrupt peaceful relations. Napoleon is indeed sitting

isolated on a rock in the world ocean, but in the hands
His confidants (the Jews) are pulling the strings of a
A connection that extends not only via France, but
also via Germany, Italy, Spain, the Netherlands
lands &c. &c., widespread and their striving for nothing
It is aimed at something less than a general world-
“Revolution.” — And the honest member of the Federal Republic writes further:
Brother Page 13 The following: “From what has been said so far
The following is undeniably evident from what has been said: N

1) There are similar things in Germany as in France.
a secret connection with Masonic forms that
under unknown superiors and after non-Masonry-
strives for [unclear] purposes.

) Whoever the R.. of O. . and the Sch.. R.
Those who know me will understand me. Note from a Freemason.
This means: Whoever the knight of the East and the Scottish

Ritter knows high degrees), he will understand me.
Note by the author of this document.

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2) The members of this association are large-
partly Jews; they work in grades and systems,
which only appear to follow Christian rites and Christian traditions
They have symbols.

3) The Jews need Christianity either
for mockery, or to cover up secret intentions and
Activities. ||

How concerning must this intervention of the Jews be in
Masonic connections, when one considers which
active participation of this people in the crimes of
(First) French Revolution and the Corsican Ufur-

patrons taken, as firmly as it is based on the belief of a future Jewish world domination and what kind of one exercises." Unfortunately, Jewish gold flowed into the hands of so many civil servants.

And furthermore, the booklet reveals:

"In 1807, it was founded in Frankfurt am Main under the protection of the then French-Primate The government, a so-called O, which established its constitution from the great Or. in Paris received, and the Finnish-full name at the breaking dawn (l'aurore naissante). The Jews, from whom this ge-The home club initially went out, they undoubtedly wanted to go through that name indicates that the day of their salvation will be It seemed. Only the young dawn was basically nothing more than a police lantern; for a part of the General Police Personnel (also mostly from (consisting of French Jews) was at the head of the new guild, which, incidentally, showed no decency,

to their Israelite children the Ark of the Covenant unlock, and break bread with them and to drink the chalice. The great Or also liked... Paris has every reason, with its learning ability and The daughter's inclination to be content, and as Napoleon the Almighty several German I DO close Although it was allowed to be sown, this Frankfurter remained in quiet possession of fine Trust." |

Napoleon I. was already influenced by the Jews early on. France since the eighties of the previous year 19th century, the leading Jewish lodges had a major say led; aware of his Jewish heritage, he feared he the then still purely Christian German lodges, which as soon as possible in a German uprising against him worked. He was the one who, through the Hamburg Lodges, which already existed towards the end of the last century had been infected by Judaism, the election to Crown Prince of Sweden at Bernadotte, who also He was said to be of Jewish descent and knew how to lead. Jude Leucht from Bernburg, formerly mint master of the Duke there, later through the Jew Süß in Stuttgart-

garden under the name Georg Friedrich von Johnson (allegedly from England) Ducal Württemberg Cavalry captain, entered Jena through Herr von Hund in the so-called Templar Order, lied as its-alleged actual superior in all of Germany, namely also in Hamburg, around and already led to around 1750= He baptized and initiated secret Jews into the lodges there. granted several bricklayers there a previously unknown

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ten high degree, and stood with Stephan Morin from Paris, also a Jew who called himself Grand Elu, parfait et ancien maitre sublime, Prince Magon etc. w., from Conseil des Empereurs d'Orient et d'Occident ernamed, roamed around Germany and America, in Verbond. After these two swindlers, who had done some They caused a stir and into the French and Hamburgish lodges already contain many bad and Jewish elements Having brought them in, the three Bedarride brothers entered up and founded and established or spread in the lodges, the ridiculous Rite de Misraim. These Brothers Michael, Markus and Joseph were three Jews from Avignon, which served in the army of Napoleon I in Italy acted as an army supplier. Specifically, Michael, Inspector of Deliveries. These villains led their new system, which was divided into ninety high degrees which was divided mostly into Hebrew names, from the secrets of the "Temple of Osiris in Egypt" Here. The great Orient in Paris, where the Jews lost their main influence after the fall of Napoleon. had, however, a kind of Ban over this Jewish system. Nevertheless, he mentions a list of members that Joseph Bédarride still in September 1818: Supreme Grand Conserva-expensive. The members of a branch of this system= mes, „les sectateurs de Zoroaster“,“ complained 1819 on the despotism of the Bedarride brothers, "who are the highest powers in the Rite Misraim=

would have been suitable.” (Misraim: Hebrew: Egypt.) Be Ber
Judaism in France.

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Darride was now Marchand parfumeur in Paris,
and his brothers, his alleged travelers, who also
They founded two lodges of their rite in Switzerland.
Master of the Chair, who was formerly Grand Master of the
Grand Orient helvétique was and probably
Even though he was also a Jew, he sought to seize power from it.
to tear it apart and declared it dissolved. Meanwhile
The Swiss Masonic authorities met
men and founded the Grand Lodge of Switzerland, while
The rite of Misraim continued to wretchedly eke out its existence. In
France flourished with this system despite the prohibition that
which had repeated the Grand Orient, but continued. In
In 1846, however, his boss, who was Jewish in style, was...
who had almost reached ninety years of age, the Grand Con-
servateur Michael Bedarride, with the editor
of the journal Le Globe, the Th. Juge, in a Pro-
entangled, which led to the most delightful revelations and
This led some to abandon the Rite Misraim. In
Lodges of the same still existed in Lyon in 1860,
Paris and other French cities, whose members
who were mostly Jews or Christians converted to Judaism.
In the French lodges, the Grand Orient and the
The Jews, dependent on him, worked during the time of
Restoration 1815–30 incessantly again on the fall
of the Bourbons and for the Buonaparte family. Equally
after exile, but even more so after death
Napoleon I., the intrigues began to create a Napo
to the Leonids on the throne of France.
Ludwig Napoleon, as well as Peter, his older brother,

were chosen by the Jews, to give them a new and to offer a golden future. When the latter died prematurely, The first one was quickly added to their lists and Intrigues, introduced and initiated into their Masonic lodges. Ambitious as he was, he made them the biggest Promises. The Jew Cremieux, who was already in in a Parisian Jewish lodge in the 1930s held an influential position and worked in the club with the provincial lodge most zealously for the Jewish offspring Buonaparte, whose origins he knew precisely. He knew, that the people of Israel in France under a second Napoleon would usher in a golden age. N

The Jew Cremieux is from a story that began at the beginning of the

returned to southern France in the last century

Family, which, like the German Jews, their She wrote the name of the place where her grandfather lived. had settled there. Cremieux is a stain. not far from Lyon. The "Jew from Crémieux" went to Paris, to study there, then appeared as a young Advocate. He reappeared, first in Lyon in the company of a gentleman Dr. Dessaix knew; both of them pushed their way into the room. better society.

As early as 1825, Cremieux appeared at the Caffations-court and bought the clientele of Odilon Barrot. Some Prior to this, he had read a brochure: "About a new primary school curriculum" somewhat better Made known. The clever Jew was in southern France. richly traveled from place to place and from city to city, to make his system understandable to the people who understand the schools themselves

— 20 —

to develop. That these lectures in a subtle way — it was under the Restoration — against the Bour-

That work has been done on bones is self-evident. However
 Even back then, he was already bowing down to Louis.
 Philip and Orleans in general. With the help of the
 He won over Parisian Jews right from the start with fine cars.
 riere in Paris a widespread legal knowledge.
 When Louis Philippe of Orleans in 1830
 Having deposed his cousin King Charles X, he urged
 Cremieux soon moved into close proximity and played the faithful one.
 Servant. He kept this mask until the year
 1848. Only when, on February 24, 1848, in the
 Both chambers appointed the Duchess of Orleans as regent
 and wanted to proclaim the Count of Paris as king,
 he threw them off, demanded the deployment of a provisional one—
 [The] government and appointed himself Minister of Justice.
 Around the same time, a folder disappeared from the Tuileries Palace.
 with the most important documents of Ludwig Philipp. About
 This fact was reported by the Allgemeine Zeitung at the time.
 in detail. On March 2nd, the Minister of Justice Cre-
 mieux was solemnly received in the Chamber of Deputies and
 returned. He had received the information from Abbé Chatel.
 founded “French Church”, a kind of German—
 Catholicism and half-Jewishness, to reopen.
 Without a doubt, he hoped this would create another bone of contention.
 to throw them among the Parisians. On March 8, 1848, he received
 Cremieux, the citizens and brothers of the great Orient,
 which before him, the one who had entered the Jewish Freemasonry
 initiated and at the head of the Jewish Grand Lodge

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The standing bricklayers appeared to thank them and to say hello.
 to attribute to him. 0

But shortly afterwards, the demo-
 eratie pacifique the removal of the Justice Minister
 Eremieux, “because he especially loved his fellow religious people.”
 who favored this.” The Conversation Paper in Frankfurt
 a. M. soon afterwards published in No. 156 under the 4th.
 June 1848, the following detailed article on the type
 and wise, how Cremieux subordinates himself to the provisional re-
 government had smuggled in: “Reported on Cremieux

The Leipzig fashion magazine said the following: It's all coming
Gradually everything comes to light, including how some people...
Violence was unleashed. Many were surprised that Cremieux,
a not very important lawyer, after the revolution
became a member of the provisional government in Paris—
The. Now we learn how that happened. In the door-
joint session of the Chamber of Deputies of 24 February
The names of those who provided the provisional
The government should be formed, with pencil on a sheet of paper.
Pier wrote and Lamartine tried three times to write it.
To restore calm and read out those names; in vain!
The president energetically handled a fine bell, Ledrü-
Rollin strained his lungs as much as possible, he
could not get through. Then they remembered that
of all the voices in the chamber, the most feared im-
more of Mr. Cremieux's and that some
Deputies always carried a little cotton with them,
to ensure it is too fine, should any creaminess occur.
They are capable of penetrating, someone said.

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to him; read the names there aloud. Cremieux showed
immediately and willingly, he climbed onto the one standing before him.
He went to the lectern and began. It became truly quiet and he read.
the names compiled by Lamartine. Each
The name was, particularly from the galleries down, associated with
greeted with loud cheers. Suddenly, Cremieux stopped.
He paused for a moment and pushed the paper close to the
His face looked as if he couldn't remember the next name.
Read correctly. It was the name Cormenin's, but Cre-
mieux fchob keck dafür den fseinigen unter und pro-
He thus blagged himself up with his stentorian voice to
Minister. Imagine the dismay of those who
had compiled the list! Nevertheless, that was
To not undo what has been done. The name Ere-
mieux was of the galleries with just as big a bit-
The case was welcomed as the others, and impossible
Could someone step forward and speak to the lecturer on the
Accuse Stelle of fraud.
made."

As a member of the provisional government and as Cremieux, the Minister of Justice, acted as if democracy were pacifique darthat, especially for his fellow believers and most likely also for Ludwig Bonaparte, as President of France of Jewish blood and as later emperor. Under him, Judaism reached its zenith. as we shall soon see, the highest level of power and of influence, and God Mammon stood as high as This had not happened since the fall of Jerusalem.

As early as November 1851, Cremieux was already on the case.

3

of Judaism so certain, "that he will establish a dictatorship Ca-Vaiguac's or Lamoricière's were certainly not feared." Several days later, Cremieux spoke of the ill-fated full expedition to Rome;" whereupon the deputy replied Tascherau called out: "You would probably have an expedition to Would you have preferred Jerusalem?

After the coup d'état, to which the Jewish banker If Napoleon III was provided with money, Cremieux withdrew. again, quite far back from the main stage and seemed only as much as possible in the chamber and also in the Secret in the Hebrew sense. He was a Jew, after all. sprouts again stepped to the top of the empire, who ruled entirely in the interests of Judaism.

One of the most peculiar occurrences at the time the government of Louis Philip of Orleans, on which we have to come back again, that was also just Murder of the Capuchin priest carried out by Jews Thomas in Damascus, in which Cremieux played the role The washerman played the role of the horrific murderer, protecting the terrible murderers. took and obtained a firman from the Sultan, which to release the captured Jews immediately commanded. This is truthfully recounted in a in the Imperial and Royal Court and State Printing Office in Vienna in 1860 printed works, which bear the title: "The Holy Places, pilgrimage to Jerusalem, Syria, Lebanon

etc.," The following is in the first volume, page 553.

On Wednesday evening, February 5, 1840, the Capuchin Father Thomas, who has been for several years in Damascus, where he practiced medicine and was visited by everyone

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The man was loved, in the Jewish quarter. Under the pretext of vaccinating a child, he was taken into the house of Daud Arari, where several Jewish people were gathered. Notables, namely the Khakham (Rabbi) Musa Abu el Afieh, were located. Father Thomas was found, thrown to the ground and by those present held; the barber Suleiman held a large copper Becken to his neck, Daud Arari grabbed a knife, cuts the priest's throat, and Arun Arari, a brother of the first brought about his eventual death. Blood was collected in the basin without any drop was lost, then the body was dragged away from the murder chamber to the wood chamber. There He was stripped of his clothes and they were burned. The body was dismembered, the bones with a Smash the mortar mallet on a stone and the head broken in the same way. The whole thing was in a sack given by the barber Suleiman and by Daud's servant to a house next to Khakham's carried into the existing channels and piece by piece into the gutters thrown.

Seven of the most distinguished Jews of Damascus, all very rich, find the perpetrators of the horrific murder—that, with them the barber Suleiman and Daud's Servants provided assistance; they had given the first one money. spoken, to the second, to promise him at her expense advise. This murder was not committed out of greed, not committed out of personal revenge, but merely to obtain the victim's blood. This blood was

brought to Khakham Jakub el Antabi, who put it behind
hidden in the books of his library.

When Father Thomas's servant served his master
When he saw that he wouldn't come back, he went to look for him, into the
The Jewish quarter and was treated in the same way-
He acts like his master.

When the authorities, based on collected reports,
went to the canal, which formed the quarter of the
Jews were permeated, and meat was taken from the same piece of meat.
a kneecap, a piece of heart, remnants of a skull,
other bone fragments, and parts of the cap
of the priest. Through ten European and Turkish
Doctors determined that these bone fragments were human.
Her remains were... She was solemnly buried.
Carried and buried in the Capuchin church.

During the course of the Governor-General Scherif
The Pasha-led investigation has the perpetrators
It was stated that this murder was connected to the Khakham Jakub el
Antabi had arranged to meet to get a bottle of people's
to procure blood, because one needs it for the celebration of the cult.
need, since the use exists, such blood under
to mix the unleavened bread, not for the people,
but for a few particularly zealous individuals. On
Evenings of the Feast of Unleavened Bread remain the
Khakham at the oven; zealous people send
He gives him flour, from which he bakes bread; he himself kneads the
Dough, without anyone knowing that there is blood underneath.
mixes; then he sends the bread to those to whom the flour
Heard of it. The Jews of Baghdad also had such bread.

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to fulfill their religious duties from him

That's enough. That is the secret of the great Khakhams.
(chief rabbi), who alone possesses knowledge of this
The thing and the way of using the blood have.

In this story there is not a single word that does not refer to

official documents.")

When this double crime became known in Europe,
tremendous outrage arose against his fa-
national originators and generally against a sect,
which has been accused of such atrocities at all times
and was found guilty in court several times-
den ist. ö b

Cremieux, Vice President of the French (Jews-)
The consistory did not hesitate to defend the evils.
to take the blame upon himself, and did not hesitate to do so in a
published in the "Journal des Débats" on April 7, 1840-
all the letters mentioned, everything odious in this matter, the one-
to attribute rivers to the Christians in the Orient.

At the outermost borders of Asia as in Europe
People waited with impatient anticipation for the announcement.
course of a trial that concerns those mysterious rumors-
dissolutions should spread light, which in all years-
have left behind hundreds of bloody traces.

Sixteen Jews were involved in the murder of the
Father Thomas and his servant were intertwined; two

) See the Ministry of Foreign Affairs
to Paris the verbal proceedings and the court records concerning the
The double murder of Father Thomas and his servant Ibrahim
Amarah.

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died during the proceedings; four received clemency.
Expulsion for revelations made; the other ten
were sentenced to death by the Sherif Pasha.

The execution was to take place immediately after the announcement-
The judgment follows: but since Syria was then-
Rade from the Egyptian troops under Ibrahim Pasha
was occupied, so the Frenchman demanded and obtained

Consul, that the process may lead to the general's approval.
The notification was submitted.

Meanwhile, Jews from all countries were intriguing to
Favor of the saints and martyrs, that is, the Mö-
the one from Damascus; enormous sums were given to the Be-
offered to consular officials and witnesses; thousands
of gowns and a consular service to a certain
Khabil Sednaui); five hundred thousand Piasters to the Lord
Chubli from the side of the rabbis, to amend the
The death penalty and the non-acceptance of the translations
the Jewish books and the one by Rabbi Musa Abu
The explanations provided by el Afieh were included in the minutes of the
to obtain the necessary procedures, etc.”); a sack of silver coins
was given to the same Chubli by the Mehiri family
Farkhi, in which the servant of Father Thomas was murdered
had been sent to me” *); even a young scribe
At the French consulate, they searched through the Aner-
offer to bribe with five hundred bags. The Jews

) Letter from the French Consul to Sherif Pasha under
No. 28.

**) Letter from the same to the same, No. 28 fgde.

%) The same letter.

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In Europe, two of their own, the gentlemen, hurried to
Montefiore and Cremieux, to send to Mehemet Ali,
to request the release of the guilty. In sei-
nem in the “Journal des Döbats”
Cremieux had written letters regarding these horrifying
Murderous acts said: “If the Jewish religion in this
White commands murder and the shedding of human blood,
So let us rise in moderation; Jews, philosophers,
Christians, Muslims, let us destroy this barbaric!
fchen cult, the assassination and killing to rank
who raises a divine commandment; let us destroy him ourselves.
in the people who practice it!” As Cremieux
When he came to Egypt, he would have had the most beautiful opportunity-

have, either the revision of the process of fine religion
to desire fellow countrymen so that their innocence would be proven before all
Eyes would be recognized, or else a barbaric and
blasphemous worship in the people who practice it
practiced having them destroyed if they were truly guilty
were.

Instead, the envoys of the euro-
A Prussian Jew from Mehemet Ali addressed one to the governor—
New legal document from Syria containing the following content:

"From the presentation and the request of the gentlemen
Moses Montefiore and Cremieux, who came to us
are as envoys of all Europeans who have joined to the re-
We have learned from the religion of Moses that
They wish for the release and safety of those Jews
fchen, which on the occasion of the investigation into the Ge-
Story of the one in Damascus in the month of Zilhijeh 1255

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missing Father Thomas and his servant
Ibrahim were arrested or are on the run.
have been.

"And since it is with regard to a large number of people..."
population would not be quite right to their requests and desires
to strike them down, so We, the captive Jews in, command
To establish freedom and provide full security for the fugitives
to grant their return. You will therefore extend the hand-
workers at their work, the merchants at their trade-
del lassen, so that everyone can deal with their usual pro—
occupy yourself with fession; and you will have every possible measure—
rules are taken to ensure that none of them, wherever it may be
be, become the object of ill-treatment, so that they may fully
and enjoy complete security as before, and one
Leave them in peace in all things.

"This is Our will."

On September 5, 1840, after receiving this decree,

Sherif Pasha placed the Jews condemned to death in Freedom, and with that, the “story” of the priest Thomas's murder comes to an end; God's peace and grace. Be with him! —

We are now returning to the new empire and find Cremieux, who lost his position as Minister of Justice into other hands, related to Judaism by marriage had laid down, as a zealous advocate again. In doing so, he He maintained the position of a Meï in the mason's robes from the chair, was a member of parliament, and had at all * involved in every possible matter.

In 1852, it happened that a fine Na-

2. Be

male cousins, if not relatives, also a Jew named Cremieux, a serious scandal in the Parisian newspapers were abuzz because he had betrayed his own fine wife. couples, or rather, had formally sold. About that. wrote the Constitutionnel of February 6, 1852:

“We already have some details about the Candar process was given to solve which a certain Cremieux against his wife and the Lord of Castillon had. But before the Correctional Court it was It has been proven that this Cremieux fine wife, Hortensia Marx had sold it to Mr. von Castillon. A formal instruction was then given by the same Government. Proceedings were initiated against him and it turned out that the 2c. Cremieux fine own wife, who at that time still was unfit for prostitution. 2 Cremieux, however, had not appeared!”

We can discuss the scandals of this process more thoroughly. I can't reproduce it. But it turned out, that a sale had truly taken place like never before in in a more cynical way. The Tribunal condemned the 2c. Cremieux in contumaciam to five years in prison and a fine of 1,000 francs

payment, as well as ten years of police surveillance.

This Cremieux should, however, in the last instance,
It was not known exactly through what influence, entirely
to have been acquitted! —

On November 23, 1851, the then
already very Jewish-dominated Allgemeine Zeitung in Augsburg
the Minister of Justice, Cremieux, a “knight without fear”

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and rebuke.” Some time later (1856) he argued
this garlic knight for a merchant in Aix-en-Provence
of Provence, which only then loaded its ship's cargo
had assured when he was telegraphed from Kon-
Stantinople experienced its downfall. Since the code
pénal diesen „Misuse of the Telegraph“ nit vor-
Once he saw it, his client was freed.

Around this time, the brothers suddenly appeared-
Emil and Isaac Pereire, about whom we know nothing,
whether they are the sons of the spy of the hideous Marat
are in Paris with larger financial plans. The same
were probably friends with the Rothschilds and had
the lawyer Cremieux as her first legal advisor-
elected, founded the Credit Mobilier and proclaimed
its solidity and the great things to be achieved through it
Profit by the French and German Jews-
Leaves out into the whole world. One of these beautiful asses
A small article from the year 1864, which the Frankfurt Di-
The following was brought about by daskalia in 1864:

(A soirée at Pereire's.) A few days ago
Mr. Isaac Pereire gave a presentation at his magnificent hotel in
Faubourg St. Honoré in Paris, a musical soirée;
Here's a sample of the cost estimate: Miss Adeline
Patti 10,000 francs (the "child" is quite delightful-
(real progress); Mr. Mario 6,000 francs; Mrs. de
Meric-Lablahe 4,000 francs; Mr. Delle Sedie 3,000
Francs; Mr. Sivori 3,000 francs.” Shortly afterwards there were

the shares of Credit Mobilier in a way that is completely unfamiliar to the layman
inexplicable house movement understood. And with sol

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chemical and similar scams were used to defraud the French

“oven and even the “good Germans” ever deeper into
the stock market. The shares of Credit-Mobi-
They reached a fabulous height. But look, almost around
At the same time, it was already learned (under the 28th of October).
1864) from Paris:

"Something has been happening at the local stock exchange for the past few days."
a panic among the holders of shares of Credit Néèer-
landais — which with the Credit-Mobilier here in
the most intimate connection stands — seized. (Veran—)
The disappearance of the director of this [company/organization] has led to this.
Society given (the same one went to America),
by spreading the rumor that Mr. Mendel had
the company's cash and books were not in the best condition.
Order was left behind. However, it has emerged from the
Investigations reveal that Mr. Mendel has no connection whatsoever.
to accuse him of embezzlement, and his disappearance is
um fo.unbesichtli. He has, however, for fine rights—
nung 1,500,000 francs borrowed from the company, and
Shares were deposited for this purpose, which, admittedly, are at today's price.
sold, would not be sufficient, but also no alarm—
resulting in significant losses for society
can. The fall in the Credit mobilier Néerlandais
In addition to the cause just discussed, the surrounding area will also be considered.
sände zu schickt, dass dershl zu viel von öftreichi
fchen 1864er Loosen und von dem als unververkauflich be
Esterhazy-Galantha-Anlehen, who had acquired loans, knew Esterhazy-Galantha.”

That Mendel was a Jew is self-evident. He
had with the credit mobilizer of the Pereire brothers in

confessed to the most intimate relationships. Under the 27th. It was only in June 1867 that the following was learned about the scandalous bankruptcy of Credit mobilier N&erlandais:

"There's another trial pending, which"

A worthy addition to the long line of financial scandals~~en~~ dalen is, which in recent times have been uncovered.

This is a lawsuit filed by a certain gentleman.

Raffard against the liquidation commission of the after hardly Nieder-, which perished after five months of existence has initiated proceedings at the rural credit bank. It is merely a matter of... for the reimbursement of 86,000 francs, which the

The aforementioned has invested in shares of this company; alone

The trial is therefore of far greater importance, as in the case of a judgment favorable to the plaintiff

all other shareholders with the same claim~~en~~ would step forward. Founders and leaders of this company were Messrs. Pereire and almost all the Ver~~en~~

Board members and dignitaries of the Credit~~en~~Mo~~en~~ bilier. Against these gentlemen, the plaintiff's lawyer brought charges. gers, Master Laurier, a, according to the "Gazette des Tri- to judge "bunaux", truly merciless Plai-

doyer los. The shareholders' tale of woe is the an old one that always remains new. The company was launched to the sounds of drums and cymbals, and after one can acquire the shares with a substantial premium. expensively distributed among the people, then abandoned. "What "had been received?" asks Master Laurier, among others. 800,000 shares of the Dutch Loan, on which

270 francs had been deposited, representing a Judaism in France. 8

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Value of 21,600,000 francs, received in cash were. But what is mostly made of these 21.5 million? They've been in the coffee shop. of the Dutch credit into the following values- Converts: 2000 pieces of the Southern Railway, a Spanish package. Mo-

biliers, 3000 Italian Mobiliers, 6000 Petites Voitures and there's a sample of all the good papers included. It had to be a package of Mexican bonds, everything Values that come from the portfolio of French credit - mobilizers had arrived. Why this maneuver? That's because Credit Mobilier's businesses already were such that not only his money, but also His credit was exhausted. Therefore, they were relying on the Thoughts drift, besides the motherland a kind of To establish a financial colony, which would be connected with this through mysterious ties were connected." The legal The grounds for the lawsuit were based on Article 41 of the Dutch Constitution. country commercial code. The company's registered office was in Amsterdam.

At the beginning of 1866, the "Wanderer" newspaper advertised for a new member. Paris on Credit Mobilier itself:

"The incident involving Mr. Pereire during the Share doubling and the unusual form in which it is achieved the general meeting was convened, the The government has been convinced that it is not It is possible that the enfant gate of the leading circles still to allow things to continue as they are for longer. The State Council has therefore resolved to make entirely decisive decisions regarding... To allow surveillance measures to take place; and will

probably the shareholders at the next meeting. general assembly, which takes place on the 15th, a this regarding the government's decision announced who The. A small inquiry was held between lawyers. and ministerial officials, which also included some lawyers the opposition was called upon, and the They unanimously agreed that the government not only entitled to take the initiative, but also required to do so

He is obligated. The emperor himself is said to be very disliked.

about the recent coup d'état by Mr. Pereire-spoke and personally ordered the measures,

which are to be taken against Credit Mobilier."
But neither the State Council nor Napoleon III, that
something against the Jews so dear to him, with whom he
On the contrary, it surrounded itself ever more closely, and which
Unhappy France is being sucked dry more and more.

Finally, trial after trial against the
Pereire brothers, about which the Jews have not yet been informed.
German newspapers in hand at the beginning of January
They reported in 1867:

"A very repugnant process is harassing the gentlemen"
Pereire. It is a stock market game, whereby
the share price of the real estate company rose
should be driven. The Pereire gentlemen served
using a straw man who had approximately 800,000 francs
lost and, of course, did not pay the difference.
A partner of the stock exchange that was thus damaged
The agent is now suing the gentlemen for his share of the losses.
Pereire files a complaint and demands a judicial investigation.

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Messrs. Pereire complain about extortion and
They are resisting the investigation. The public prosecutor
says it amounts to a few million for the Pereires
more or less not; but it concerns their
Honor, and their honor commands them, to bring about the investigation.
to summon. The investigation will therefore take place.
must, and their result can be predicted, since the
The public prosecutor has already presented strong evidence to support this.
that it was played on behalf of Pereires. The
The disgusting consequence is that more and more people-
sons on any trial against Messrs. Pereire
will speculate, which a large audience of
Envious and busy interested parties their ambition
even less than she can forgive her wealth.
Mr. Mirés drank this poisoned chalice; but
strangely enough, under the support and approval of
of widespread sympathy, so that he could say: I
I survived it happily, but the others who survived it...
first have to survive,"

And under January 6th, it continued in this

Subject: | |

"The tribunal delivered a fine verdict in the matter today."

Crochard and Pereire. Despite the efforts of the Ad~~re~~

The directors of Credit Mobilier, represented by their lawyers, ordered the

Court, the conclusions of prosecutor Lepel~~re~~

accordingly, the examination requested by the plaintiff

"The investigation yielded the following result:

"Paris, August 1, 1867. The trial against the

Mr. Pereire and all the administrative councilors of the

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Credit Mobilier has ended. Messrs. Pereire and

As is well known, comrades had, although the Credit Mobilier

already completely bankrupt and in the Compagnie Immo-

biliere had opened up, with the publication of a

A second series of shares was issued based on a false balance sheet.

After the Advocate General of the

Court of Justice Dupre-Lafalle confirms the original

part of the trade tribunal had requested, which

the Pereire and the other administrators of the Credit

Mobilize, specifically in terms which brandmar~~re~~

ken, to reimburse them for the 120,000

Shares of Credit Mobilier (second issue) paid

Having convicted the defendant of money laundering, the court today ruled as follows:

Judgment delivered: Although the Court acknowledges that the

General meetings of shareholders on January 1st

and took place in full order on March 12, 1866 and

He explains nothing about the fact that the meetings were held in accordance with regulations.

the less so Messrs. Emil and Isaac Pereire, Sal-

Vador, Galliera and Beast are responsible, if at all.

not for the entire number of shares. To the shareholders

Compensation and interest are due; the amount is...

to be determined. The gentlemen Michel Chevalier, Bus~~re~~

Fiere, Selliere and Griebinger were appointed by the responsible-

"Non-verbal affidavits." N

To bring these grand deceptions back to approximately...
To cover it up, newspaper advertisements were used.
the Pereire, namely through Isaac Pereire in Paris,
to flaunt his wealth. This also happened in

en se.

Germany and some German Jewish newspapers brought the
The following note:

“About 15 years ago, a very young and very
poor little Jew to Paris with the firm intention,
to make his fortune. It brought with it a mathematical genius,
a generally faulty mind and few scruples,
how both could best be utilized. Soon it was
Pereire — so it was called — Roth's rival
shield, and today he is, although his main creation
Credit Mobilier turned over, a man of 200-300
Millions.” Soon after, a Viennese youth organization reported...
denblättchen: “Isaak Pereire owns properties in and around Paris,
besides the many millions he earned through his credit
has acquired furniture, several houses and land
houses. One of them is located on the boulevard.
Malherbes and gives him 20,000 francs annually.
“Pensions are being phased out.”

From the so-called "officials" of Credit Mo-
The Pereire brothers' buildings burned down in 1867.
Several people carried out similar incidents, taking large sums of money with them. Thus...
Suddenly, the following was said at the time:

"Once again, a high-ranking official from Paris is
The financial company went through it. A Mr. Bachon
General Secretary of the Societe Immobiliere (it belongs
Pereires) has withdrawn half a million from the
"Made dust." And further, it was heard that...
Time:

“Paris, February 17, 1867. Mr. de Ratisbonne, Ge
The general collector of Chalons, left behind a

Passive masses of four million have fled.
The state treasury is involved with 1,500,000 francs.
Since the aforementioned person, currently in Basel, is a relative
of the house Fould is, so Mrs. Benoist Fould has
"Declared ready to cover the deficit." But neither that
House Fould, whose head was the finance minister Napoleon III.
Neither Mrs. Benoist Fould nor he covered the deficit.
The fraudster wasn't investigated at all, and he concealed the
fraudulently obtained state and other funds in America.
The article had simply been thrown into the world,

about the escape of the Jew Ratisbonne (Regensburg),
which is not even called de (of) Ratisbonne, somewhat less
to let odious appear *).

Just like the Jews Bachon and Ratisbonne, they made
there are many Jews who are connected with the two Perieres-
They were connected. But they themselves, despite the
Credit Mobilier, through which many good French people around
their entire fortune had come to them, always new spe-
Speculations and thereby drew half of France to the
most sacrilegious.

) This Ratisbonne is an old Alsatian Jewish family.

Abbé Ratisbonne came from this family, who about thirty years ago
The appearance of the Holy Virgin has occurred several times over the years.
you wanted to have. The Jesuits in Rome acted as if they had given him
They gave him faith and took him into their monastery, then released him.
However, very soon again from the same source. He also wrote — or
He may not have written "The Life of Saint Bernard" either.
His brother, who remained Jewish and a banker, will probably
the Lord General of Chalons, whom Napoleon III.
discovered and placed it well on Fould's pronoun. A. d. V.

On February 15, 1863, the Cologne newspaper published

tung the following message:

Great amusement arose at the Paris Stock Exchange for-
Havas's Turin dispatch: "Mr. Pereire a
Parfaitement bien réussi dans ses négociations
financières. Le brigandage continues." This: "bri-
"gandage" was of course referring to the robbery scene in Unter-
Regarding Italy, it was appropriate at the time and for a long time afterward.
on the magnificent deceptions of the Parisian Jews,
and in general, the financial ventures of
Hebrews. We will come to the Jews later. Pereire
going back in detail, if we start from the year 1870
will speak, but mention Isaac now.
Pereire from the sixties wrote the following:

"Paris, June 13. After the one in Blois to appear-"
The "France Centrale" reported on a conflict.
between Isaac Pereire and Pouyer Quertier; the Ver-
The reason for this is the strong attacks which the latter
in the legislative body recently against the credit
Mobiliser and his administration had been organized. One
I hope, however, that the matter can still be resolved.
could." Isaac Pereire was careful not to mention the Pouyer-
Quertier, a skilled pistol shooter, who now
Finance Minister in France is and the last defini-
tive peace treaty in Frankfurt in May 1871 with-
signed, to demand, exploited before as after Frank-
rich and Germany and laughed silently at
the fools who put their money into fine bad pa- .
Piere stuck.

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= 4

A very similar phenomenon to the two Ge-
Brothers Pereire, is also the Jew Mir ès, who is equal-
if Paris and all of France through every possible means-
has exploited financial speculation. About him
This was written around 1855:

“Twenty-five years ago, Mr. Mires was still not the elegant rich banker who bought the most beautiful apple-mold and the dearest passions had, but He was rather a poor Polish (2) Jew who did not once had the accent grave over his e, but already he was pregnant with such grand plans that he to provide little care for mortal bodies could — in short, Mires suffered from plica polonica (Sour cherry braid).“ So this man had a sour cherry braid. Israelite brought to Paris! What fine financial As far as operations are concerned, it would be too much trouble for us. full, subjecting them to a thorough examination want. However, we must state that even with sei= in papers and speculations, or rather in their shares etc., Nobody got rich, indeed, very many rich people have become poor. A highly peculiar thing= The comedy was a real thing, which this Jew performed before our very eyes, often posing as an opponent ner of the Rothschild bank, while he but deep down she completely agreed with him. So For example, he openly opposed James (Jacob) Rothschild, when he used the Italian church property as collateral for wanted to take out a loan. It was written about this. The following came from Paris in the sixties:

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"The six Rothschilds are about to become a to meet at a conference in Paris to discuss the An= occasion concerning the goods of the Italian clergy keit, which they are known to want to take as collateral, to be= advise. It seems that she is almost entirely alone with it. want to deal with it. The clerical party, of course, sets everything in motion. in motion to conclude this agreement to thwart. This act by Rothschild is seen as a to portray him as spiteful, and points out that he I probably won't offer my hand if one considers the goods the Israeli communities in Italy, which are now focusing on The sum is 1,200,000 francs, which is what they want to achieve. Very sharp. Mirès, who is also known to be Jewish, is fighting against

the Rothschilds on this occasion. Mirés, the, as is known, always a staunch opponent of Rothschild's was and it is in its case, in which the Rue Laf Fitness also had its good share, and it became even more so. ist, seeks in a letter he sent to the "Press" aims to demonstrate that Rothschild did not undertake this operation he could do that, because otherwise he would subject the Jews to new persecutions. There is a risk of Christians excluding Mires. He first points out in his article that the financial Rothschild's personal omnipotence, which was achieved through the Pereire and Mires was broken immediately after the empire would have been fully restored again since 1856. Mr. Mires implores Rothschild not to oppose Judaism to the matter of Catholic church property wrap. "But even then," Mirés pressed on, "when it comes to a bond which was guaranteed by holdings

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will be, which is independently owned by the Italian government, and belong to a corporation which by the overwhelming majority of the French and Italians Liener is formed, calls him fine property as Israel He should keep his distance. Rothschild must not leave any area. Motives and under no pretext into the Catholic to spread a feeling in France that is in a given Moments can explode against his fellow believers. Could he refute the unjust and cruel accusation? eaten, with which the death of Jesus Christ the Jewish Race has covered the area for eighteen hundred years? Could he want to reawaken these feelings by... Church property without the consent of the Holy Father seized power? Will the Rothschild family seize the Un to act wisely, to defy this responsibility, in to whom they accept church property as collateral? The Be The population fondly remembers the points of complaint, which she has or believes she has, particularly against People whom she considers very rich. We Jews in this happy France, the only country in which that we are not truly strangers, we want to show through our Devotion to the common good proved it far from maintaining our equal position in the That deserves; and may our gratitude extend its thanks-

pressure find in our reverence for all through the
An enormous majority of the French revered things.
Mr. von Rothschild must pay homage to this idea, and
if he gives his consent to get involved in these matters
If he mixes today, he will be sure that the previous one

— 4 —

Pope approval for this transaction is available.
“That is.” Mires then issues a few more admonitions.
to Rothschild and specifically asks him not to forget,
that the popes in the Middle Ages were the protectors of the Jews
were, and that Pius IX was to blame for the fact that Lord
von Rothschild, when he visits Rome, is no longer in the ghetto
I need to live there. So far the letter from Mirès, from
which I wouldn't have even mentioned to you if
He did not cause an unusual stir in Paris
would have.” This letter from Mires was for France and
Europe is being led astray, as if there were still Jews
there would be, which with the most regrettable, but also much
slightly the cleverest and finest of the popes, the one after the
Statements by the Marquis of Consolini himself, from among Jews
It should be a tribe, have pity. Under the table that
Mires eagerly participated in all Italian loans, quarreling
then mingled with the other Jews and married
already advised on April 21, 1855, his eldest daughter
to the youngest son of the Minister of Justice, Baroche
(Baruch), a descendant of Jews and a secret Jew, who
Napoleon III. soon after a fine avenue -
Koren had, so that in beautiful France the right was entirely
in Jewish hands. A younger daughter of Mirès
married a Prince of Polignac. If this
Diana von Polignac, the friend of the unfortunate
Queen Marie Antoinette, who sent the Jews to the scaffold
Had they brought them, they would probably have been even more shocked by it.
- Death awoke fine and cursed her offspring.
Regarding the quarrels of 1865

— 45 —

already estimated to have assets worth many millions.
The following was learned in 1867:

"Paris, June 15. The talk of the city today is..."
a new scandal, which the passionate Portuguese (2)
Jude Mires caused it. He himself started
last night at the Lyrique Theatre, before the curtain rose-
went, after some heated words, suddenly started with fei-
a walking stick at a gentleman (the son-in-law)
(of Cremieux). He lay down in a regular-
a proper parade, and so the speechless spectators enjoyed it.
a more or less academic addition to the opera.
Imagination. Contrary to the Homeric order, the
Physical violence preceded by verbal abuse,
The insults came later. The opponent
Mirès called for a ceasefire.
five minutes in a stentorian voice: "Sir, you
"They're a scoundrel!" to which he quickly replied with the
He replied: "And you, sir, are a
"Scoundrel!" One can imagine the astonishment of the many.
Strangers think of Mr. Mirès and fine manners.
didn't know them yet. It wasn't long ago that
Mireés caused a very similar scandal at the Musard concert
had."

The Cologne newspaper reported the event on June 8, 1871.
The death of Mirées, which took place in Marseille, is described as follows:

"One of the characteristic characters of the second Kai-
The empire has gone there. Jules Mirès, famous
famous for his dizzying entrepreneurial spirit
through fine processes and famous for the renowned an-

7

he,

The measures he took to put things out of joint
together the yielding walls of his palaces of happiness.

Hold on, — is no more. At the damning primal-
 part, to which the second empire irrevocably fell,
 Mire also had his fine part. He was a true son.
 finer, the dizzying pursuit of profit and Ge—
 no wasted time, certainly not by a higher or
 a lower degree of honesty, but at most through
 less favorable treatment of Lannian happiness, from the
 contemporary competitors on this steeplechase
 different. Born in Bordeaux on December 9th.
 In 1809, he rose from the humble beginnings of a sensal, which he
 as early as 1848, he was the founder of the well-known
 railway ticket office, which brought him rich profits
 and whose management he has held alone in his hands since 1853,
 which he kept. Of the numerous businesses he was involved in,
 What fell was probably the Roman railway with
 accompanied by the most scandalous side circumstances. Only the approach-
 The annexation of Rome to the rest of Italy saved this
 Companies facing inevitable bankruptcy. Be-
 Legal proceedings began as early as 1861.
 attacks against Mires, whose interesting episodes are in the
 have been sufficiently covered in public newspapers.
 His latest speculation was the negotiation of the Turkish
 fchen bond. He died at his daughter's, Madame's.
 Rozan, widow of Prince Alphonsus of Polignac.
 The "Constitutionnel", whose co-owner he still remembers from
 the time when he took over the "Presse",

dedicates an honorable obituary to him, which, however,

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There was by no means a corresponding echo in the rest of the press.
 finds."

Justice Minister Baroche died on November 4, 1870.
 on the island of Guernsey, where he had fled.
 He was the son of a Jew named Baruch. Napoleon III.
 had his fellow tribesman, this secret Jew,
 with a leap from simple lawyer to minister
 promoted.

The Augsburg Allgemeine Zeitung wrote under the apotropaic readings of the late Dr. Kolb at the beginning of the second empire:

"Mr. Baroche, who reads the soul of the master, is making an effort to plan workers' barracks, cités ouvrières, to discover." Later, regarding the assassination, it was said to the Russian Emperor:

"Paris, June 8. The interrogation of Berezovsky, with the Minister of State Rouher, the Minister of Justice Baroche and the Russian General Shuvalov were present, stated that Berezovsky killed the Emperor of Russia wanted."

Pereire, Mirès, Baroche etc. w. were all out Jewish tribe and immediately upon the establishment of the empire at hand. Also. James Rothschild was immediately rushed over, and it was soon learned about him:

"Paris, December 18. The Emperor is today with Georges-François. Follow and court state to Compiègne to the great Hunts have ended. After yesterday, Baroche all Berthier. Thoughts of the Senate Commission regarding the Constitutional amendments to the law concerning the law -

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— 48 —

throws to silence, the latter itself to the unknown. He had changed the Commission's assumption, was the reason for the further postponement of the departure disappeared. From the members of the diploma The tish corps find only those envoys to Compiègne have been invited, who already have their new credentials have handed over the letter of approval. Upon departure of the Emperors were magnificent at the railway station. nothing was prepared. There was neither military nor Police were deployed. Shortly before 1 a.m., Mr. von arrived.

Rothschild, and a few minutes later announced.
Numerous shouts of "Long live the Emperor!" rang out.
The coming of the emperor. Immediately after his entry into the
The emperor handed the carriage to the Lord of Rothschild.
the hand to help him get on board. In
The emperor's entourage also included the princes.
cess Mathilde and a rich Spaniard, Lord of Montijo, next to his daughter, Miss von Montijo, who was at
Hof enjoys great favor. Monday takes place in Com-
Piegne had a great hunt and Tuesday a brilliant one
Ball instead."

Ludwig Napoleon married the beautiful Montijo; but
Despite her sincere Christian piety,
unable to put a stop to the Jewish activities.
The Jewish banker Fould was named after the state-
prank, for which he had given the money, finance-
minister. As such, the General
Newspaper article written on August 15, 1853:

"Fould is commissioning paintings for sixty thousand francs in

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painting the new grand opera, which is finished and at Be-
The lighting looks so bad that everything else is...
"It needs to be redone."

Some time later she writes under Paris, 12.
April: "Mr. Gustav Fould, son of the Finance Minister,
has arrived in Marseille; he is accompanied by the
Mr. Lavoix, who was on a scientific mission
is tasked with the Levant. These two gentlemen have
They embarked for Athens on April 9th; they intend to
Visit the Orient and travel via the Danube principalities to
return to France. Since the young Fould, according to the manner,
as the government newspapers report on this mission,
as the main character, so a political figure could probably appear-
a more nuanced purpose among these so-called scientific
"Hide the tears." |

So, Mr. Fould's "little boy" became,
Although by no means a diplomat, he traveled at state expense.
sent; the finances were squandered for twice the amount.
painted opera decorations, and the Jewish gentlemen Pereire,
Mires and others always knew what time the bell had struck.
had.

This glory, however, did not last long. Lord
Finance Minister Fould fell ill and had to resign his high-ranking position.
He resigned his position. At the beginning of March 1858, he was visited by...
Napoleon III. and obtained from him, as can be seen from the following-
According to reports, a three-hour fainting spell.

"You learn more about a discomfort which
the French emperor during his stay in

Biarritz was attacked. He was with his mother-in-law,
Judaism in France. 4

he 5

Countess Montijo, and Mr. P. Mérimé to Tarbes
traveled to visit Mr. Fould. Immediately
Upon returning, he suddenly collapsed unconscious.
had similar attacks of Ohn before
makes it possible to survive, but this one was of a more serious nature.
Character; despite all the efforts of the three present
Doctors only restored his consciousness after three hours.
gradually returned. It was then given to the emperor.
He advised more exercise; he should also all intellectual
Avoid exertion. He therefore also gave a preliminary resignation.
the plan to, upon his return from Biarritz, still
to visit some cities in central France." Not quite
Long after that, Fould died and it was said:

"Paris, October 14. The funeral took place this afternoon."
Retirement celebration of former Finance Minister Achille Fould
with great pomp and circumstance, initially in the
(Protestant) Oratory Church. (The case is in front of...)
for a long time already from Israelitism into the Protestant-
(They had passed away from the church.) They stopped at the cemetery.

The Justice and Culture Ministers will give speeches, as well as a ver
"Teter of the Academy of Fine Arts."

When, after the death of Finance Minister Fould,
the balance sheet of his assets was drawn up, and they found, except
the magnificent palace in Paris and the castle at
Tarbes, over twenty million in cash, in-
Mortgages and government bonds. One of his
close relative, Mrs. Emden, also a Jew,
which became rich through and under his financial management
was, had the castle at Roquencourt near St. Germain

= |

She acquired Laye. Another had large estates.

Bought in Belgium. All the cousins and aunts,
which Mr. Fould possessed in abundance, had become rich
The same still exist in Judaism. Also, Mr.
Gustav Fould, the diplomat mentioned above, for whom
The father created his own missions, which are still sometimes mentioned in
go to the synagogue.

Since we're talking about the synagogue,
We also want to mention that the
New Jewish temples in Paris, opened on April 1, 1852.
was inaugurated with great solemnity. Have the young people...
to send him into April in a foolish manner
Do they want to? Certainly, for how they built their synagogue on this site
The Fools' Days opened, so they themselves stormed into madness.
and arrogance, dreaming of world domination, and the same.
taking possession of itself, into April, the
Their silly Talmud predicted it for them. Despite everything.
They despise money and all influence, and Napo
Leon, "the great Kochem, has gone bankrupt to England"
land." |

The Synagogue, Rue Notre Dame de Nazareth,
It is built in the Byzantine style, inside — like
The Allgemeine Zeitung announced at the time — splendid
with chandeliers of silver, adorned with precious stones
She has silver candelabras.

and gold-threaded curtains. Mr. Isidor is her Chief Rabbi.

At the inauguration on April 1st, the Fools' Day,
A hymn was performed, complete with choir and organ solo by the Ju-

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presented by Halevy (H. Levy). The following were present:
James and Nathaniel von Rothschild; furthermore, the gentlemen
Javal, Joseph Halphen, L. Königswarter, Vieyra, der
Chief of the General Staff of the Paris National Guard, Fur-
tado, G. Halphen, Cerfbeer, Dreyfuß, F. Ullmann
u. s. w.

What had been preached, the General said
The newspaper didn't mention it, but probably knew.
some of it. It will have been a similar speech.
like those which the Jewish preacher August Fabius in
Lyon on the Jewish New Year after the birth of Christ
held in 1842. It was printed at that time.
appeared and bears the title: N

"yOffrande au Dieu de l'Univers. Par Au-
Guste Fabius. Lyons. Imprimerie de Marle ainé,
successor de Deleuze. Rue St. Dominique
13. 1842.0“ |

The whole speech, or rather the whole brochure, large-
Octavo, 47 pages, is a fundamentally continued wind-
phemic insult of Jesus Christ and the positive
Christianity and, in contrast, the most arrogant, with-
a survey that degenerates into sheer absurdity
Jews. Already on the second page, the speaker says:
"Radiant with holiness, we come this day
together." (En ce jour, nous venons, tout rayon-
nant de sainteté.)

On page 15 it says: "Our God is the living one
God, the Jehovah, who was, who is, and who will be,
not a god born of yesterday, not a dead one

God, not a corpse-like God (et non un Dieu né d'here, not un dieu mort, not un dieu cadavéreux.) " N :

On page 20 it says: "Moses could easily have to gain divine prestige, but he did not possess that human weakness, which leads to fraud and the Hod)- "Mutt brings sacrifice." A self-evident truth Example.

Page 21: "The faith of Israel is not blind Faith; it is a faith founded on the holy vows. nunft. The faith of Israel is not like those others. Religion (comme cette autre religion), which has a bornen, a dead, a corpse-like god!

"It is not like that other religion which says: "There is no salvation except through the Church."

"It is not like that other religion whose foundation the most ridiculous reason in the world is (dont la base est tout ce qu'il ya de plus yidicule), the reason for which an injustice against reason, to which it (this) other religion, that is, the Catholic one,) promises: "Ver= "Unnft fschweige, Wahnsinn rede!"

"It (the faith of Israel) is not like those other ones Religion whose followers worship a so-called god= to be drilled into, in order to then let him die, a material god, a lying god!" (Elle n'est Pas comme this religion dont les sectateurs font naitre a soidisant Dieu pour le faire mourir, un Dieu matériel, un Dieu homme, un Dieu men-songer.) |

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"And why? The Göttinger service can be more refined."

Do not rid yourself of errors, because paganism
 Gods invented, born out of material love,
 Gods who possess all the passions of humankind, in
 in which man can see himself reflected, can recognize himself again
 (où l'homme se mirait, se reconnaissait); and for
 Christianity, in the manner of paganism, has the
 The need to create a god-man, a man
 a terrestrial god, a god in human form, the human
 possesses the same passions (qui avait les passions de
 homme); and in this God they worship themselves,
 In him they deify their passions (ils divini-
 saient leurs passions)..“

"Until then, yes, until then the madness will be over."
 come, the one God, the creator of the world, from
 to add, and for him a god born of yesterday,
 born in fornication, can also be born in adultery, a
 add (and of immorality, of adultery peut-
 être! . . .)“

"One can rightly criticize Christianity for..."
 To apply the words of Isaiah: (Isaiah 1:2) "Listen, you
 Heaven, hear it, O earth; for the Lord
 He talks. I raised and nurtured sons,
 But they despised me."

"Passion became their (the Christians') God;
 Since then, everything has become a passion. One had
 the need for some moral laws for this religion
 to summon, without which no one can command; one
 took everything from the Old Testament that it offered in terms of morality.

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found in the new; one connected with the philosophy,
 took the good that was found in her and pursued it.
 The philosophers to the utmost, burned them alive;
 They declared war on Israel, they set the fires on Israel.
 human passions against a religion of peace
 Then, the flag of Christianity was planted,
 — in whose name so many millions of people died

were strangled; and all this, they say, for the glory of God.
The situation of their religion, whose followers are trying to assert themselves
(dont les sectateurs osaient encore venir
publier effrontément): That is the religion of
Peace!

"For peace! Yes, there where you carry out your executions"
Complete! Of peace! Yes, even where death reigns!
Peace! Yes, there, where there are no more people.
to murder." (De paix! là où il n'y avait plus
d'hommes à assassiner!)

All literal. We want to know what the Jews
who would say if it were done in this way by a
...from the Christian pulpit against the Jews! Outrage!
And murder! — Now that Fabius says: it seems they are
There were some righteous people who read the Scriptures-
"We wanted to accustom them to gentler customs," he continues:

"But fine (Christian) nature, at the moment
Suppressed, it soon broke free again; and
Throughout the centuries, the world has been under its Hand
to suffer deeply. Underground, in caves, in darkness.
They fabricated their murderous lightning and
Spitting, invented under the pretext of lies"

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whose crimes brought death upon the earth, and
this right into the heart of the 19th century, right in the middle
into our days!

The rabbi is alluding here to the aforementioned murder.
Jewish history in Damascus. (Regarding our above)
We will also mention the report on Paris here.
published by Achille Laurent in two volumes
Documents from the trial, in which the murder of the
Father Thomas through the accused Jews completely
men legally established it.)

But help what can help; the rabbi scolds

about Thiers, who was in the representative stand of the French
Nation desecrated (because he revealed facts about the trial)
(presented in the stands).

The rabbi says: "The whole story in Damascus
Kus can be nothing other than an infernal invention.
Loyola's school, to make it all the easier to find lust more
to be able to do that." (Tout ce drama de l'histoire de
The difference between the two of us is not the same as in-
Infernal invention of the Loyola school for ass-
assiner plus à l'aise.) i

So the Jesuits forged the Damascus-
open blade to cut off the heads of the Jews-
Hit it! Interesting find!

And so it continues, becoming ever more witty. Here's to the next one!
The blame is placed on the suites. But what did the
Jesuits with the trial records and the confessions of the
To create murderers in Damascus? They should...
They become lightning rods. It's a popular method.

u SE

from certain quarters, to put the Jesuits forward. Oh,
a pretext that soon crumbled, these Jesuits, a
Too thin a fortress wall to conceal the truth behind it
to be able to hide.

Let's not dwell on love any further.
the rabbi's exhortation in full; and let us bring
Regarding the characterization, only his comparison of the Jew remains.
thumbs with Christianity literally: "Vous avez
donc:" ö

Pour PI's Raélitisme. Pour le Christianisme.
A drapeauvierge de tout crime, A drapeau de sang.
(A flag, clear of everyone (A bloody flag.)

Crime.)

Le Dieu un. Un Dieu composé.
(The One God.) (A composite God.)
Un Dieu créateur. A dieu créé et non.

(A creative God.) (A created and born
(renowned God).)

The source of all morals. Un dieu non de l'immoralité.

(One God, the source of all things (One God, born in fornication.))

Morality).
A Dieu vivant, a Dieu de paix. Un dieu mort, un dieu cadavé-
(A living God, a God of peace.) (A dead, corpse-like
God.)
A Dieu de vérité. A Dieu de mensonge.
(A god of truth.) (A god of lies.)
L'amour du prochain, la justice, Une religion de persécution.
la vertu. (A religion of persecution.)

(Love of neighbor, justice,
truth, virtue.)
The reason in its highest form. La raison bannie.
(Reason in its highest form (Reason banished.)
Momentum.)

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Pour l'Israélitisme. Pour le Christianisme.
Liberty. Constraint.
(Freedom.) (Constraint.)
A religion of sentiments. A religion of violence.

(A religion of feelings.) (A religion of violence.)
A religion without mysteries. A religion deep in mysteries.
(A religion without mysteries.) A religion full of mysteries.
Une foi éclairée.

(An enlightened faith.) (A blind faith. Except
(No salvation for the Church.)

And so it continues about Christianity, “in which
Reason blindly bows before so many follies
must, until she is suffocated.”

Then the rabbi proclaims happiness and peace.
of humanity, if it (understands itself with the help of the
Jewish literature that opens the eyes of the masses
Christianity will have been cast off, and he exclaims:

"No more blood baptism, no more [unclear],
but the baptism of the heart!

Then comes a challenge to the kings of fine na-
tion, which is kind, so benevolent: all
To equate Jews with Christians.

Then the attacks against Christianity continue unabated.
Thum went off and started yelling.

And at the end the rabbi says:

“A vous, Chrétiens, votre homme divinisé, votre
foi aveugle, your drapeau de sang!

A moi, mon Dieu vivant, ma loi de feu, ma
foi raisonnée, and mon drapeau de l'unité et de la
"Paix!"

=. Big a

"For you, Christians, your idolized human being,
your blind faith, your bloody flag!

"For me, my living God, my radiant law,
my rational faith, my banner of unity
and of peace!" N

This speech was given in Lyon on the day

Rosh Hoshanah, September 5, 1842.

This is how the rabbis in France speak,
where they are emancipated.

What a web of lies spun by the Jewish teachers!
thrown upon Christianity! Every Christian
The heart must be shaken by such disgrace and
An outrageous audacity, charged with Christianity.

This self-assured lie, this distortion of all Christ
The real truth is personal self-instruction.
The punishment of those who speak the lie.

Are they also written elsewhere, such as in France?
Livable typesetters, Christian printers and booksellers
To offer hands to emancipated hatred? Will that
Is Judaism more moderate elsewhere? Are there in
This speech does not encompass all Jewish traditions.
Has hatred been kept alive until very recently?

Thus we have a piece of modern Judaism ge-
See: We let the Jews speak! From all
The Talmud's fairy tale has this modern Judaism

Retaining only one substance; that is burning hatred.
against Christ, the Lord and Savior, the hatred against
Christianity. In this speech it was openly expressed.

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chen, what it is aiming for and where it is going with the
Christianity should come.

"Wouldn't it be time to give the blind masses a hearing?"
(to open the eyes of Christians) for the happiness of the world?"

This is the formula in which the rabbi of
Jewish literature the task of de-Christianizing the

Predetermines the dimensions. Indeed, according to this plan
They work with great consistency.

Just like the Jewish rabbi Fabius in the
who has spoken in the speech outlined here, speak likewise
the Jews in Paris, throughout France, in Germany,
Yes, throughout the world, and thereby cause the people
to apostasy from the Christian faith.

The “Archives Israelites” in Paris, like the
Jewish newspapers in Germany are working diligently to ensure that
Such blasphemies are spread everywhere. Hand
Going hand in hand with this is an Israeli association, which
Universal Alliance. This was written in the
Jewish Papers: 5

"In Paris in 1860, high-ranking Jews..."
an Alliance universelle founded, whose purpose is,
for the equality and moral progress of their
to work with fellow believers, those who are in their
To suffer the characteristics of being Jewish, to receive effective help
to allow, and to support any writing that is appropriate,
to bring about such results. The association has already
in several countries the suppression of those Ge-
sensions were pursued and achieved, which are in accordance with the principle of
contradict civic and political equality and

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are opposed to religious freedom; he has the
The situation of Israelites in the East and West, — in
Morocco, Persia, Syria and Serbia — where to
the light beams of civilization have not yet penetrated,
He monitored his fellow believers and protected them from persecution.
protected and opened the paths to their intellectual development
lung through the establishment of schools.
The “Alliance” already has 5000 contributing members today.
Members, and their number is growing every day.
Adolphe Cremieux is their president, Munk and Frank
find their members, Rothschild, Erlanger, Königs-
warter, Javal, Isidor, Bloch, Albert Cohn are sitting in
Board members. The speech that Cremieux gave at the general meeting

The "Alliance" meeting was held on November 29th.
hat, is a new chef-d'oeuvre of this famous
Masters." |

"And about one of the main founders, the Grand Rabbi-
Biner Ullmann, wrote the Cologne newspaper on May 8th.
1865, that at his funeral "only Jews were allowed into the
The report states that the synagogue has been approved.
literally:

"Today the funeral of the Chief Rabbi took place"
all Jews in France, Mr. Ullmann, ftatt.
The funeral procession consisted of approximately 2000 people;
However, they were all Jews, and neither the authorities
still represented by the National Guard. Into the synagogue.
Only Jews were admitted. After the
The Chief Rabbi of Paris gave a speech and the
Having fulfilled the remaining religious formalities, the

3 2

The funeral procession to the Montparnasse churchyard is underway.
The first-class funeral procession was led by two horses.
pulled. The corners of the shroud were pulled by the
Baron von Rothschild, Gustav Halfen, Cerf Beer and
Anspach carried. The number of rabbis in vestments
The number amounted to eighteen. All Parisian Afraelites of
Significance was present. The Portuguese Jews,
like Mires, Pereire and others, attended the funeral service=
He didn't attend. Cremieux was also absent. On the church=
court, which is separate from the Christian one, arrived,
There was singing and speeches for over an hour, and
Lamentations were sung. They stood before the churchyard.
many Israelites, women and men, who read and
prayed. Not one of the women entered the church.
Court. Cohen (of France) gave a speech in which
he praised the pious life of the deceased, and the
high position which the Israelites in France held
take, emphasized."

What the Jew Cohen said about the prayer chair

may have been thundered down against Christianity.
We would have liked to hear that. On every occasion.
The Hebrews are trying to erase their Judaism.
So, at the so-called great reconciliation festival in September,
September 1866, where it was literally said from Paris:

(The Reconciliation Festival in Paris.) The "Evening"
"Moniteur" presents an engaging account of the
"Grand Pardon" (Feast of Reconciliation) of the Israelites in
Paris. On the afternoon of the 19th, a large crowd surged.
Crowd of devout Israelites in the streets of Notre Dame

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of Nazareth and Lamartine into the prayer houses. Whole
Hordes of lovely maidens with their mothers in
white, elegant clothing, old men, young men, young people.
Young people and children hurried to the holy service. At this
The official newspaper grants the New Year's occasion
days of the Israelites, a fiery praise. "The Jewish
A calendar is much more logical in this respect.
than the Christian one, in that the Jewish New Year is not to
a sad time begins, when the tree is leafless
And the sun without warmth is where nature mourns.
and under the shroud of snow and ice
frozen, but at a time when nature bestows its gifts
generously provides grain, fruit, and wine, and the
invites people to enjoy the fruits of their labor."
There are currently approximately 30,000 Israelites living in Paris;
the number of worshippers visiting the synagogues
The above-mentioned holy festival is expected to draw almost 20,000 people.
"Persons are valued."

One can imagine how many of these 30,000
Parisian Jews participated in all revolutions in Paris.
tteiltten, as they had been in the fifteen years that had passed, the feit-
which have passed, have in turn increased, and how
They are working against Christianity there. The members-
the Alliance have universal, as they themselves are.
know their connections all over the world and can
so slightly in a similar way to Mr. Fabius on the
to have them work and preach throughout the entire world. At the

The tip of this existing in Paris and from there everything
The leading Jewish community is headed by the board of directors of the

=, Be

Jewish General Consistory of France: Mr.
Worms von Romilly ist Präsident (where did the Jew get his
the title of nobility?); Cremieux is Vice President; Cerf Beer
(from the family known from the Rohan trial),
Anspach, M. Maas, Halphen, Raphael the Elder (he
was perhaps "General Raphael", who was under
the clean economy of the Commune appeared,) are
Members and M. Pollak is Consistory Secretary, etc.

They even interfered in decidedly Christian affairs.
The Parisian Jews had already moved in twenty years ago.
We mean the so-called German aid association, at
whose top was already known to the Jew Albert Cohen before Be
at the beginning of the second empire. One whose
The work and zealous acts of charity of the Jews for this
A collection of laudatory, very detailed articles can be found in
from the Allgemeine Zeitung of March 28, 1853, from Paris.
The entry for March 16th reads verbatim: "Unfortunately
The club's cash register shows, instead of an increase in its
annual income has decreased; it has been declining since the last week.
in the few years of its existence, from the maximum of
23,000 francs to a minimum of 5000 ge
fall; but fortunately, it is likely that this will happen.
primarily a consequence of poor organization and not
The consequence of declining participation is... even worse.
would it affect the club's financial situation if
not the great, universally proven benevolence
The meaning of a people who also have a homeland among us, if
even if we don't have a fatherland that has proven itself.
The Jews are really gathering fiery coals for the

to Ge

The Germans are the chief, for they always find victims.
for their charitable purposes." After these

arrogant rudeness, which they directed at the Germans in Paris
"Thrown cheekily in the face," says the general.
Newspaper with emphasis on the concert, which the
Directorate of the German Relief Association (the Jew Albert)
Cohen, an agent of Rothschild) for the best of the same.
have undertaken and in which Ferdinand Hiller, Ries, Selig-
Mann, Alkan and Telessen helped to...
to praise them properly — all Jews.

But look: not long after, in "the
"Beautiful France" again the most cunning bankruptcies
Jewish people before: The Didaskalia, which otherwise very
who was friendly towards Jews, recounted on October 24th.
1856, that, apart from the fraud of Pereire
and associates, many great scams by Waa
There have been recent purchases in Paris and
namely Mr. Moritz Kahn in Rue St. Denis
I have committed such a scandalous bankruptcy.

Already on February 13, 1851, the Con-
The news bulletin announced that an optician named
Schlesinger (Jew) glasses "as a remedy for ven-
various eye diseases" sold, which is why he was accused of
Sentenced to a fine of 15 francs by the juvenile police court
had been. So things went merrily in Paris and elsewhere.
cities of France continued until September 1868, and
Many, many people came through e to the
begging staff.

But in September 1863, the Ladich Bank was founded in 1863.

Judaism in France.

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Hirsch House in Strasbourg with one million liabilities
Bankruptcy and attracted a lot of poorer people who
They had entrusted their savings to it.
put the head of the house prisoner in the town hall;
But one fine day, he was there along with the
The security guards escaped to America. The Alliance uni-

Verselle probably helped him over there!

The most horrific incident, however, which occurred between in the years 1850 and 1860, i.e. in their glory of the second empire, under the second Jewish descendant Napoleon III.'s assassination was the murder of the Jew~~s~~ liers Pechard, which took place in Caen in 1857. Fran~~s~~ Swiss and German leaves (and also the Didaskalia in Frankfurt am Main, July 10, 1858) reported on this:

"The French newspapers are reporting on the Ver~~s~~ breakers, which occurred during the night of August 29th to 30th murdered the jeweler Pechard in Caen in 1857 and be~~s~~ robbed. This robbery-murder was carried out by an organized group. A gang of robbers and thieves was executed. The same consisted of twelve men with their concubines and Children: Seligmann Gugenheim, called Meyer, Israel May, Salomon Ulmo, Mauschel Ulmo, Bernhard Mayer, Johann Minder, called Graft, Emil Bloch, Joseph Lambert, JB Laurent, J. Kaiser and Anton Con~~s~~ durier. Seligmann Gugenheim had already been to earlier He had been sentenced to twenty years in prison."

The pro-Jewish Didaskalia tells of this robbery~~s~~ murder, as already mentioned, in their issue of July 10th. 1858, but conceals the fact that more than three-quarters of the

— 8 —

Criminals, as can easily be seen from their names. is, Jews were.

In what way did Chief Rabbi Isidore deal with the children of that Gugenheim were accepted, as shown in the following. A report, undoubtedly influenced by the friends of Alliance universelle brought to many German newspapers became:

"A side piece to Mortara. Of the three Main defendant in the murder trial Gugenheim, the home of the merchant Pechard in Caen

to life imprisonment, whose concubine to temporary imprisonment
Sentenced to forced labor. The children from Gugenheim
with this concubine, were reported to the prefect of the
handed over Calvados, which they received in the municipal orphanage
accommodated. Here the children were (Gugenheim is)
(Jew) was soon baptized and converted to Christian religion=

She taught. Now the Chief Rabbi in
Paris, Isidore, reclaimed by the prefect to be in
to be educated at an Israeli institution. The President
fekt therefore inquired at the ministry, and the
The government has ordered the children to be taken away because they are Jewish.
parents originating from the chief rabbi, as the "spirit-
to deliver the leader of their parents' religion."

One can see from this, as from many other examples...
to conclude that Napoleon III, of his origins,
probably aware of this, he formally instructed his ministries to...
Jews are too refined to please. The children of the Jew Gu-
Genheim became so, although their mother was notorious
She was a wise Christian and she was baptized and already Christian.

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had received religious instruction, the rabbi about=

give. But the children were affected by the conviction.
the parents have fallen under the general care of the state
and to treat abandoned children equally, therefore also
was baptized according to Catholic canon law.
the Jewish community had and made claims to them
If she wanted to, she had to take charge of her upbringing, even
before they were placed in the orphanage. But they
They had to become Jews, by the will of the rabbis.
Many children in France have become adults in this way.
Judaism was forced. Others were through Ge=

gifts and promises to enter into the same.
This prompted it. Other adult Christians were also...
through marriage to a Jewish person
seduced. Finally, there are many half-Jews in France,
that is, many Jews who only pretend to be Christian=

observe customary practices, but in secret, because they
to be of Jewish descent, to adhere to Judaism

and are at his beck and call in everything. The author of the Text: "The Jews in Frankfurt am Main" (Zurich) (1870) recounts several anecdotes of such secret Jews in Germany. That in Spain the Jews during their expulsion by Cardinal Ximenes more-who were baptized on the surface, but secretly remained Jews, is a historical fact.

») On the secret Judaism in Spain, whose predecessor= Being present and existing, the German Jews until Mr. Ullmann, who had always denied it very recently, brought this up. in Frankfurt am Main at a meeting of the local association

08

When the Jewish actress Rachel (Rahel Felix), who like to be baptized in Christian society.

for History and Antiquities in February 1868 the following spicy Communication, when he spoke about the origin of the Frankfurt Jewish community The family name "Spanier" was used to express his opinion. He quoted verbatim. as follows: "According to an oral tradition The story began in 1519, when King Charles J. conquered the German lands. Imperial crown when Charles V received it, the Jews in the empire fearful Be= worry, as they feared that something similar would happen against them, as that action is being taken against their fellow believers in Spain, that At that time, Jews were forbidden to enter under penalty of death. was. Nevertheless, there were many Jews in Spain who outwardly although they separated from their ancestral religion, in their innermost being But because of the compulsion, hearts were all the more devoted to her. remained and hoped for the time when they would be free from this constraint. could be released. This concern now, that one could also act against the The fact that Jews in the Reich wanted to proceed as they had in Spain prompted the The Jewish community in Frankfurt should not wait idly, but to send an embassy to Spain. Two brothers found ready to undertake the journey, they dressed according to the local customs. fit and set off, accompanied by the blessings of the Ge: My people, from there. They arrived safely after the Spanish capital city; but only now did they think about the solution to the question, which had probably troubled her on her way: How to the

How to reach the emperor? Her good skills allowed her to succeed in the market.
to Madrid in a buyer with different habits—
They recognized a secret Jew whom they were following,
discovered each other and, since he was the imperial fool, secretly...
were brought to the emperor, who listened to their pleas.
showed and signed a letter of protection for all Jews in the Reichs-
netze. With that, they then addressed various complaints in
Frankfurt, where they were soon recognized at the gate of the Judengasse.
and with the words: "The Spaniards have arrived!"
"Spaniards are here!" was the greeting from young and old.
They retained the name "Spaniards" for all time.
they had been called Cohen until then."

— 70 —

saw, saw, once said in a purely Jewish soirée,
The rumor is that she wants to become Catholic because Ma-
Dame Recamier intended to appoint her as his heir,
The Jewish woman said: "She wants to make me her heir,
"She doesn't have anything herself!" "It's true, she doesn't have anything herself."
"Nothing!" exclaimed the Jewish baron, at whose house the
An evening gathering had taken place. "Stay with us,
My child, the whole thing is a lie, she herself...
nothing!"

The Augsburg Postzeitung reported on this Ra-
chel on July 2, 1850, the following communication from Ber-
lin: "The French Jew Rachel has her well-known
shameless greed once again blatantly betrayed-
tigt. By the king's grace, she had six
Performances at the local opera house receive free admission.
and received all the income, which, however, was against the
The results from previous years were very moderate. On Monday,
the comedian was asked to perform at the Palaistheater-
dam a performance before the imperial, royal
and to give to other princely realms. They
He only wanted to understand that "besides those to be..."
"hopeful diamonds and other gifts" her still a
cash fee of 2000 Thalers for this one evening
would be granted. The king, rightly outraged by
This insolence, she was ordered to leave immediately without further ado.

play — she still had her sixth performance here in Berlin before — to leave Berlin; and is she with the pathetic gang she led with her, already departed." (See below, however.)

LOOK.

This note, which was published in several newspapers, However, forgetting to make the Augsburg All- A few days later, a report about the gleaming-zenden gifts which the great artist received in Berlin from Emperor of Russia and King of Prussia he- had to hold.

On October 11, 1850, the Frankfurt newspaper reported... Conversation sheet: The following about this, their up-contained in Berlin:

"As is well known, the King of Prussia," recounts one Berliner Zeitung, the opera house on the performances Rachel gave it to her free of charge. The artist had besides the significant sum of 1500 Thalers for a performance at the Palais in Potsdam, in Berlin a He had taken in 15,400 Thalers. As Papa Felix, Rachel's father, this sum in the royal treasury Upon receiving the payment, he asked: where was the amount for the king's repeated presence at the opera house Be? The king now has another one for the five-time Be- such as his rent-free borrowed property of Rachel 150 Friedrichsd'or sent to Vienna."

At that very time, she had the audacity to a bouquet of white carnations (which is a representation of the lily coat of arms of the Bourbons). a follower who fled from Paris to Berlin in 1830 The accusation leveled against Charles X. was not to be lifted at all.

The following anecdote about her is also characteristic. The Christian actress Marie Dorval was her She had been a teacher. When she died, her granddaughters sent

A precious, bound keepsake for the Jewish woman.
Bible with the inscription: 4 Rachel. Souvenir of the
little girls from Marie Dorval. Oct 13 1849.
But Rachel sent the Bible back and said
the outrageous wish to have something else~~≠~~
hold, for example, a piece of jewelry or something similar. The Fa~~≠~~
But Milie Dorval was very poor and had the gifts,
which their honorable mother of his time of high
He had already sold all of what he had received from princes and cities.
She possessed only one thing left: the filthy laurel wreath.
which Marie Dorval from the city of Marseille to
had received a gift. The poor girls let
Now erase the inscription from the same and send~~≠~~
ten the Jewish woman's laurel wreath. She kept it.
Likewise. The Jew Saphir recounts in his Parisian
Letters themselves this anecdote, although he played the game of
Jew exalted above all. |

This Rachel Felix had a relationship with Count Walewsky,
an alleged son of Napoleon I and a pol-
Nischen Countess, already early a tender relationship~~≠~~
ties. When he visited her one day, she showed him
an old guitar, which Papa Felix had just bought in
had purchased it on their behalf, and said: "This is
the guitar, which I played with as a little girl in the
"I sang around the streets!" The romantically inclined
The Count asked her to give him the same as a memento of this first
To give her youth. After much pleading, she agreed.
softened him and gave him the guitar in exchange for a bracelet.

3

in diamonds, which had long caught her eye~~≠~~
had been stung.

Before Eugenie, who was elevated to Empress, even
Montijo brought little Loulou into the world, or much-

Rachel had not brought anything more into the world (?).
allegedly gave birth to a son to this Count Walewsky.
Parisian newspapers wrote the following about this in 1853:

"Shouldn't the question of heredity be the universally debated issue?"
If France wants to obtain the desired solution, it cannot avoid it.
Pretenders should be embarrassed, for in this they rise up
Moments from one side, demands that are half
It borders on seriousness, half on jest. One knows that
Count Walewsky, French envoy to the English
Hofe, a natural son of Napoleon the Great, is;
It is also known that Walewsky has a natural son
has, whose mother is Miss Rachel. And the daughter
Israel misses no opportunity to use this
living witnesses of the Bonaparte dynasty, a boy
of about six years, as pretenders to the crown
to showcase France's. The high security authority,
which is no less represented in artists' salons
as in the political circles of the capital, Miss
Rachel, however, was asked to repeat the pretenses.
"To refrain from making dental jokes."

The Jewish woman thus presented her son as a pretender
ten, until Bonaparte's police, which is the origin of the
Those who don't know the Napoleons put an end to their activities. Egg
Some time later, Rachel left the leaves
To spread rumors that Count Walewsky wanted to marry her.

— 74 —

From the mother's side, at least out of nobility
But this never occurred to counts of mixed race.

Out of anger and rage that he hadn't given her the
When she wanted to do what she wanted, she fell ill and coughed. Then
The famous Italian actress Ristori appeared
up and filled all of Europe and the New World with
her fame. This rival put her in a very difficult position.
Horror, since the same is a similar charlatanic
She didn't need to trumpet or shout things from the rooftops.
and radiated far more fame than she had. When the Ristori
Rachel had appeared in some roles and

far surpassed it in brilliance and success.

Had the Jewish woman fallen from envy on June 7, 1855 in
He had cramps and was constantly ill ever since. Soon
Her son died then. A kind of breast and neck swelling.
Addiction quickly led her towards death. She went, into
'Hope for recovery, after Egypt, where they were in 1858
died.

In Germany, Rachel had her first appearance in 1850.
with their pathetic troupe of actors, whom they at
This resulted (compare above) in a pure intake of
260,000 Fred. was raised. To fill the houses,
She hadn't shied away from the meanest advertisements in
to have all newspapers indented. In Frankfurt am Main.
For example, she had it spread out at that time, in Grombach in
Nassau's almost 100-year-old aunt is still alive
from her, who wanted to see her as "Phaedra" in the evenings.
and will be in the theater. They really perceived it very
numerous "Gojims" arrived in the evening.

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Foreigners' Lodge, an ancient toothless Jewish woman, who was a
had received a free ticket, but not at all with Rachel
was related.

When Miss Rachel died, at the funeral...

The increase in her estate in June 1858 was no less significant.
like 14 different daggers put up for sale. With
She probably celebrates the Haman festival with one of them every year.
have. — f N

The leader of the clique in the Pa
In the time of Rachel, there was a certain
David, a Jew. He was assigned a few dozen
other Jews who were kept according to his wisdom
sung paid applause to clap. f

Frédéric Lemaître, one of the most accomplished actors
of the theatre at the Porte St. Martin and in Frank
He was rich and opposed this gossipmongering gang. He knew
including all the tricks and schemes by which they gained their

He always exalted people, the Jews. He made the
 Claque and the Jews everywhere are ridiculed. In the
 “Bohémiens de Paris” (the Gypsies in Paris) but
 He explained it so excellently to the Jews of Mazari that
 the amount of truth in the image truly revealed
 He was seated. In this role, he wore a...
 long hooked nose, a fiery red wig, and yodeled with
 greatest truth in French. The Ju~~s~~
 the thwarted, however, the further performances as soon as possible~~s~~
 The play's struggles. —

At that time there was an abundance of German and
 French writers in Paris, which reviews,

— 76. =

Reports, features, etc. for all possible German
 German and French newspapers wrote and everywhere
 their Jewish poison against the Christian Church and the Christian community~~s~~
 They spewed out a liberal upbringing. One of the most notorious was
 at least Heinrich Heine, who, as is well known,
 King Ludwig Philipp was formally paid to over
 Reports praising him and his government were published in the
 to write for German newspapers. But not only that.
 he always tells us the most outrageous lies about the fa~~m~~
 milie Orleans served up, also about himself and his
 He lied most shamelessly about his own Jewish family. In
 second volume of the “Etudes sur PALlemagne” by
 French Jew Philaret Chasles, who at the
 Description of his trip to Germany in September~~s~~
 September 1856, resorting to the most despicable things against us
 What makes it funny is that we find a letter from Heinrich Heine,
 who told Chasles the following web of lies:

"I arrived in Düsseldorf, a city, in the year 1800."
 born on the Rhine, who were from 1806 to 1814 by the
 It was occupied by Frenchmen, so that in my youth I
 I breathed French air. My first education
 I received it at the Franciscan monastery in Düsseldorf. Later
 I came to the gymnasium of the same city, which at that time
 It was called Lyceum. I went through all the grades, in

to whom one teaches humanities, and me in the upper grades, where Rector Schallmayer Philosophy, Professor Kraß more classical poets, Professor Breuer Mathematics and Abbé Dauloin French Rhetoric and Poetics presented, excellent. These men still read, with

a l

The exception was the first one, a Catholic clergyman, who took special care of me, I believe because of the My mother's brother, the Privy Councillor of Geldern, who was his university friend, I think also because of that. my grandfather, the Doctor of Geldern, one famous doctor who had saved his life.

"My father was a merchant and quite a savant. Liked. My mother, an excellent woman, lives still in seclusion from the wider world. I have a sister, Mrs. Charlotte von Geldern, and two brothers, one of whom was Gustav von Geldern, (He bears my mother's name) Dragoon officer in the service of His Majesty the Emperor of Austria; The other, Dr. Maximilian Heine, is a doctor in the renowned... Saxon army; etc."

The Jew Heinrich Heine behaves as one might see, in this letter to the Jew Chasles, as if his mother, or rather also her father and brother, from the would have been the noble family of the Lords of Geldern. They are, however, only the descendants of a certain Jewish Jakob van Geldern, who was nothing at all, but a Jew who came to Düsseldorf from Geldern, and so he was called "the Jew Jakob van Geldern". From a book published in the 1920s, which the title: Panorama of Düsseldorf, written by Wilhelm Helmi, it is evident that the Jew Jakob van (from) Geldern in Düsseldorf in the year 1709, under the Government of Elector Johann Wilhelm of Bavaria-Neuburg, the founder of the Düsseldorf paintings-

to IB: a

Gallery, exempt from Jewish tribute and escort fees was. The grandson of this Jew was the so-called Dr. van Geldern, about whom we learned in our youth² time of the Electoral Bavarian Privy Councillor Reylandt, a most honorable gentleman, was informed, that he was Jewish in Düsseldorf in the years 1780–1800 Barber, or barber, had been. The brother of Heinrich Heine, who he² thought dragoon officer, used to call himself, when entering² joins the Austrian army, of his own volition² perfection and by means of two papers from Düf² Seldorf, in which the a had been changed to an o, “von Heine²Geldern.” This was then expressly forbidden. It only became so in modern times. before² retain the crime one has committed by a Jewish family with the ancient name the Dukes of Gelderland had decorated, to legalize² Siren. In February 1867, the always money-needy Austria the former officer “Gu²ftav Heine,” Owner of the Viennese “Fremdenblatt,” which for years the subservient servant of the Re² government plays games and only works very cautiously against them, into the hereditary knighthood of the Austrian Emperor-states. And on November 11, 1870, it was learned with the greatest astonishment that the Austrian Re² The greed had not been ashamed to use this Gustav Heine “with permission to use the name Heine²Geldern in the Austrian baronial estate to raise.”

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In Austria, anything is possible! How many Jewish Barons: Werthheimstein, Wodianer, Königswarter, Te²

Desco and similar products already exist there! Since ancient times!
Austria has exonerated all Jewish traitors of its former self.
always ennobled by different fatherlands. The first Esterhazy,
whose fatherland Hungary knows, was allegedly called
Estoras, but was descended from Neomir, the son of the
King Casimir of Poland, and the Jewish woman Esther. Esther
Hazy literally means: the cottage of Esther.
The Esterhazys have waited a few hundred years,
until they went bankrupt. When
But true descendants of Jews then immediately...

makes over one hundred thousand honest Christians go there · |

I thought of it.
What Gustav Heine-van Geldern now further

When he meets, he has a Viennese Jewish woman named

Kaan to his wife, who was very rich. Her sister
Sarchen was once supposed to be the Austrian officer and
Chamberlain to Archduke Joseph, Count O.;
to marry; that is to say: the poor, somewhat narrow-minded count was
I had been flirted with her; but when it came to the eve of my bachelorette party...
the future gentlemen-in-law Abraham and Heinrich
They called him "Mr. Brother", and the smell of garlic
when the whole company stunned him, the nobleman went
The Hungarian hurried home and shot himself in the head.
the head.

Heinrich Heine's other brother is his
He went to Russia to work as a surgeon, there under

— 80 —

the Jews of Petersburg were drummed up and
He eventually obtained the title of Court Councillor with money.
Austria and Russia – anything is possible!

That Heinrich Heine in a formal declaration from the year 1848, which the Allgemeine Zeitung in printed in the supplement to No. 144, his work for Ludwig Philipp and the sub-sub ...

The fact that the vention was recognized is a fact. The number Moreover, in the same year 1848, 122 brought from him a lavish eulogy for the "first Austrian Organ for Judaism;" from which one must recognize, that he was probably always secretly Jewish, always for the Judaism worked, and this more or less openly. admitted it. . g

The small print: "H. Heine and the Neuifraeli- "Tism" by the Frankfurt Jew Dr. Hermann Schiff, which is featured in the booklet "The Jews in France" furt a/ M." (Zurich 1870) is drawn and which the Jews of the Pitti Palace in Florence were quite warmed= The fact that they have made a bedding also confirms this. —

A similar appearance to H. Heine, only... cleverer and always sneaking into the highest society= The Breslau Jew Dr. med. Koreff. About him — his stay in Berlin and Paris — reported the Jewess Ludmilla Assing to Varnhagen from Ense's= The most praiseworthy of the deceased writings, Leipzig 1870. But it is good that the memoirs of the former Mün= Lang, the director of the Reich Archives, clarified the following:

The estranged Princess Hardenberg lived with Dr. Koreff, a Jewish genius, was born in Breslau. accused the princess of an overly confidential agreement= s?neisses with Mr. Koreff; they should be with each other have made the plan to use a non-smoking medical procedure Treatment to bring about the prince's death and to... then to seize his inheritance.

This Jew Koreff was at Hardenberg's in 1816 Wish converted to Christianity in Dresden, and the Prince-Chancellor had therefore sent him an appeal. position given in his cabinet. But he was, as Lang testified earlier, with his wife, who also with Jewish blood related, they became very intimate. This was added to that.

Furthermore, in 1821 a Bro-

She appeared, which bore the title: You triumph
inévitable and prochain des principes constitutionels
en Prusse, who appointed the Jew Koreff as author
should have. Koreff left soon after, from the prince.
Hardenberg was dismissed very unfavorably, from Berlin to
Paris, where he, like the Jewish law professor Gans in
Berlin writes, “returning to a rather distinguished
Practice was achieved.”

However, his favorite pastime was writing.

i.e., through the public newspapers, discord among the
Sowing Christian seeds. Meanwhile, he practiced medicine and quackery everywhere.
around, crowded into many a distinguished house and
researched and reported the conditions in the clever
In the best way, so that those then in Paris from all sides

approaching Jewish bankers would come au fait.
Judaism in France. 6

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Heine, who already knew Koreff as a student in Ber-
Lin had seen him and soon after also went to Paris
came, made him his acolyte, and led him
into the Jewish world. The two Jewish geniuses
They then forged many a hate article together for
the Allgemeine Zeitung in Augsburg and other “kosher”
Leaves. '

In the midst of this activity, it happened to Koreff,
that he was cured by a magnetic treatment
distinguished Scotsmen accused of charlatanism and
was sued for defrauding the Scotsman.
Pay 40,000 francs in spa costs! His distinguished
Most of his patients subsequently abandoned him.
died in 1851.

The third leaf of the clean Jewish-German clover
Blattes in Paris was the musician Mayer Beer, who
knowingly and with the intention of harming the opera

had "the Huguenots" write poetry and create the music for it. This reignited the old conflict between Catholics and protesters deliberately back into the liveliest Er= introduction and thus, from Paris, attacked the greater most well-behaved, fine bad deeds well aware, into the world-gears in. The entire Jewish community of Europe stood He stood faithfully by his side. There were no more cheerful Evenings for the same, as if they were the protesters and Catholics saw each other shoot each other to death, and that could hear "piff, paff, puff".

The Jew Jakob Mayer Beer was the son of a Jewish money changer in Berlin Jakob Herz Beer and

8

of Mrs. Amalie Beer, née Lipmann Mayer. This Dame was criticized in all Jewish newspapers because of her alleged benevolence was always so extraordinarily praised, as if they annually bestowed the greatest riches upon the She would forgive the poor of Berlin. Yet she was so uneducated, that in 1852 she met an acquaintance of ours with the words: "Visit me in the PerBeniums= invited someone to the theater.

Like their son Jacob, who called himself "Giacomo" at an early age called it, he started it to promote himself and his music from the entire press, the entire Jewish community and up to all possible art experts and non-artists= To be praised, that's what the Conversations was about= Leaf in Frankfurt a/M. on September 27, 1842 following Genetic anecdote.

"Before Mayerbeer became so famous, there was..." he was on the best of terms with Rossini. In 1825, when the first performances of the "Crocato" take place The following bet was made between the two Ton= setzern stäft. Mayerbeer sscheinen besorget wegen der Erfolgs. He had been given the hall in the grand opera house. in Paris, alongside the choirs. At one of the last Rossini said to him during rehearsals: "Well, you are preparing yourself

a beautiful triumph." "Between us, Caro amico, "" swept Mayerbeer away, ""I am very afraid that I "I'll fail, I'd bet." "Oh, what, you want..." "Just kidding, I bet the opposite." "You?" "My "Word of honor!" "Do you want one hundred Louis d'or?" "It "That applies." "See you tomorrow then." "See you tomorrow evening."

ss, 84.

On the day of the performance, Rossini had a blocking order. He sat on the balcony of the grand opera house. He was against it. His habit was elegantly dressed, with a neat hairstyle, wearing a jabot and yellow gloves; he had never been seen in such a way before. He saw the elevators. He applauded at every piece. He did, and the audience followed suit. The chic The decision regarding the "Crociato" was never in doubt. The next morning, Mayerbeer sent him the hundred Louisd'or along with a letter of thanks."

This clean story judges itself. Mayerbeer was rich and could easily pay. How Some unfortunate Christians, richly gifted and full of talent, may have been sacrificed to such Jewish bets and in the ground and have been driven on the ground!

Even Spontini, the noble, magnanimous Spontini, had to step down from the conductor's chair in Berlin to attend to the "To make room for the Jews Jakob Mayerbeer.") Conradin

The Augsburg Allgemeine Zeitung reported in May 1844 under the title "Musical Season in Paris" Reports by H. Heine, in which this paid Hebrew the Componiflen the Vestal Virgin was mocked in the following way:

"He (Spontini) cannot console himself with the fact that he has long since "Dead is and the ruler's staff has passed into Mayer's hands "Beers. This, the deceased claims, has supplanted him." "from his Berlin, which he always loved so much; and who from "Pity for former greatness who has the patience to listen to him, "can learn in minute detail how he has already read countless files "Fambles to expose the Mayerbeer conspiracy."

In this and similar veins, the Jew Heine continues about to set off with the noble Spontini. That the great composer the

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a, OR .

Despite numerous fine connections and of his great talent his opera "The Night Camp in Granada" will not be performed at the Paris Opera. He brought about a fall and therefore died of a broken heart. Bellini had long since met his end with poisoned pies. Rossini, who no longer wanted to work, left the Both Jews, Mayerbeer and Halevy, willingly agreed to the tactics. Stock of the Paris Conservatorium and the Grand Opera.

Regarding Mayerbeer's musical abilities and As far as the musical value of his operas is concerned, then we do not decide to pass judgment on it~~s~~ give. But what is the tendency of the libretto of the As far as Meyerbeer's operas are concerned, we have long known this. It was clear where it was aimed. Through the whole world The Jew recalled the "Huguenots" that had been played out and replayed, as we already said, to the old unfortunate dispute between the Catholic and Protestant churches and He thus cleverly fueled hatred against Catholics. The audacity of Catholic priests on the stage to To call for the murder of protesters could only be... originated in the brain of a vengeful Jew. It is supposedly notoriously fine that Mayerbeer to the Librettist Scribe, who usually wrote the text to who produced fine operas, always the subject and whole

Jewish conspiracy against the Christian state and the Christian The church, as we know from a reliable source, had seen through it, was a thorn in the side of the Jews and their descendants, and they...

They therefore tried to ridicule him in every way. (Author's note)

He used to provide scenes for them, so that even the Libretto “of the Huguenots” mostly by himself originates from. In his "Robert the Devil" he had Mayerbeer already had criminal nuns dancing, Through the “Huguenots” he incited Christians against each other. and in the “Prophet” he then brought the whole The unclean economy of the Anabaptists is remembered. In doing so, he mocked in many ways, namely but through the trial he brought the shameful ones to justice, which allows one to observe the customs of the Catholic Church. In the large masses of the semi-educated have Mayerbeer's Operas, and in particular "The Huguenots", the hatred and the disrespect towards the Catholic Church also Reawakened and significantly enhanced. The memory to the St. Bartholomew's Day Massacre, which is partly depicted in this opera- The fact that this is attributed to Catholic priests was to the A true sacrilege against Catholicism. But How much fame and money does this Jewish music have, whose Intentionally, very few people looked through it, the whole Cohort of Jewish swindlers registered. How did we the Jews and Jewish comrades the works of Mayer- Beer was smashed and raised to the heavens. And How much money has been lost through these scams? who put the honest Christians in the Jew's sack have been!")

) In Mayerbeer's heyday in Paris, it was, as the Writer Gutzkow tells where the famous Börne, in the Jewish quarter Thume Baruch, where he spent his favorite hours. Whether

Let us now consider the Jew Halévy for a moment. His real name was Samuel Levi, but he called himself

Years ago, also with this name on a Cla-

four excerpts from his opera Guido and Ginevra, the appeared at the home of the Jew Moritz Schlesinger in Paris. Soon after, however, he beautified it and baptized himself. Jacques Eli Fromenthal Halévy. Beared this name and he continued to do so until his death. The tendency of The opera libretto of this Haloy is the same as that of the Mayerbeerschen. Halevy's "Jew" has essentially contributed to the acceptance of Jews in Europe. How "Gray," like "shade," like "raised" are the same in it. how contemptible the cardinal is! draws. And what tendency does the opera pursue by Halevy "Ahasuerus, the Wandering Jew?" She does that Judaism is interesting, and Christians are bad. So The same applies to all his works.

Despite the fact that they only have very little musical talent. Because of his value, Napoleon III protected him. the most decisive thing. When he died in 1862, it was written

the two great men spoke Hebrew to each other, or The text tells us about what else they talked about or discussed. Unfortunately, no news from the barrel of the "Uriel Akosta". — A daughter Mayerbeers later became Catholic. Why she did so, That's one question. Another one has a Baron von Korff named. He advises: "We all must become nobles!" jokes Pius Alexander. Wolf.

) The opera "The Eternal Jew" by Halevy, libretto by Scribe, was first presented in Paris on April 25, 1852. grand opera performed.

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the encyclopedia on March 29: "The

The future of the Halevy family is completely secure.
The woman receives a pension of 34,000 francs.

Another one from Napoleon III, around this time very pro-
The Jewish musician Strauss (the successor)
Musard's, the former director of the Court Opera Balls
in Paris), who cleverly exploited his name and
faithfully for the one who died in Vienna at the end of 1849-
and the truly German waltz composer Johann Strauss from
gave or, depending on the circumstances, for his son. Also
He was appointed conductor of the Tuileries Orchestra by
Jewish intrigues and played almost only — German and French
Zösisch — Jewish music.

A far more dangerous individual is every one-
if the Jew Jakob Offenbach from Cologne a/ R.,
which opened a children's theater in Paris a decade ago
guided us and has since then provided us with everything we could possibly need from
there-
Litid filth flooded. Just as Mayerbeer sent
he libretto's into the world, which religion and the
to ridicule the state and to undermine its respect
especially to tear saints from the hearts of the people.
He also used a Jew as a libretto writer.
edges settled. Mr. Hector Cremieux is, if we don't
to err, the son, or at least a relative
of the "Knight Without Fear and Reproach" of the General
Newspaper. His works, "Orpheus in the Underworld,"
"The Grand Duchess of Gerolstein" etc. are so cheeky,
It is outrageous and immoral that one can witness the immersion of
The Parisian population probably understands this when one considers,

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that it has been nourished with such poison for years
will.

Besides these Jews, there are also a lot of Mu-
Jewish people in Paris, who in the same way through songs
and larger performances for and against Judaism
Christian values are at work here. Felicien David is one of them.

from the Jewish artist family, which was under the first republic, yes, like under the Jewish offspring Napoleon I. pushed his way to the front. The Levi, Stern, Rubin~~er~~ Stein, Mareczek, Strakosch and Ullmann, who, all German or French Jews, to call themselves "little In Paris, there is a legion of people who signify "Napoleon". They sing and play in the hall of the Jew Hertz daily. of Mayerbeer and Halevy and other Jews denzibse Machwerke. “)

Because now the Jews in France have made~~r~~ their works flood all of Europe and their Composers therefore have much influence on the casting of the undifferent positions at the grand opera and at the

) Characteristically fitting for Parisian music as well. The joke was published in the tabloid on January 11, 1841. told:

"The following novelty was introduced in Brno a few days ago~~r~~ del erschienen: „An Sie.“ Gedicht von A. Jeitelles, in Musik composed by Moscheles, dedicated to Baroness Eskeles, published by Fleckeles. The assessment of this in the "Moravia" is I(ud) Scribeles signed it." Jeitelles, Moscheles, the Eskeles and the Fleckeles are all Jews or descendants of Jews. But Scribeles is the honest Moravian, who is concerned about the entire Jewish clan made it funny. A. d. V.

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Conservatorium wins, as we see there as well at some German court theatres as much as possible Jews who are singers and actors, good placed. In this way these Jewish Indians arrived~~r~~ videos over the heads of many Christians from far and wide~~r~~ greater talent and knowledge to fame and always to a lucrative position. The two Pattis, who the Jude Ullmann presents Jewish women. The Lucca There is a Jewish woman in Berlin; and it's the same everywhere. But Of all the German court theaters, none is so tolerant of Jews.

blessed, like the one in Stuttgart. The first tenor Sontheim (Sontheimer?) is a Jew. The second tenor, Braun, which has an extremely croaking voice and constantly He trembles, he is Jewish. The one with extremely small, unclean Mr. Robicek, a gifted bass voice, is Jewish. Mrs. Mar Low is also said to be of Jewish descent; Madame Ellinger She is Jewish. The choir director is Jewish. The musician Director Abenheim is Jewish. There are a... at the ballet company. Lots of Jewish women, etc. |

That they are doing everything possible to even after death, through something "completely extinguished" To shine with "certified" qualities is self-evident. So "This was written in 1864 on the death of Jakob Mayer." The following:

Mayerbeer always carried a piece of paper with him, which his last will and testament regarding It contained his funeral arrangements. This document was for wrote about the case that he was affected by a sudden or ge= would have been affected by a violent death, and assured the=

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to whoever found it with him, the sum of 1000 Thaler too. One of his daughters has it in his west. Bag found. It contains the provision to his earthly remains, wherever he may have died, to transfer them to Paris, to keep them there for four days= let them and then take them to his birthplace, Berlin. transport.

The Jew was thus publicly exhibited in Paris. and a lot of nonsense was made of it. For four days they streamed summon all Jews and Jewish comrades to be with him= wonder. Then a Parisian newspaper reported, which is almost exclusively occupied by Jews:

"This afternoon at 1 p.m. the mortals were Mayerbeer's remains ceremoniously moved to the North Station= leads. An endless stream of sufferers followed through

through densely packed rows of people, past the richly decorated
ten hearses. All the notables of the art world,
At their head Rossini and Auber, representatives of the court
and all higher circles, the Prussian legation,
Deputations of the Academy, the theaters, etc. were he-
seemed to be paying their last respects to the deceased.
to demonstrate on French soil. Then the chief held
The rabbi gave a speech and the carriage was closed.

A few days later, reports from Berlin began:

"The solemn burial of Mayerbeer's body in
the family crypt in the cemetery of the Berlin Jewish community-
The meeting of the local community took place on May 9th at noon.
The mortal remains of the deceased master were on
Arrived here in the afternoon on the 7th and settled into the apartment.

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The funeral of the deceased, at Pariser Platz No. 6, was held.
was located there. At noon on the 9th of this day, the
A large and well-attended funeral gathering took place.
In a room decorated entirely in black, a man rose up,
surrounded by an abundance of exotic plants, a Kata-
Falk, on which the coffin stood; the same, with a
covered in a black, silver-decorated blanket, it gleamed in
a wealth of richly flowering wreaths (the queen, as well as the
Princess Friedrich Karl had for jewelry
wreaths for the coffin; six candles surrounded
the coffin, six candelabra, the catafalque, and a chandelier
cast its bright rays down from the ceiling onto the
Coffin.

From 11:30 a.m. onwards, the mourners gathered
entourage; at its head we noticed the Prince-
George of Prussia, and also the commandant of
Berlin, General von Alvensleben, the Minister of the King
lichen Hauses Freiherr von Schleinitz, the General- In-
Tendants of the Royal Court Music Count Redern, Envoys,
Deputations of the theatres and artists' societies, etc.

At 12 o'clock the deputation of the Jewish
Municipal council, which sent the funeral attendees from Bres-
Rabbi Dr. Joél, appointed by the lamentable, to the bereaved
led to this. Immediately afterwards, these latter ones appeared: the
wife, three daughters, son-in-law and the two
nephews of the deceased, and the celebration began with a
Funeral chorus, which Mayerbeer originally wrote for mixed voices
and on this occasion the music director Radecke for
had set male voices. The singing was by

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performed by the soloists of the Royal Opera.
Dr. Josl's memorial address concluded with a song.
followed the speech, which struck a chord with all those present-
made the most impressive impression.

Now the coffin was taken by the leaders of the
Funeral cooperative lifted into the hearse,
And the train formed up as follows. Ahead of them marched...
under the leadership of music director Wieprecht, the association
nigten Musikcorps falles in Berlin
Cavalry regiments, 120 wind players; the musicians tru-
gen veiled marching batons, the wind players veiled instruments
mente. The funeral march from the was played alternately.
Beethoven's A-flat major sonata and a funeral march
Blown by Wieprecht. In this section of the train
The damage caused by the Dybbøl storm was also noticed.
celebrated music master of the 8th (Leib)- Infan-
Territorial regiment, which moved from the battlefield to Berlin
had come to pay their last respects to the deceased-
white. The musicians were followed by, representing the
General Intendant v., who was not in Berlin at the time.
Hülse, the royal Kapellmeister Taubert with a
Laurel wreath on a kiff; followed by the Capell-
Master Dorn with the order's pillow, surrounded by the
Kapellmeister Radecke and the concertmasters Hubert
Ries and Leopold Ganz. Soon he'll be coming with Pal-
men decorated hearses, on both sides the young-
Members of the royal chapel, carrying palms.
Behind the hearse walked the mourners, the

Son-in-law of the deceased, Cavalry Captain Baron Korff,

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and his two nephews, Jules and George Beer; in that
The members of the royal chapel, the royal...
Theater-Deputations, including the Director of the
Imperial Opera, Perrin, from Paris. Finally, a long one.
Row of cars etc. wu f. w.”

The one married daughter, who was the cavalry captain
von Korff, who had married on March 18, 1858, received
from the well-disposed Frenchman Mayerbeer at that time their
Brautstat was completely exiled from Paris and (she was
(became a Christian) an extremely precious bridal veil
from there in the finest Pointe d'Alengon. The nephew,
Julius Beer received it in January 1864, most true-
probably as a result of the use of the “Jews in
Pallast Pitti,” without having earned anything in return,
the Order of Saint Maurice and Saint Lazarus. He stands,
just like Mme. Mayerbeer and also Georg Beer, nor
in Judaism.

The whole clique of Jewish writers in Berlin
And Paris scattered, and still scatters, the "horror" daily.
Kochem” incense. Since the editor of the Consti-
titunal, Eduard Simon, is a Jew and the Jew
Amédée Achard edited the feature section of this paper,
so the articles of the same came about through translating Ju-
all of them from Paris to us in Germany. —

There are a lot of German Jews in Paris, who
only dealing with reports on the conditions there for Germans
Newspapers are employed. Kalisch, Kolisch, Felix Bamberg
and J. Bamberger, Simon, Weil, Levy, Levita, Cayla,

I

Kaula, Julius Cohen, Dachauer, David, etc.

They are called

In 1864, Kalisz said: the spokesman in Paris German Gymnastics Club, Mr. Kalisch, invited the Duke of Coburg-Gotha, the gymnastics exhibition on March 12th at to live there. And it went on to say:

On November 11, 1865, Schiller's birthday, The local German gymnastics club is entering a field. Kalisch, . Bamberger, Simon, Levyson et al. will give lectures hold.

These four gentlemen mentioned here are all Jews. Does it require an explanation why these Germans... Jewish men in Paris at the head of the gymnastics club stand?

In August 1865, the Jew Hollander, Bureau Head of the Ministry of the Interior, like Eduard Simon, the editor of the Constitutional, by Napoleon III. awarded the Legion of Honour.

One particularly ardent opponent of the papacy was... also — like all Jews — a certain Armand Levy, from a Parisian Jewish family. It was said of him on September 15, 1861 in the Cologne newspaper:

“Paris, September 13. As the definitive author of the well-known brochure: "The Emperor, Rome and the King

Mr. Armand Levy is now called “of Italy”,

who a few years ago was one of the candidates for the Parisian Deputies: Election was. The second brochure, which he now, probably also with a certain degree of The official inscription, which is to appear, means: “circular letter

*

to the bishops of France.” She would be far from decisive= held as the first.”

This Jew was, just like Jules Simon and other Jews, also already as deputy= They were beaten, but despite all the machinations of the Jews It failed temporarily at that time.

But the German and French writers Jews — not content to have a Jewish offspring on the to have the imperial throne of France — wanted a real one= true Jews at the head of a company made up only of Jews formed government and therefore worked more or less open to the communist republic. They were doing Napoleon III. used all his power to wage war with Germany, hoping that this would either help him and to stand even more firmly, or to overthrow him and to take one's place.

But let's not get ahead of ourselves. In the year In 1866, the French Jew Leon Gozlan died; and the

The Jewish translators in Paris soon brought us the following

*

a report about this secret Jew. Regarding his It turned out that he had been baptized, although he had always pretended to be a Jew. It The following was said about him:

One of the most famous Parisian personalities was the brilliant writer Leon Gozlan, who these days He has gone home to his fathers. To his fathers? That's still the question. Because Gozlan was known to be a born Jew and was supposed to be Jewish to be buried according to a ritual, as his son-in-law had a

he

believed he had discovered an ancient baptismal certificate from 1805
 and the handwriting on the already printed death notice
 added a note stating that the Catholic Church had agreed with the Ver-
 would show the deceased their paid honors. Since then
 Many efforts have been made in the church in question.
 to Marseille the original act of involuntary religion
 to find the change of the witty novelist. Nir
 There is a trace of this to be discovered. Gozlan is supposed to
 He was two years old when the act took place.
 He himself never spoke of it in his life, with fei-
 He avoided any such discussion with his Catholic wife.
 Chung, his daughter knew nothing about it either. Gozlan
 He was a reserved character, from whom few could learn anything.
 could become. He always seemed somewhat mysterious.
 to have on one's mind; was it that incident from his
 a childhood or any other anxiety that may have affected him
 burdened: Gozlan was rarely seen with a cheerful face.
 His biographers wanted to tell the story of the Jewish boy from Marseille.
 descended from an Algerian family, especially since a
 colony in Algeria, the name he adopted
 Gozlan is wearing it. According to another account, his name was very German:
 Löb (Löw, Leon) Reader Götz.

This article was apparently written solely to...
 Gozlan, a Jew who was by no means a great genius and
 whose sole merit consisted of the fact that he was over-
 all, in the newspapers, through novels and through pleasure and
 Funerals and other things that made Judaism shine, still

To scatter incense at death.
 Judaism in France. 7

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An even greater trumpeter of Judaism, re-
 fpective des Geschlätze über den zweite Kaiser Franf-
 The so-called Abbé was of Jewish descent, a member of the Reich.
 Bauer, a baptized German Jew, who was at the court of Napoleon

Leon III attained an influential position. About
The Cologne newspaper wrote about this secret Jew
End of 1867:

“Abbé Bauer comes from an Israelit family, from
Pest family who moved to Vienna. In 1848
He joined the Vienna Academic Legion when
whose representative he — actually he dealt with
Painting — going to Paris to study at the French School
dentition went to the common freethinking In
to represent interests. After the bloody end of the
The Viennese Revolution prompted him to seek help from his family.
to remain in Paris initially, since his name was also on
the Windischgrätz proscription list was emblazoned. Thus it remained
While in Paris, he occupied himself with painting for a time,
However, she was particularly fond of plastic studies, such as...
modern Babylon easily becomes accessible to the ambitious
Disposition made. During this time he made the acquaintance-
a group of ladies from the Faubourg St. Germain,
which brought him into the aristocratic circles of this district
led to places where he quickly felt at home. These
The new environment soon brought about a significant inner change.
Transformation into a farmer emerged; and he made the way
from Babylon to Jerusalem with borders of fanaticism
with fervent zeal. He converted to the Catholic Church.
over and entered a monastery in southern France.

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to receive the barefoot Carmelite monks, in which
he spent several years there. The immense mortifications,
to which the faithful prophet here underwent,
However, they caused so much damage to his health,
that the family who were notified of it, although An
He tried in vain, putting his efforts into practice; until it fell into his hands.
His brother, who lives in Madrid, succeeded (he is an associate there).
of the House of Weißweiler, i.e., representatives of Rothschild),
through Roman and Spanish high influences Bauer's Ent
to effect dismissal from the order. From the Car-
meliter “déchaussé” became an abbe as which
he soon developed a great talent for public speaking, which was not

which went unnoticed for a long time. Last year he was appointed to the assistant preacher in the Tuileries Chapel, where he had been since obtained a position as a clergyman in a very short time has."

So says the Cologne newspaper. We add I still remember from my own memory that it was not just me, like the Jewish correspondent of the Rheinische Blatt indicates to visit the Parisian student body~~s~~ delte, but that the revolutionary Bauer in 1848 as Envoy of the blood-red government in Vienna by Robert Blum was sent to Paris to deliver dispatches there by~~s~~ to be handed over personally, which the Jew Schwarzer wrote had and which were addressed to the Jew Cremieux. Instead of returning to Vienna, as was his duty Had he stayed in Paris and been baptized, later under the guise of a Catholic priest to fill the position of rabbi under Napoleon III.

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See. Through the late Chief Rabbi Ullmann He had already been privy to the secrets of Judaism long before. introduced before he was baptized. Not honest high dignitaries of the Catholic Church, but Spanish Clergy of Jewish descent, respectively secret Jews, ver~~s~~ mediated the disavowal of the order with Pius IX, himself, like the Marquis of Consolini in "Pio nono "Un ebreo" claims to be of Jewish descent, namely a Descendant of the Jewish Mastai family.

Apart from the spot in the Tuileries Chapel, the Jew was Bauer was also a preacher at St. Roque in Paris. For these positions he invented the praise-pregnant book: Napoleon III and Europe in 1867.

When the imperial throne of the second Buonaparte to When things started to wobble, Abbé Bauer went on a recuperative trip. to Florence, where he is currently located. and with the entire Jewish clan of the Pitti Palace is in the best of agreement.

An equally, if not even more, despicable character
ter, like this farmer, the Flavius Josephus of the second
Imperial, is the Jew Ernst Renan, who he
He has dared to create a completely falsified "Life of Jesus" according to
to write from alleged Jewish original sources and before
a few years in all languages from Paris in
to spread it throughout the world. Napoleon III did, however, remove him from his position.
as a consequence of his fine position as a teacher of Hebrew
fchen language at the Collège de France, but kept him
secretly upright, until he himself was deposed from the throne
fell.

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About the whole hustle and bustle of this Jewish scion Buo
The honest Hungarian Eduard Horn writes some things about naparte.
Time before the terrible fall of the usurper in his
The balance sheet of the French Empire.

"Immediately after his installation as President of the
French Republic opened by Louis Napoleon — free
not with their own resources, but with people's resources — that
the most extensive wholesale business ever to have taken place on Earth-
See. Both by land and by ship.
were sent to Italy, to Crimea, to Algiers, Me
Xico, China, Madagascar, even after the most hidden
Angles of our celestial body countless soldiers
as missionaries of liberation and civilization, of
Nationality law, the principles of 1789 and similar
French domestic products were exported; however,
In the French ports, soon only corpses were found,
Cripples, deficits, debts, glory fever, servility
the nation, brutality of the “mustachios”
ship.

In accordance with the provisions of the Commercial Code
The crowned Grand Master had the matter reviewed annually by a fine financial advisor.
Commissioners organize a review of their business; but
This balance sheet was merely a sham, as the direct-
tors of fraudulent stock corporations of the world before-

do. Because the six budgets, which are drawn up annually-
be presented, namely the ordinary, the extraordinary=
ordinary, the original, the corrected, the main=
and the supplementary budget, are provided by the official

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Financial geniuses to a pocket-sized ball and be
used games, back and forth, in a jumble and all over the place
thrown, so that apart from the finance minister and his
Secretaries: Nobody knows the true financial situation of the
imperial business is known.”

Eduard Horn only calculates the sums of money which
invested in the business; he does not calculate the costs incurred through
The military and civil service economy wasted labor=
power, not the one estimated at one and a half million,
Men sacrificed to war and garrison duty=
life. Nevertheless, a billion is listed in the booklet.
a billion to a burden under which even an ironclad
One's conscience would have to collapse if, indeed, in that
States whose main pillars are an imperial throne=
The discourse should be about morality and faith, in leading circles
as if there were any conscience at all.

Horn, in his detailed assessment, first considers the five-
ten years from 1852 to 1866. He divides them into three
Sections of five years each. During the first period...
The total expenditures of the empire amounted to [number] [units].
9,643, 778,793 francs or annual average
1,928,755,758 Fres. In the second section, of
Between 1857 and 1861, 10,213,760,472 Fres. were produced, so
An average of 2.0 22,752,094 francs are spent annually.
The years 1861 to 1866 required 11,134,809,436
Fres., so in each year 2, 226,961,987 Fres. In
Total 30,992,348,701 francs.

In the second period, 570 million were spent, in
The third 1491 million spent more than in the

erften. Since 1866, France had 300 million annually
to raise more than in the first year of the emperor's reign
empire, and this first year already far exceeded the previous one
Schwenderian period of the July Dynasty, whose fall
on their part mainly through the squandering of the people
was caused by sweat.

And yet, the costs of the empire are still...
Not listed for a long time. Let's calculate what Horn unfortunately...
has failed to do so, averaging only 500,000 annually.
Man as if armed, so they go annually
183 million, or 2,745 million in fifteen years
Francs lost. The one and a half million through the
Military operations cost the lives of fallen soldiers according to the
The lowest estimated value for the country is 13,688 million.
Fres. And the values destroyed by the wars.
The interest burden is part of the national debt, which was incurred before the
The number of coups d'état amounted to 242 million annually, rising to 606.
Millions have risen. And now Magne has another one.
A bond of 440 million, thus an increase in the
Interest rates of around 20 million per year have been announced, and
Everyone knows that the bond is just a drop in the ocean.
The hot stone is that they should increase state spending.
It must be covered, or at least doubled. Thus
Expensive is a way to save society!

So the partly self-owned Jewish property reported itself
Berlin stock exchange newspaper during the discussion of the
Booklet. Nevertheless, they participated when, at the beginning of the
a new bond issued after the last Franco-German war
England and France attempted to acquire a large number of German-

Jews are involved in this, which is in the lucky places of the Na
They placed blind trust in Poleon III.
Jews Georg Güterbock and Gustav Heinrich Levita,
Consul of the Sandwich Islands, in Berlin and Julius Kulpp

and Mayer St. Goar in Frankfurt am Main, which
as signatories and from Prussia a
They were implicated in a lawsuit. They were left alone, even though they already had...
had been partially imprisoned, but was soon able to walk again.
The goods stand had not been set up because he was ill.
reported; and Levita, originally a Mainz Jew,
had asserted his position as consul.
From a Levite related to this Consul
and is also a Jew born in Mainz, it was written
1868:

"From Paris, March 1. In one of the last seats
A legal case was brought before the local court of appeals.
arose, which has attracted interest in other circles. The
in Paris no less than in Germany because of his
Duke Karl of Brunswick was known for his eccentricities.
entrusted the local lawyer, Dr. Julius Levita, with the
Representation of his interests in a very considerable
an American matter. It was about
a sum of approximately 5 million Swiss francs, which
an American railway company owes the Duke
and for their collection, various lawyers have already been hired.
were set in motion. The authority which the
The grant that Duke Levita bestowed upon Lord Levita was an unlimited one.
regarding the matter itself; only it was expressly stated
the reservation was made that the Duke personally would...

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to settle amounts owed to previous representatives.
It was precisely this clause that caused the efforts to fail.
Levita's; because the American lawyers refused
the release of the documents necessary for conducting the legal proceedings
Documents, as long as they have not been paid for in return.
Although their demand is nothing less than
Although he was driven, the Duke refused in a fine mood.
They were liable for paying these lawyers and strictly enforced this.
against Levita a lawsuit for payment of damages
A sum of 50,000 francs. The Court of Appeal
not only dismissed this claim, but also convicted in
On the contrary, the Duke was ordered to pay a fee of

5000 francs to Levita, by simultaneously investing in the
For reasons of decision, the Duke in a not exactly
in a flattering way, he implied that he had through

his stubbornness most likely by five million

Franconia has become poorer.”

This Levite fled, one of the first Jews, right away.
at the beginning of the war from Paris to Switzerland.
As a child from Mainz, he probably knew the strength of Preu-
ßens, and had done enough "in his trials" to
For a while, without empty speeches that always
were full of French-German jeering, to get out of
to rest.

Emil Pereire also set out, as early as the beginning of June,

accompanied by three immense fourgons full of silver

and gold, on his way to Geneva, where he, as the
Even though war was still a distant prospect, already a pretty

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had rented a villa to escape his in France-
delten treasures to recover.

Some wealthy older Jews who were with Mires also
and the Pereire family who had made their fortunes left
soon after Paris, to travel to Germany and Bel-
They went to flee and there they kept their swindled millions.
to secure. In Brüssel they had the mayor Ans-
Bach, relatives of the Conseiller de Cassation Ansbach

in Paris, their fellow tribesmen; and in Germany, "especially in Berlin," there were a lot of secret Jews in large places, which they greeted with jubilation—took.

Roon's war minister apparently refrained from doing so. wisely, the Landwehr officers of Jewish descent at Beginning of the war against France, he entered service. to move in. The Berlin Jewish newspapers reported on this. A great shouting ensued. But Herr von Roon remained silent. — he knew why!

When the Germans entered Alsace, they spat the French Jewish newspapers Fire and Flames and incited the population of Mühlhausen against the troops up. They were expelled from Mühlhausen by Worker gangs, behind which Jewish factory owners were hiding, who had formally guided such things. When the bathing area...

*) Mr. von Magnus, for example, Prussian envoy of a certain era at the court of Emperor Max of Mexico, who at his death gang arrived so late, and Mr. Balan, formerly Prussian Ge The ambassadors in Brussels are of Jewish descent. Regarding the latter, he said... Bettina: "He is a Jew from the French colony in Berlin."

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*

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The troops soon returned in increased numbers, and 50,000 Franks demanded conscription, the magistrate sent from Mühlhausen on October 11, 1870, the rich The Jewish Johann Dollfuß was offered 28,000 francs. The Baden commander magnanimously granted the plea of the Jew. In gratitude for this, he had it spread that He wanted to emigrate. On March 31, 1871, it was reported:

"From Mühlhausen the following report is received by the Lower Rhine Curia:"
It is assured that the famous Alsatian house
Dollfuss wants to emigrate to southern France, along with
his machines, equipment, etc., and his
all personnel, consisting of more than 6000 workers
exists. Mr. Johann Dollfuß, head of this large house,
He is said to have inquired in Toulouse whether the Garonne
sufficiently strong and pure waterfalls have been required for the fpe-
The central industry of spinning mills and calico factories.
The only possible answer was affirmative. (Presumably a
A warning shot; if not, then Germany will be subjected to this scam.
(Being able to endure lust.)"

But Mr. Johann Dollfuss did not emigrate.
He probably knows that he is on the blossoming banks of the
Garonne no poor Alsatian workers
finds, who at six in the morning their "potato-
stamps" (that is, pounded into a porridge and only with
Water-boiled potatoes) into the factories of the Jews
bring them along and heat them up themselves on their steam engines,
These are also available for breakfast, lunch and dinner.
He can afford to pay. He also knows that it is a...
so good a business it is to manufacture in Alsace, as from

— 18 —

there, like the Jewish Dreyfus brothers in Weißenburg
and Havre, unfortunate Alsatian emigrants with
high concession of the French Ministry according to
to ship over to America.

When the brave Baden and Württembergers later
facing the Garibaldians, the mill-
The population, seduced by the houses, still has a desire to enjoy this.
to join cowards. She didn't know, of course,
that the old cheeky fellow Garibaldi had long been from a
German Jewish woman was guided and accompanied,
which goes by the romantic name Elpis Melena in
writes for the German Jewish newspapers and, if possible,
against the Pope, the Catholic Church and Germany
incites hatred. Her full name is Betty Sara Schwarz.
and is a Jewish woman from Frankfurt.

Because we were just talking about a Jewish woman from Frankfurt
Speaking of which, we would also like to mention that the envoy
Napoleon III. during the former German Confederation, Count
von Salignac-Fenelon, a Jewish woman from Frankfurt, to
She had a wife. She was a Miss Hertz by birth.
Her sister was the wife of the deceased Karl von
Rothschild and mother of the current head of the Frankfurt
Houses, Karl Meyer Rothschild. Her brother's name is Viktor
Hertz, usually called Baron, is a game-
tenant in Wildungen.

Benazet (Hebrew, Ben Azet, meaning the son of the
Azet) was a French Jew and gambling tenant in
Baden-Baden. Most of the hazard gamblers in our
The bathers are German or French Jews.

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What now for the Count of Salignac-Fenelon?
As far as that's concerned, his family only adopted the name Fenelon...
appended so that the insignificant name Salignac would be more
brilliant. His father had one from Reinach from the
Alsace as a wife and was the envoy of his time
Napoleon I at the Darmstadt court. As such a
He arranged for the redemption of the Jews as chamberlains.
at the Prince Primate's residence in Frankfurt and received for it
(see "The Jews in Frankfurt" by Bender) from the
himself a gift in the amount of 35,000 guilders.

The Count of Salignac, the son who married the Jewish woman
Hertz, whom he married, had several children with her.
One daughter married Baron von Kübeck, who
He was the Austrian envoy to Florence at the time.
With her always red-rimmed eyes and the long
With her droopy nose, she looks truly Jewish. Her brother,
the young, promising offspring of the former Bun-
destagsende and the Jewess Hertz, was with Jules
Favre as Legation Secretary to the definitive peace agreement
That's it in Frankfurt am Main, and now I know what to do next.
Jews, to whom he is so closely related, and for whom
The Jewish community in general, all secret articles of the treaty,

Almost as good as the official ones. —

What swindlers are there among these French Jews?
and there are noblemen allied with Jews, of which there is one
For example, the so-called Prince of Crouy Chanel.
There exist two persons who are unlawfully
Know the ancient name Croy and Crouy, as well as
one the count~~r~~ and the other the prince~~r~~

— 10 —

title, enclosed. The Count of Croy~~r~~Chanel is
an Indian from Frankfurt am Main named Joseph
Gerothwohl, son of the merchant Menke Simon
Gerothwohl himself and Jette Gerothwohl, born
Falk. He married an impoverished woman in France.
alleged noblewoman named Croy-Chanel, the sister of
another individual, the so-called Prince of Crouy~~r~~
Chanel. N'

The esteemed police councillor Nover in Giessen has
in-depth investigations into the Gerothwohl, which the
The name of the fine woman had been made. The Jew
According to the "Police Telegraph", Gerothwohl was therefore
Year II, dated June 6, 1856, concerning Schwin~~r~~
deleien and name and title usurpation for two months
Sentenced to prison, and this verdict was upheld in all instances.
confirmed.

In the 1870s at the publishing house in Zurich
published small pamphlet: The Jews in Frankfurt
On the Main River, it says on page 51 (excerpt from the police report).
Telegraph, Year II, 20 September) about the
both Crouy:

It is also interesting to see from the same (namely the)
Reports by Police Councillor Nover) further police matters
Information about the Croy-Chanel family draws on
can, which also consist only of swindlers
appears to be of Jewish origin as well.
— the name and coat of arms of the ancient family de

Croy presumed to do so. It literally says:

"There is an old noble family of that name,

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which fine lineage from the Hungarian king Andreas III. derives the origin of the fact that it is the predikat "de Hongrie" and the central shield of the Hungarian Royal coat of arms, covered by the Hungarian crown is, leads. Gerothwohl's father-in-law, forest inspector in Laon in France, and his sons belong to this Genders, however, are not included, and are not authorized to... to bear the title of count. They have acquired it from that ancient count's family unlawfully usurped, whose-half a trial was being conducted against her."

In this respect, the imperial ruler of the state. procurator in Laon in his reply dated the 23rd. June 1857, literally said: "Gerothwohl est appelé" souvent Comte de Croy-Chanel, nom qu'il n'avait pas plus le droit de porter que son beaupeère lui-même, qui l'avait usurpé d'une des plus illustres Families of France." 0

Moreover, the above report in the police report states⁹ Telegraph highlights that the eldest son of Forstinspek⁹ Tors, whose first name is Heinrich, and who has been with the company since 1844. Peczel lived near Pest in Hungary, and furthermore, that whose second son is named August and lives in Paris, rue Montholon No. 24, lived. Finally we see from the fact that his daughter, Emerentia Franziska Paulina, who addressed a gentleman who called himself "Marquis".

9 According to this, this family would have been in the Gotha genealogy⁹ could not find a place in the pocketbook of the count's houses. Note from Police Councillor Nover regarding the above communication.

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Ferrières - Sauveboeuf was married in 1855
 sentenced by the court for fraud and deception
 Laon was sentenced to five years in prison and
 that she died in the prison at St. Lazare in Paris. To the
 The oldest brother of this family succeeded, it is not known.
 By what means, recognition as a magnate in Hungary
 to obtain. The other brother, August, still wanted to
 higher up. He is the one who has been mentioned several times recently.
 imagined adventurer, who called himself Prince of Crouy-Chanel
 calls. We reserve the right to change this magnificent disappearance
 lers, who had the audacity to claim to be a descendant of
 to geriren the illustrious house and the one now in Frank-
 rich is serving a three-year prison sentence, under
 to examine the "Jewish swindlers" in more detail
 think. It goes without saying where this Jew
 The ancestral castle "Chanel" may be located there. The left one
 The main tower of the Citadel of David in Jerusalem was Cha-
 (na) nel called. |

The sons of the Jew Gerothwohl, who in a
 small towns near Friedberg in Hesse under the name
 Those de Crouy who were baptized Catholic were in Rollduc in
 Belgium, also named, in a pension. They play
 probably already under the same name somewhere.
 Role.

Besides that presentation, we have in France and
 Italy via the so-called Prince August of Crouy
 The following very interesting insights were obtained.

The French writer Regnault mentions in
 fine "History of the eight years 1840–48" of an-

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alleged Marquis of Croy-Chanel, the Louis Buo-
 Naparte will soon take over the management of his journal "Das Kapital".
 I withdrew it again because the same person had turned it over to the police in Louis.
 I sold Philips.

The prolific German writer Max Ning, probably
He is also Jewish, mentions a Baron von Croy
Chanel, which owns a newspaper in Bonaparte's interests
I have edited it. Both are the same alleged prince or
Prince August von Crouy-Chanel, who soon after
the loss of the income he received from Napoleon III.
had referred to the Hungarians residing in Paris
fchen Emigranten keck&schlich und fie für fch zu
knew how to win. Even the clever and insightful one
General Klapka was deceived by him and for him
taken over. He knew neither his own nor his own.
clean Mr. brother-in-law, the Jew Gerothwohl, Ante-
Cedence. He didn't know that the Jewish gentlemen
in France, in Italy and in Hungary the Hungarian
Throne&Pretendancy of the alleged prince
August supported and that one of his brothers in
Hungary as a result of Jewish connections already became Mag
was stamped with the name.

The "Lombardia" in Milan, which was frequented by many Jews
being served, soon brought the following pomp
articles that are liable:

"General Klapka had during his stay
Several meetings took place in Paris with both the
Prince Napoleon as with the ex-Hospodar of the
Moldavia, to Prince Vogorides. The prince

Judaism in France.

x

had on his part confidential and almost uninterrupted sub
talks with the Prince of Crouy&Chanel before his
Departure for Genoa." a

The 1st August of Crouy went to Florence at that time,
to be at the court of the false and unequal “)
Dukes of Piedmont his claims to the riches

and to stimulate the allodial holdings of the House of Este.
In March 1862, the throne claim of the
Crouy=Chanel has already gone so far that Ge=General Klapka felt compelled to write in the Parisian "Presse"
The following defense should appear: ;

"To the editor-in-chief of the "Presse." My
Lord! An incident that could lead to malicious interpretations.
let's give, it compels me to consider the position of the Hungarian-
to clearly depict the emigration. A French nobleman=The man, Prince Crouy of Hungary, offers his accommodation.
support for the liberation of the fatherland of his ancestors
drive. Since our cause, that of freedom, is for all.
Nations are a community, so we will always treat everyone the same.
Friend who wants to connect us, brotherly up-
take. However, since the traditions of the de Crouy family
to presumptuous friends or malicious enemies=have offered this knightly old man as a present
tendencies to set up, and thus the patriotic work
the Hungarian emigration gave an adventurous air
To give, it is my duty to declare aloud that

The House of Sayoyen originates only in unequal lineage.
origin of the old Princes of Carignan.

— 15 —

We, the Hungarians abroad, unanimously protect
against any private interest and against all pretenders,
whoever they may be, from the battlefield of
They want to make freedom an arena for personal ambition.
We only recognize the will of the nation.
Our thoughts and our efforts have only
one purpose: to give the nation back to itself.
and to enable them to freely determine their own destinies
to be able to dispose of it. May the Prince de Crouy in Frank-
rich Hungary awaken new sympathies and in the ent=at parting moments, we join our flag; we
will know how to appreciate his feelings. In the
However, if his presence is not sufficient for the fulfillment of the obligation...

His mission could cause embarrassment, will
we appeal to his loyalty, and we are convinced that
He will listen to us. Approve 2c. Turin,
March 27, 1862. Georg Klapka."

But the Prince Crouy-Chanel, the French
Edelmann, "the noble knightly old man," as he was called by the
General Klapka, the fraudster's brother, was named
Forières, the brother-in-law of the Jew Gerothwohl, was able
not resisting the urge to even acknowledge his ancestry
to demonstrate the purpose of Attila, the Hun king, and the purpose
moderation of his accession to the throne in a brochure "The
to present "Sons of Arpad" (Paris 1862). In doing so, it fits
It pained him that he could not pay the printing costs,
and saw for themselves the French and German
Jewish newspapers were forced to report on this under the heading of June 23rd.
Paris to report: ö

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"The pretender who has recently emerged, Mr.
v. Crouy-Chanel, who called himself Prince August of Hungary
calls itself, and is concerned with the crown of Saint Stephen so
very hardworking, he had a trial to go through these days,
who the majesty of his dynasty and the sanctity of fine
inalienable legitimate rights were unpleasantly affected.
A paper merchant named Krantz had, in fact, told him
Credit delivered the paper on which he, with attachments
help from a former people's representative, Mr.
Germain Sarrut, in a brochure "The Sons
Arpad's" his unadulterated descent from Attila, the
great Hunnic king, and the expediency of his throne
presented the ascent. However, the paper was not presented.
pays and the paper merchant was hit with his Ford
The appeal is admissible. The court convicted Mr.
v. Crouy-Chanel for the payment of 2817 Fred. 40 c.
for the paper supplied to him by Krantz." Later, in 1863,
Crouy published this brochure under the title: "The
legitimate right of the Arpadi or the expectancy of the
Princes of Crouy-Chanel on the Hungarian King
translate "thron" into German and have it published in Chur by Leonhard

Heat printing. N

This writing, which is made from a fabric of the un-

The most shameful lies consist of and entirely invented Latins-
who compiled the documents was killed by pestilence.

spread throughout Hungary by Hungarian Jews,

However, it found very little favor among the Magyars and
Belief. N

Nevertheless, the brazen swindler dared to do it in

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Years 1865, even a letter to the Emperor of Austria-
to judge His Majesty.

The same was dated from Turin, was from the Austrians-

It was reprinted several times in Reichish Jewish newspapers and read:

In excerpt form with some commentary:

Turin, September 19. Prince Crouy-Chanel has
addressed a letter to the Emperor of Austria,
which can serve as a model of divine crudeness.

After the prince triumphantly announced that the Ge-
grant the exemption of the Duke of Modena from the
not recognized by law, and thus not by the sovereign state.
vulnerability would have dealt a severe blow, he says.

continued: "This judgment is therefore the death sentence of your predecessors."

alleged divine legitimacy, because it is the presumption

rejects your paid scribes, who represent the peoples

like herds of domestic animals, which the emperor-

A lord can sell beautiful, ringing pieces of silver.

...Your rule in Hungary, Sire, exists without legal basis.

The basis of their existence, and since they have no right to exist

If it has this, it must collapse under itself, despite the

brutal violence of the bayonets, which occurred during a battle-

day, if she doesn't break on her own, under the pressure of

will break public opinion, this absolute master-

shepherd of modern times through press, electricity and

Steam. Public opinion, therefore, will change with its time.

even in Hungary this judgment of the royal court-

to bring to fruition the courts of Modena, which your

Usurpation, proven by that of your royal cousin,

"Subjects to the sovereign equality of laws." The one

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The alleged prince demands from the emperor as his "last word" "nung" the convocation of a Hungarian Reichstag, and He means: if this does not happen, the Czar of Russia could no longer cope with the Hungarian Revolution can. i

But look, while the swindler seeks the kingdom= thümern des Haus fes Este und nach der Krone von Ungarn While fishing, it turned out that he was in France. He committed fraud, and that he was formerly honest Men through flattery and promises to had led to fraud. This was stated in the Frank= furter Didascalie of October 7, 1866 as follows:

(A monstrous trial.) On September 25th and 26th A trial was held before the Assassins of the Seine Department, who has already made a name for himself on many occasions, is negotiating. The former treasurer appeared before the jury. of the Sous-Comptoir des Chemins de fer, Delamothe Berthomé, and the printer and speculator Dupray de la Maherie, Both accused: The former, a part the funds entrusted to him amounting to 3,180,000 Franken through embezzlement and forgery during that time= space embezzled from April 1862 to May 1866, The latter, driven to these embezzlements and the by far the largest part of those stolen by Berthoms= to have knowingly spent the sum for oneself. There is also a third defendant, who in total 177,000 francs of this sum, also probably knowing how Berthoms obtained it, in had received him. This third defendant, who

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preferred to stay on the hospitable soil of Italy

Waiting for the outcome of the trial is the famous Prince Crouy Chanel, the “descendant of Attila and Arpad the Great, most legitimate heir to the crown of the Saint Stephen and the lying estates of the former Duke of Modena,” for whom he is currently still is conducting a trial before the Italian courts. It even seems that the aforementioned prince is the unfortunate Berthomé, who up to the age of 60 used the pattern had been a reliable and honest cashier, led to the first embezzlements through the Promise, in the event of winning the Italian trial should be, the goods of the House of Este with him to their len. Dupray de la Maherie, the later by Crouy-Chanel Having become acquainted with Berthomé, he exploited the rich source to satisfy fine speculations and wastefulness lust in the magnificent way indicated above out. Incidentally, during the course of the process it turned out that it emerged that, to the severe detriment of the shareholders of the Sous-Comptoir, the cash register control only in a very It was conducted in an inadequate manner. There is no other way to explain it. It is impossible to explain that only after a period of time A deficit of over three million francs over four years. was established. Dupray de la Maheérie became seven-year forced labor, Berthomé, for whom the Ge allowed for mitigating circumstances as sworn, to five years Prison and each sentenced to a fine of 1000 francs theilt. In addition, both have contributed 3,180,000 francs in solidarity. to pay the Sous-Comptoir and the costs.

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A special [action] will be taken against Prince Crouy-Chanel. Contumacial proceedings initiated.”

On June 13, 1867, it was once again stated in German Newspapers:

"Paris, June 8. The 74-year-old Prince Franz Clau" bins August de Crouy-Chanel, descendant of the Arpad family, Heir to the Crown of Saint Stephen and the title like the goods of the House of Modena-Este, appeared

yesterday, after he had already been in contumaciam earlier-
had been judged before the jury, in order to
to be held accountable for complicity in an under-
Abuse of more than three million francs, perpetrated
to the detriment of the Sous-Comptoir des Chemins de fer.
Specifically, he is to be summoned by the already convicted cashier
This company desires significant sums and he
have to hold on, even though he knew that the same one would do this
obtains sums of money unjustly. The jury...
They recognized him, despite the eloquent defense of the
Advocates Nogert St. Laurens, as this co-accusation,
with the admission of mitigating circumstances, culpable, and the
The court sentenced him to three years in prison.

Some time before, the Italian Ge
raise any claims at the highest instance
the allodial land of the illustrious house Este for not existing
The documents provided were deemed to be false.

Hungarian emigration has since become “the knight”
“Gentle old man” rejected his claims to the
The Hungarian throne now passes to the children of the
Jews Gerothwohl, who bore the name "Gerothwohl"

—

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de Croy=Chanel“ were baptized Catholic. Their uncle,
The King of Hungary, as far as we know,
No offspring. —

Jews also practiced medical fraud shortly before
the collapse of the Second Empire. The following
is the literal translation of an epistle which was written in
September 1867 concerning the Jewish Zouave Jacob in
appeared in various Parisian journals and some fools
rin and seduced many a fool, this Jew Jacob
also to follow:

"(Jacob, the healing Zouave.) Still today
 Signs and wonders occur, and Voltaire's Paris
 and Rousseau's sees itself amidst the industrial del-
 contemporary physical games transported back to earlier times
 of Cagliostro and St. Germain of infamous memory.
 Of course, the level of modern miracles is evident
 The ensuing power of the great French Revolution, and
 The principle of equality allowed the highest nobility and
 lowest working class simultaneously participate in the
 Deeds of a man known as "Jacob,
 le zouave guérisseux" recently left the whole of Paris in suspense
 received. Trombone player in the Versailles Zouaves Regiment,
 Jakob had already experienced this last year when he was in the camp.
 of Chalon, his wonderful healing power for the
 Suffering humanity has proven itself through the outflow
 of an electromagnetic fluid — and one knows,
 What a misuse of the word "fluidum" in sol-
 The things that are being done — revealed. In Ber-
 Sailles had the also gifted fine medical Be-

— 12 —

The treatments for emotional distress were continued with such success that the
 The reputation soon spread as far as Paris. And when
 the healing Zouave one day, at a friend's house, the
 Boilersmith Dufaget in La Roquette Street in
 Working-class district of St. Antoine, eating, even the sick house-
 maid by laying her hands on I don't know which-
 After the paralysis was freed, the rumor spread with thousands.
 and a thousand tongues reported the wonder throughout all
 Quarters. The gifted trombonist, who played before the lame,
 No longer able to help the crippled and sick of all kinds
 knew, felt compelled, by his regimental commander
 to request two mornings off work per week, in
 to whom he was permitted to stay in his friend's house
 to pursue his medical profession in Rue la Roquette.
 High influences granted him this permission. Entire
 Caravans of sufferers now confronted the unseen.
 barren house of the boilersmith, and sick of all
 Society classes wanted to be treated by the musician.
 deln lass, who smashed the crutches of the lame, them

looked into her face and shouted at her: "Go; I want
"It!" He then walked briskly away. Little
The faithful, whose number increased daily, told us this.
Day grew: especially since Count Chateauvillard, one of the
belonging to the first families of the Faubourg St. Germain,
to the magnetic Jacob the basement of his house,
at the corner of St. Lazare Street and the Tour des
Dames, made available so that he could attend there
Even the early morning hours have an impact on the fashionable world
Its electrical fluid could flow out.

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always on the hunt for spicy mysteries
The so-called "small press" of the capital seized control of the
promising material, and relied on the expense of the
Zouaves, who quietly played his trumpet during his service hours
continued to blow, a whole legend unfolded, which one
It would hardly have been enough to bring dishonor to a half-saint.
In both the upscale and working-class neighborhoods, this took place
The number of sick people was increasing; Jacob was forced to
here as there, similar to the Parisian omnibus.
This happens, to issue tokens to determine the order of
to stand firm against those pushing and shoving. Many often came three times.
and four times from afar, to no avail
to wander back, since the serial number is still...
She never let them get their turn.
The fact also drew wider attention from the press.
It became known that he had recently suffered a stroke.
paralyzed Marshal and Senator of France,
Forey, in his distress, also turned to Jacob,
that he then went to the country estate of the ailing high-ranking official,
to Bourg-la-Reine, and there to the paralyzed man
by a simple: "Go away, Mr. Marshal! I
wants you to leave!" the use of his limbs
I have reproduced it in the old way. That's when one had...
A miracle! Who would deny it? Some atheists
Writers called it a scandal; they demanded
an examination to either award an honorary diploma of
Faculty for the healer, or the prohibition of a
A swindle that brings shame to the century,
to obtain: meanwhile certain circles were already preparing to

in Jacob a divinely sent messenger of grace
to look, who has come in this time of great need
be, to bring to the memory of mankind through an example
to recall how strong the spirit can also be in
Weaknesses, and the like.

Suddenly, like a bomb, it crashes into the fore and
Against, the entire circle of the residence completely
fulfilled, a letter from the Marshal's adjutant, Captain
Bidault, who announced to the astonished world that his
The boss is by no means cured, that the miraculous power
the Zouave's actions at Forey proved ineffective.
The healer's method is probably capable of treating any potential
to increase the latent willpower of the sick person so that a
immediate effect on paralyzed limbs achieved
will be. The Marshal, through Jacob's fine supports be-
robbers, have laboriously moved twenty paces away
towed. After such extreme exertion, however, the
The old state of helplessness has returned and the
The sick remained paralyzed, just as before. As always.
In France, once again the whole world had the initiative.
waited for the government's initiative to take the matter to the next level.
To bring clarity. Given the current state of affairs.
There was certainly no shortage of people here who would have helped the
The government has been accused of allowing the Zua
Let him have his way, if he really wants to heal.
would have understood, as those who criticized it, when
the government restricts "personal freedom", and
to the miraculous trombone player any further holiday-
would have refused approval. The latter, of course, is...

now it has happened, and the man of the electromagnet
fchen fluidums, with his oval face, which boldly
curved nose, high forehead, red, thick

Barte, the full, sensual lips and the slightly forward
over bowed heads, whose ensemble strongly resembled the
The Semitic form is remembered, is, and will remain provisionally in
assigned to the Zouaves Barracks of Versailles. "The seat
"The restrictions are lifted," announces the impatient One
Leave a note for the desiring people in front of the now always ge
closed front door of No. 80 in Rue la Roquette;
and the bakers, sausage vendors and wine tavern owners of the
They curse the high authorities who have ruled the surrounding area.
now such a rich source of income is blocked. The
But Zouave Jacob is the hero of the day in his
Regiments. Admired by his comrades, he holds
he considered himself a divinely gifted nature, which he naively
Enough is established through a judicial investigation.
to want. But the good Parisians let their faith be denied.
do not assume that the fluid will emerge victorious from this
Trials will ensue; for the children of Lutetia
They have always understood how to be both skeptical and believer at the same time.
Time too fine"

Besides Jacob, the healing Zouaves from among the Jews
In Paris, there were still a lot of medical professionals.
Charlatans of Jewish descent, of whom, however, only the
at least had studied medicine, but all of them
Doctors were called and their healing arts, as well as their miracles
medium, daily in the most diverse journals
praise. For example, one could read: "Le Cerf's lichens

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title, enclosed. The Count of Croy-Chanel is
an Indian from Frankfurt am Main named Joseph
Gerothwohl, son of the merchant Menke Simon
Gerothwohl himself and Jette Gerothwohl, born
Falk. He married an impoverished woman in France.
alleged noblewoman named Croy-Chanel, the sister of
another individual, the so-called Prince of Crouy
Chanel.

The esteemed police councillor Nover in Giessen has
in-depth investigations into the Gerothwohl, which the

The name of the fine woman had been made. The Jew
According to the "Police Telegraph", Gerothwohl was therefore
Year II, dated June 6, 1856, concerning Schwin-
deleien and name and title usurpation for two months
Sentenced to prison, and this verdict was upheld in all instances.
confirmed.

In the 1870s at the publishing house in Zurich
published small pamphlet: The Jews in Frankfurt
On the Main River, it says on page 51 (excerpt from the police report).
Telegraph, Year II, 20 September) about the
both Crouy:

It is also interesting to see from the same (namely the)
Reports by Police Councillor Nover) further police matters
Information about the Croy-Chanel family draws on
can, which also consist only of swindlers
appears to be of Jewish origin as well.
— the name and coat of arms of the ancient family de

Croy presumed to do so. It literally says:
Ves gives an old aristocratic lineage of the name,

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which fine lineage from the Hungarian king
Andreas III. derives the origin of the fact that it is the pre-
dikar "de Hongrie" and the central shield of the Hungarian
Royal coat of arms, covered by the Hungarian crown
is, leads. Gerothwohl's father-in-law, forest inspector
in Laon in France, and his sons belong to this
Genders, however, are not included, and are not authorized to...
to bear the title of count. They have acquired it from
that ancient count's family unlawfully usurped, whose-
half a trial was being conducted against her."

In this respect, the imperial gentleman of state-
procurator in Laon in his reply dated the 23rd.
June 1857, literally said: "Gerothwohl est appelé"
souvent Comte de Croy-Chanel, nom qu'il n'avait
pas plus le droit de porter que son beau-père lui-

Möme, qui l'avait usurpe d'une des plus illustres
Families of France.“) ö

Moreover, the above report in the police report states
Telegraph highlights that the eldest son of Forstinpek
Tors, whose first name is Heinrich, and who has been with the company since 1844.
Peczel lived near Pest in Hungary, and furthermore, that
whose second son is named August and lives in Paris, rue
'Montholon No. 24, lived. Finally we see
from the fact that his daughter, Emerentia Franziska Pau-
Lina, who addressed a gentleman who called himself "Marquis".

9 According to this, this family would have been in the Gotha genealogy
could not find a place in the pocketbook of the count's houses.
Note from Police Councillor Nover regarding the above communication.

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Ferrieres - Sauveboeuf was married in 1855
sentenced by the court for fraud and deception
Laon was sentenced to five years in prison and
that she died in the prison of St. Lazare in Paris.
The oldest brother of this family succeeded, it is not known.
By what means, recognition as a magnate in Hungary
to obtain. The other brother, August, still wanted to
higher up. He is the one who has been mentioned several times recently.
imagined adventurer, who called himself Prince of Crouy=Chanel
calls. We reserve the right to change this magnificent disappearance=
lers, who had the audacity to claim to be a descendant of
to geriren the illustrious house and the one now in Frank=
rich is serving a three-year prison sentence, under
to examine the “Jewish swindlers” in more detail=
think. It goes without saying where this Jew
The ancestral castle "Chanel" may be located there. The left one
The main tower of the Citadel of David in Jerusalem was Cha-
(na) nel called.

The sons of the Jew Gerothwohl, who in a
small towns near Friedberg in Hesse under the name
Those de Crouy who were baptized Catholic were in Rollduc in

Belgium, also named, in a pension. They play probably already under the same name somewhere. Role.

Besides that presentation, we have in France and Italy via the so-called Prince August of Crouy The following very interesting insights were obtained.

The French writer Regnault mentions in fine "history of the eight years 1840–48 of an-

=: 5:

born Marquis of Croy-Chanel, the Louis Buonaparte will soon take over the management of his journal "Das Kapital". I withdrew it again because the same person had turned it over to the police in Louis. I sold Philips.

The prolific German writer Max Ring, probably He is also Jewish, mentions a Baron von Croy-Chanel, which owns a newspaper in Bonaparte's interests I have edited it. Both are the same alleged prince or Prince August von Crouy-Chanel, who soon after the loss of the income he received from Napoleon III. had referred to the Hungarians residing in Paris fchen Emigranten keckûschlich und fie für sich zu knew how to win. Even the clever and insightful one General Klapka was deceived by him and for him taken over. He knew neither his own nor his own. clean Mr. brother-in-law, the Jew Gerothwohl, Antecedence. He didn't know that the Jewish gentlemen in France, in Italy and in Hungary the Hungarian ThronePretendancy of the alleged prince August supported and that one of his brothers in Hungary as a result of Jewish connections already became Mag was stamped with the name.

The "Lombardia" in Milan, which was frequented by many Jews being served, soon brought the following pomp-articles that are liable:

"General Klapka had during his stay
Several meetings took place in Paris with both the
Prince Napoleon as with the ex-Hospodar of the
Moldavia, to Prince Vogorides. The prince

Judaism in France.

x

Me

had finely detailed confidential and almost uninterrupted under-
talks with the Prince of Crouy-Chanel before his
Departure for Genoa.

The 1st August of Crouy went to Florence at that time,
to be at the court of the false and unequal “)
Dukes of Piedmont his claims to the riches
and to stimulate the allodial holdings of the House of Este.
In March 1862, the throne claim of the
Crouy-Chanel has already progressed so far that Ge-
General Klapka felt compelled to write in the Parisian "Presse"
The following defense should appear:

"To the editor-in-chief of the "Presse." My
Lord! An incident that could lead to malicious interpretations.
let's give, it compels me to consider the position of the Hungarian-
to clearly depict the emigration. A French nobleman-
The man, Prince Crouy of Hungary, offers his accommodation.
support for the liberation of the fatherland of his ancestors
drive. Since our cause, that of freedom, is for all.
Nations are a community, so we will always treat everyone the same.
Friend who wants to connect with us, brotherly up-
take. However, since the traditions of the de Crouy family
to presumptuous friends or malicious enemies-
have offered this knightly old man as a present
tendencies to set up, and thus the patriotic work
the Hungarian emigration gave an adventurous air
To give, it is my duty to declare aloud that

The House of Sayoyen originates from an unequal lineage.
origin of the old Princes of Carignan.

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We, the Hungarians abroad, protest unanimously.
against any private interest and against all pretenders,
whoever they may like, from the battlefield of
They want to make freedom an arena for personal ambition.
We only recognize the will of the nation.
Our thoughts and our efforts have only
one purpose: to give the nation back to itself.
and to enable them to freely determine their own destinies
to be able to dispose of it. May the Prince de Crouy in Frank-
rich Hungary awaken new sympathies and in the ent-
at parting moments, we join our flag; we
will know how to appreciate his feelings. In the
However, if his presence is not sufficient for the fulfillment of the obligation...
His mission could cause embarrassment, will
we appeal to his loyalty, and we are convinced that
He will listen to us. Approve 2c. e
March 27, 1862. Georg Klapka."

But the Prince Crouy-Chanel, the French
Edelmann, "the noble knightly old man," as he was called by the
General Klapka, the fraudster's brother, was named
Forières, the brother-in-law of the Jew Gerothwohl, was able
not resisting the urge to even acknowledge his ancestry
to present attila, the Hun king, and the two-
moderation of his accession to the throne in a brochure "The
to present "Sons of Arpad" (Paris 1862). In doing so, it fits
It pained him that he could not pay the printing costs,
and saw for themselves the French and German
Jewish newspapers were forced to report on this under the heading of June 23rd.
Paris to report:

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"The pretender who has recently emerged, Mr. v. Crouy-Chanel, who called himself Prince August of Hungary calls itself, and is concerned with the crown of Saint Stephen so very hardworking, he had a trial to go through these days, who the majesty of his dynasty and the sanctity of fine inalienable legitimate rights were unpleasantly affected. A paper merchant named Krantz had, in fact, told him Credit delivered the paper on which he, with attachments help from a former people's representative, Mr. Germain Sarrut, in a brochure "The Sons Arpad's" his unadulterated descent from Attila, the great Hunnic king, and the expediency of his throne presented the ascent. However, the paper was not presented. pays and the paper merchant was hit with his Ford The appeal is admissible. The court convicted Mr. v. Crouy-Chanel for the payment of 2817 Fres. 40 c. for the paper supplied to him by Krantz." Later, in 1863, Crouy published this brochure under the title: "The legitimate right of the Arpadi or the expectancy of the Princes of Crouy-Chanel on the Hungarian King translate "thron" into German and have it published in Chur by Leonhard Heat printing. N This writing, which is made from a fabric of the un The most shameful lies consist of and entirely invented Latins who compiled the documents was killed by pestilence. spread throughout Hungary by Hungarian Jews, However, it found very little favor among the Magyars and Believe. " Nevertheless, the brazen swindler dared to do it in

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Years 1865, even a letter to the Emperor of Austria to judge His Majesty.

The same was dated from Turin, was from the Austrians It was reprinted several times in Reichish Jewish newspapers and read: In excerpt form with some commentary:

Turin, September 19. Prince Crouy-Chanel has

addressed a letter to the Emperor of Austria,
 which can serve as a model of divine crudeness.
 After the prince triumphantly announced that the Ge-
 grant the exemption of the Duke of Modena from the
 not recognized by law, and thus not by the sovereign state.
 vulnerability would have dealt a severe blow, he says.
 continued: "This judgment is therefore the death sentence of your predecessors."
 alleged divine legitimacy, because it is the presumption
 rejects your paid scribes, who represent the peoples
 like herds of domestic animals, which the emperor
 A lord can sell beautiful, ringing pieces of silver.
 ...Your rule in Hungary, Sire, exists without legal basis.
 The basis of their existence, and since they have no right to exist
 If it has this, it must collapse under itself, despite the
 brutal violence of the bayonets, which occurred during a battle-
 day, if she doesn't break on her own, under the pressure of
 will break public opinion, this absolute master-
 shepherd of modern times through press, electricity and
 Steam. Public opinion, therefore, will change with its time.
 even in Hungary this judgment of the royal court-
 to bring to fruition the courts of Modena, which your
 Usurpation, proven by that of your royal cousin,
 "Subjects to the sovereign equality of laws." The one

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The alleged prince demands from the emperor as his "last word"
 "nung" the convocation of a Hungarian Reichstag, and
 He means: if this does not happen, the Czar of
 Russia could no longer cope with the Hungarian Revolution
 can. |

But lie, while the swindler seeks the Reich-
 thümern des Haus fes Este und nach der Krone von Ungarn
 While fishing, it turned out that he was in France.
 He committed fraud, and that he was formerly honest
 Men through flattery and promises to
 had led to fraud. This was stated in the Frank-
 furter Didascalie of October 7, 1866 as follows:

(A monstrous trial.) On September 25th and 26th

A trial was held before the Assassins of the Seine Department, who has already made a name for himself on many occasions, is negotiating. The former treasurer appeared before the jury. of the Sous-Comptoir des Chemins de fer, Delamothe Berthomé, and the printer and speculator Dupray de la Maherie, Both accused: The former, a part the funds entrusted to him amounting to 3,180,000 Franken through embezzlement and forgery during that time= space embezzled from April 1862 to May 1866, The latter, driven to these embezzlements and the by far the largest part of those stolen by Berthomé= to have knowingly spent the sum for oneself. There is also a third defendant, who in total 177,000 francs of this sum, also probably knowing how Berthoms obtained it, in had received him. This third defendant, who

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preferred to stay on the hospitable soil of Italy
Waiting for the outcome of the trial is the famous Prince Crouy Chanel, the “descendant of Attila and Arpad the Great, most legitimate heir to the crown of the Saint Stephen and the lying estates of the former Duke of Modena,” for whom he is currently still is conducting a trial before the Italian courts. It even seems that the aforementioned prince is the unfortunate Berthomé, who up to the age of 60 used the pattern had been a reliable and honest cashier, led to the first embezzlements through the Promise, in the event of winning the Italian trial should be, the goods of the House of Este with him to thei= Len. Dupray de la Maherie, later by Crouy-Chanel Having become acquainted with Berthoms, he exploited the rich source to satisfy fine speculations and wastefulness lust in the magnificent way indicated above out. Incidentally, during the course of the process it turned out that it emerged that, to the severe detriment of the shareholders of the Sous-Comptoir, the cash register control only in a very It was conducted in an inadequate manner. There is no other way to explain it. It is impossible to explain that only after a period of time

A deficit of over three million francs over four years.
was determined. Dupray de la Maherie became
seven years of forced labor, Berthomé, for whom the Ge
allowed for mitigating circumstances as sworn, to five years
Prison and each sentenced to a fine of 1000 francs.
theilt. In addition, both have contributed 3,180,000 francs in solidarity.
to pay the Sous-Comptoir and the costs.

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A special case is being brought against Prince Crouy-Chanel.
Contumacial proceedings initiated.”

On June 13, 1867, it was once again stated in German
Newspapers:

"Paris, June 8. The 74-year-old Prince Franz Clau"
Dius August de Crouy Chanel, descendant of the Arpád dynasty,
Heir to the Crown of Saint Stephen and the title
like the goods of the House of Modena-Este, appeared
fed, after he had previously already been in contumaciam ver-
had been judged before the jury, in order to
to be held accountable for complicity in a sub-
Abuse of more than three million francs, perpetrated
to the detriment of the Sous-Comptoir des Chemins de fer.
Specifically, he is to be summoned by the already convicted cashier
This company desires significant sums and he
have to hold on, even though he knew that the same one would do this
obtains sums of money unjustly. The jury...
They recognized him, despite the eloquent defense of the
Advocates Nogert St. Laurens, as this co-accusation,
with the admission of mitigating circumstances, culpable, and the
The court sentenced him to three years in prison.

Some time before, the Italian Ge
raise any claims at the highest instance
the allodial land of the illustrious house Este for not existing
The documents provided were deemed to be false.

Hungarian emigration has since become “the knight”
“Gentle old man” rejected his claims to the

The Hungarian throne now passes to the children of the
Jews Gerothwohl, who bore the name "Gerothwohl"

—

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de Croy=Chanel“ was baptized Catholic. Her uncle,
The King of Hungary, as far as we know,
No offspring. —

Jews also practiced medical fraud shortly before
the collapse of the Second Empire. The following
is the literal translation of an epistle which was written in
September 1867 concerning the Jewish Zouave Jacob in
appeared in various Parisian journals and some fools=
rin and seduced many a fool, this Jew Jacob
also to follow:

"(Jacob, the healing Zouave.) Still today=
Signs and wonders occur, and Voltaire's Paris
and Rousseau's sees itself amidst the industrial del-=
contemporary physical games transported back to earlier times
of Cagliostro and St. Germain of infamous memory.
Of course, the level of modern-day miracles is evident...
The ensuing power of the great French Revolution, and
The principle of equality allowed the highest nobility and
lowest working class simultaneously participate in the
Deeds of a man known as "Jacob,
le zouave guerisseur" recently left the whole of Paris in suspense
received. Trombone player in the Versailles Zouaves Regiment,
Jakob had already experienced this last year when he was in the camp.
of Chalon, his wonderful healing power for the
Suffering humanity has proven itself through the outflow
of an electromagnetic fluid — and one knows,
What a misuse of the word "fluidum" in sol=
What is being done in such a way — revealed. In Ver=
Sailles, the so-called gifted one, had his medical Be=

The treatments for emotional distress were continued with such success that the
The reputation soon spread as far as Paris. And when
the healing Zouave one day, at a friend's house, the
Boilersmith Dufaget in La Roquette Street in
Working-class district of St. Antoine, eating, even the sick house-
maid by laying hands on I don't know which-
After the paralysis was freed, the rumor spread with thousands.
and a thousand tongues reported the wonder throughout all
Quarters. The gifted trombonist, who played before the lame,
to no longer help the crippled and the sick of all kinds
knew, felt compelled, by his regimental commander
to request two mornings off work per week, in
to whom he was permitted to stay in his friend's house
to pursue his medical profession in Rue la Roquette.
High influences granted him this permission. Entire
Caravans of sufferers now confronted the unseen.
barren house of the boilersmith, and sick of all
Society classes wanted to be treated by the musician.
deln lass, who smashed the crutches of the lame, them
looked into her face and shouted at her: "Go; I want
"It!" He then walked briskly away. Little-
The faithful, whose number increased daily, told us this.
Day grew: especially since Count Chateauvillard, one of the
belonging to the first families of the Faubourg St. Germain,
to the magnetic Jacob the basement of his house,
at the corner of St. Lazare Street and the Tour des
Dames, made available so that he could attend there at ge-
Even the early morning hours have an impact on the fashionable world
Its electrical fluid could flow out.

always on the hunt for spicy mysteries
The so-called "small press" of the capital seized control of the
promising material, and relied on the expense of the
Zouaves, who quietly played his trumpet during his service hours
continued to blow, a whole legend unfolded, which one
It would hardly have been enough to bring dishonor to a half-saint.

In both the upscale and working-class neighborhoods, this took place
The number of sick people was increasing; Jacob was forced to
here as there, similar to the Parisian omnibus.
This happens, to issue tokens to determine the order of
to stand firm against those pushing and shoving. Many often came three times.
and four times from afar, to no avail
to wander back, since the serial number is still...
never let her get her turn. Then...
The fact also drew wider attention from the press.
It became known that he had recently suffered a stroke.
paralyzed Marshal and Senator of France,
Forey, in his distress, also turned to Jacob,
that he then went to the country estate of the ailing high-ranking official,
to Bourg-la-Reine , and there to the paralyzed
by a simple: "Go away, Mr. Marshal! I
wants you to leave!" the use of his limbs
I have reproduced it in the old way. That's when one had...
A miracle! Who would deny it? Some atheists
Writers called it a scandal; they demanded
an examination to either award an honorary diploma of
Faculty for the healer, or the prohibition of a
A swindle that brings shame to the century,
to obtain: meanwhile certain circles were already preparing to

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in Jacob a divinely sent messenger of grace
to look, who has come in this time of great need
be, to bring to the memory of mankind through an example
to recall how strong the spirit can also be in
Weaknesses, and the like.

Suddenly, like a bomb, it crashes into the fore and
Against, the entire circle of the residence completely
fulfilled, a letter from the Marshal's adjutant, Captain
Bidault, who announced to the astonished world that his
The boss is by no means cured, that the miraculous power
the Zouave's actions at Forey proved ineffective.
The method of the healer is probably capable of addressing the potential
to increase the latent willpower of the sick person so that a
immediate effect on paralyzed limbs achieved
will be. The Marshal, through Jacob, his supporters be

robbers, have laboriously moved twenty paces away-
towed. After such extreme exertion, however, the
The old state of helplessness has returned and the

The sick remained paralyzed, just as before. As always.
In France, once again the whole world had the initiative.
waited for the government's initiative to take the matter to the next level.
To bring clarity. Given the current state of affairs.
There was certainly no shortage of people here who would have helped the
The government has been accused of allowing the Zua-
Let him have his way, if he really wants to heal.
would have understood, as those who criticized it, when
the government restricts "personal freedom", and
to the miraculous trombone player any further holiday-
would have refused approval. The latter, of course, is...

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now it has happened, and the man of the electromagnet
fchen fluidums, with his oval face, which boldly
curved nose, high forehead, red, thick
Barte, the full, sensual lips and the slightly forward-
over bowed heads, whose ensemble strongly resembled the
The Semitic form is remembered, is, and will remain provisionally in
assigned to the Zouaves Barracks of Versailles. "The seat-
"The restrictions are lifted," announces the impatient One-
Leave a note for the desiring people in front of the now always ge-
closed front door of No. 80 in Rue la Roquette;
and the bakers, sausage vendors and wine tavern owners of the
They curse the high authorities who have ruled the surrounding area.
now such a rich source of income is blocked. The
But Zouave Jacob is the hero of the day in his
Regiments. Admired by distinguished comrades, he holds
he considered himself a divinely gifted nature, which he naively
Enough is established through a judicial investigation.
to want. But the good Parisians let their faith be denied.
do not assume that the fluid will emerge victorious from this
Trials will ensue; for the children of Lutetia
They have always understood how to be both skeptical and believer at the same time.
Time to be.

Besides Jacob, the healing Zouaves from among the Jews
In Paris, there were still a lot of medical professionals.
Charlatans of Jewish descent, of whom, however, only the
at least had studied medicine, but all of them
Doctors were called and their healing arts, as well as their miracles
medium, daily in the most diverse journals
praise. For example, one could read: "Le Cerf's lichens

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pomade infallibly cures every form of lichen
"Beating" is considered by the most renowned doctors to be the
Solely helping means recognized and has wonderful
Successes achieved."
; This Jew le Cerf is the descendant of the notorious
tighten Cerf or Cervy, actually Mayer Hirsch, well
during the time of King Jerome of Westphalia
in Kassel, a Jewish barber or beard puller
is. Since this business, however, is among the unbelieving French...
Zöisian Jews, who inhabited the despicable court of the
former assistant Hieronymus Bonaparte
decorated, was in poor condition because no one knew their origin
should be experienced and they all like to be from distinguished French
If they wished to be considered of Roman descent, then he turned to
to an easier and more pleasant one: he became a spy.
the French police. As such, he betrayed her the
Baron Dörnberg's conspiracy thus brought a
A large number of brave German men plunged into the deepest misfortune.
When the throne of the miserable "Jewish boy" () to
When things started to wobble, Cerf fled to Paris and
He lived there by selling quackery to Jews who,
As is well known, many are covered in lichen. His

The reigning Grand Duke of Hesse is in possession of a
Miniature portraits of King Jerome, which this weakness
ling, in his time, the Hessian envoy at the court in Kassel,
presented it as a gift to Count von G., the elder.
The old count always said, turning to his son: "Jerome
He had all the appearance of a Jewish boy!

His son and grandson continued this business and he
They fill the world with their disgusting advertisements.

A very similar person is the alleged doctor.
Henoque, actually named Enoch. He is a nearby
relative of the Jewish Mr. Commercial Councilor He
still, who was held in high esteem in Wiesbaden at that time
Werthen Kreisen has played no small role.") This
Dr. Henoque calls himself "the Emperor's first honorary physician".
from France" and fabricates a mouthwash, "which
It eliminates all bad breath and leaves your breath pleasant.
prepared."

These Jews Cerf, Henoque, etc. are all together
always ready to do everything possible in the capital of Fraukreich
to undertake lichen charlatanic cures, as white
land of the Jewish doctor Koreff such undertakings, and
Unfortunately, there are always enough narrow-minded people who...
to listen to them and their promises of miracle cures
to give gifts and to be treated by them.

Also, the actions of Jews in England and of Jews in

The Jews in Wiesbaden always had dealings with the Parisians
Jews had many curious connections. Under the date June 11th.
In 1864, the Frankfurter Journal reported: "Paris, June 8th. The
local banker Emil Berld, son of the Privy Councillor of Commerce
Berl in Wiesbaden, who met with the countess a few days ago
du Tremblier de Chavigny married, is, according to certain information
"After, raised to the rank of count by the emperor." A member
The long-time editor of this Jewish family in Berl was also
of the Frankfurt Oberpostamtszeitung, Hofrath Berl, grandfather
of the well-known communist Jean Baptist von Schweitzer.

You can see how much good comes from Israel!

Germany manufactured miracle cures Hoff's malt~~er~~
extract and Morrison's pills are found in abundance in Paris~~er~~
lichen paragraph. However, it is primarily the so-called
“pastilles fortifiantes”, which were introduced in 1869 and
They were very common in Paris in 1870.
manufactured there by German Jews and by French
Jews were expelled and are to suffer “a multi-year ordeal.”
"A proven remedy for a damaged sexual system."

Let us turn away from this abhorrent thing~~er~~
digen hustle and bustle, to look at the comical thing which
Parisian Jews at the beginning of the war of 1870 with
attempted the greatest audacity and impudence.

Just like the German Jew and optician Schlesinger
fine times, as we have already reported, in Paris eyeglasses
had sold, which infallibly called every eye disease~~er~~
len should, so a Jew Levi let shortly before the end~~er~~
March of the Paris Garrison on the Boulevards in 1870
to offer medals made of tin, which infallibly “every
"They should stop the bleeding." They were with unknown persons.
letters and with a snake which is coiled around a
A staff wound around it, adorned. Even the most capable
It was impossible for language experts to decipher the letters,
similar to Hebrew script, a word to
to form and decipher. The letters should be a~~er~~
were somewhat similar to the characters which
the ring of Rabbi Falk Chek, which contained his
Time to see Jakob the jeweler.

The medals were met with disbelief by the French.
However, they attracted very few buyers and disappeared.

soon, when they undertook to rescue the unfortunate Germans

to expel workers, etc., from Paris and formally
to launch a witch hunt against them. In this treis-
ben were notoriously the French Jews for-
immediately very active and incited hatred against everything that
of German, but not German-Jewish origin.
For the most part, German Jews were allowed to live peacefully in
They stayed in Paris. They were saved by their French faith.
bensgenossen stets für „Alsässer“ Ausgabe und, wo es
concerned, in the interest of all Judaism
turns. A German Jew named Fränkel, from whom
We will discuss this in more detail later; he even became a member.
of the Commune. He was primarily the one who later, after
some other service at the International in London,
the arrest of the Archbishop of Paris most zealously
allegedly operated.

But we do not want to interfere with the course of events.
not to anticipate, but only to follow, and therefore report
truthfully: when the news of the victory of

When the Germans arrived in Paris near Weissenburg, they dispersed.

the rabble gathered in Richelieu Street and had
Not bad, I'd like to visit the French currency exchange offices there.
To plunder Jews. At the Jewish shop of Leon
Dreher and Hirsch cheered the wild pack because a
House clerk, intentionally or unintentionally
who should have shouted the words: "Wissembourg est
A revenge from Sarrebruck, live the Prusse!"
But the clever Jewish boss of the exchange office had
The shop was immediately closed and covered with porridge.

Judaism in France.

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written: Fermé jusqu'à la prise de Berlin. So
a private telegram from the "Bund" newspaper in Bern inquired. He
and his big-nosed clerks had, in their fear,

assured that they were all French, Alsatians from
 Birth, except for that one who says vive la Prusse!
 called, but long since through the back door of the house
 ran away. After these fine tirades of the Ju-
 the and after giving some to the leaders of the pack
 He had been pressed five-franc coins into his hand, and it went on.
 The crowds gathered on the boulevards, where then instead of the
 Jews are a lot of other people than alleged
 Germans were grabbed and dragged into prisons
 were. From there, the almost powerless Re- dispatched
 guerrilla her in the state as one has just set her up-
 had grabbed, into prison, to the railway and after
 Germany. It goes without saying that the Germans
 Jews immediately at the outbreak of the movement their
 German Christian officials were dismissed and that even
 The Rothschild brothers did not fail to do this.
 These facts are in Independence, in
 Frankfurter Journal, im Berner Bund indeßen žon
 Enough has been discussed, and we'll leave it at that. Soon.
 now that the unfortunate German Christians have massed-
 was expelled from Paris, and soon after
 Then came the Battle of Wörth, won by the victorious Germans.
 armies won, Emperor Napoleon III was defeated at Sedan.
 captured, and the Empress fled to England
 was, began in which a long siege was in sight
 Paris has a formal Jewish government.

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Cheeky Jude Cremieux pushed his way to the front again.
 ground and threw himself up to the minister. Beside him
 the Jew Gambetta, like the Jews Alphonse Esquiros,
 Pereira, Vieyra, etc. But these gentlemen Jews
 were very reluctant to welcome the arrival of the Germans
 to wait for armies before Paris, and only left their Christ-
 dear colleagues therein. Under the 13th of September
 In 1870 the Minister of Justice Cremieux went to Tours,
 with his officials, an excess of French
 Jews, whom he had already met during his earlier time as minister in
 the ministries, namely the Ministry of Justice, towards -
 had introduced the decree of the government in Paris.

Regarding which it read: The government charge Mr. Cremieux, minister of justice, de veiller au gouvernement des départements non envahis avec l'assistance de délégués de chaque ministre.

The Jew Cremieux now addressed those in question. Departments a brilliant proclamation, in which he the population of the same called upon: "to stand up against the invasion to raise up the strangers, to give them an insurmountable to put a dam against it and, according to the principles of the year True to form in 1792, to destroy the Germans!

After he shot himself on October 30, 1870 the position of Admiral Fourichon as Minister of War Having done this, he sent the Jews Esquiros and Gambetta, the secret order, all legitimist-minded people in high positions, prefects, etc., without further ado to discontinue.

He himself then appointed one of his creatures, the

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Jew Pereira, to the prefecture in Orleans. When the victorious and wise General von der Tann entered this city took, he left the Jewish prefect in his Guarding the house almost like a prisoner. Despite that... long it was the Jew Pereira, connections with Cremieux to entertain, slowly advance the Army of the Loire and — given the little haste which the Grand Duke of Mecklenburg showed — the brave Bavarians from the France to drive back the scum. The Jew Alphonse Esquiros (author of "The Montagnards", in which the hideous The murderers of Louis XVI and Marie Antoinette portrayed as exceedingly noble people) innkeeper meanwhile in Marseille with almost unrestricted Power. Gambetta issued law upon law, horrifying the most honest people in their positions and worked for the projected future Jewish kingdom, or rather, for one consisting solely of Jewish-formed government.

Württembergische Blätter behaupteten um die Zeit,
under February 13th, Gambetta is the grandson of a
Jews A. Gamperle from Munderkingen in Württemberg
mountain. This was at the beginning of our century, to
During the Continental System, I emigrated to Genoa.
I myself traded in surrogate coffee and, after
who changed his German name to Gambetta
transforms, himself with an Italian Jewish woman
Married. Always in connection with German Jews,
Gambetta also has a German one now, in February 1871.
a Jewish private secretary. But this Jew had
the well-known thefts at the armory depot in Mainz

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directed where many thousands of captured Khafsepot rifles were taken
had been brought from France. From Mainz
They went to Stuttgart and from there via Trieste
transported back to France. Notoriously
is that in Stuttgart in the month of January 1871 a
A very well-known Jewish family, who were married to the secretary
Gambetta's, which bears the same name, suddenly with
"Children and all" were taken in, under the Ver
thought he had forwarded the Mainz rifles. They
But I was lucky enough to soon be back against Caution.
to be dismissed; for the rich Jews in Stuttgart-
gardens should be at the court of King Karl of Württemberg
Berg has two relatives by marriage who are at
every opportunity to energetically advocate for them and the Jews
accept at all. A
While these clever thefts took place in Germany
had taken place, and the German army went from victory to victory
Step, Gambetta ran a business in France after Her-
He summoned Garibaldi, who with the
Munde accomplished the greatest deeds, in reality
but was beaten everywhere. This talkative man
It is, as far as we know, not of Jewish origin,
But he had been the tool of the for many years.
Jews. As a companion, she had already...
for some time a German Jewish woman named
Ms. Esperanza Schwarz was assigned which novels

writes and composes his bombastic proclamations,
refp. respectively, always designing. She calls herself with a Greekized
Name Elpis Meläna. It appeared in 1865 (?).

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She wrote a novel for Mauke in Jena under the title
Title: "The Young Stilt Walker." Whether it contains...
We do not know what her lover is talking about; but it
We have been told that "the Jewess Schwarz the
The main reason is that Garibaldi conquered France in the year
"I offered my invaluable services in 1870."
he and his gang really let loose and had a proper time
The Jewish woman could, of course, be told that she would be sent home.
cannot be predicted!

While outside, outside the metropolis of Paris,
the Jews Cremieux, Gambetta, Esquiros, Pereira and | w.
etc. to the best of his ability, intrigued and commanded, worked
the Jewish community within the besieged city best
for the dissolution of all ordered states. With all
Types of food which you should avoid before the Bela
Having invested heavily in the gerung, the Jews drove the
most hideous usury. Their newspapers Press, Coche,
La Sociale, le Rappel, etc., incited hatred in every way.
against Germany. People like the brother of
Actress Rachel, the Jewish theater director Ra
phael Felix, (who founded the theater in 1865)
Lyon was so badly managed that on August 1, 1865
a formal uprising broke out against him,) laid Ge
Wearing the uniform of the National Guard, they gave speeches from

horse down and tried to reach the unfortunate population

to upset even more. Even the shameless courtesan
and English Jew Kora Pearl, who was the Jew Offen
bach in 1869 to the Theater des Bouffes
What Paris had brought spread.

★

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On October 31, 1870, this was reported.
Messalina, that she the English flag — the large
Coat of arms of England — on their house in the Rue
Chaillot had it raised. The inhabitants of the
The people of the street immediately protested to the English envoy.
He argues against it because the flag represents a state,
whose strict morals were known. Meanwhile, “the
Embassy Secretary Woodhouse temporarily granted the Jewish woman her
Will, because he first had to understand international law 9 in order to
to find a precedent!

During this and similar incidents, from the side
The Jew Alphonse Esq had been one of the Jews in Paris
Quiros, the friend of the Jew Cremieux, to the Admini-
strateur supérieur du département in Marfeille -
thrown. By decision of the same dated October 13.
In 1870 the legitimist Gazette du midi was founded for im-
suspended by him. On the same date, seque

He confiscated the possessions of the Jesuits and ordered them to within

Leaving France in three days. Towards the end of October.
He even made the audacious attempt to name the Rhone Depart-
ments of France, or rather of Paris, entirely unab-
to make it dependent. He appointed himself "Dik".
Tatar of the RhoneMouths!

But this would turn out badly for him; for the
was first astonished by his outrageous audacity and then
The outraged population of Marseille soon forced him
to place his power in the hands of one of Paris
to lay down the newly appointed prefect and into his former

Nothing to resign. But the French complained about that. Jewish newspapers soon responded with the following words:

Marseille. Esquiros has resigned, “the death and the desolation in his heart,” as he said in his farewell speech. The proclamation states, in order not to use the pretext for citizen-to wage war. This also applies to Marseille, ühn- Just like in Paris, the Republic over the Commune, the political forces have triumphed over the social revolution. Wear it. For how long! That is still the question.

While Jud Esquiros was arbitrarily in Marseille After switching on the gears, Mr. Cremieux also let himself be helped, One edict after another against Germany, against the To unleash Jesuits against the clergy, etc. The high-ranking state officials, whom he knew to be opponents of Jewish persecution and conservative in their thinking, He had him imprisoned without charge or investigation.

Among other things, on November 11th he ordered the Arrest of the President of the Civil Tribunal in Toulon, of an already old man, who had a reputation for being to belong to the legitimist party. Next to the same, he had he in the south of France a lot of smaller and higher remove the officials from their posts and switched under the guise of justice and e Completely arbitrary.

Meanwhile, the Germans marched confidently. On and on, and Paris finally fell. However a moment of extraordinary weakness caused the Graß Bismarck's peculiar leniency: Paris

only partially to be occupied, and thus to the Jews and the To give free rein to the rabble of this city.

The consequence of this course of action was the formation of

the Commune, in which, in particular, many Jews who became active and joined the same raised. One of the most important of this Commune. With One of the members was the Jewish scion Assay, who was everywhere in front of urged Rigault to arrest the unfortunate man as soon as possible. Archbishop Darboy's ecclesiastical motive. That the Jew Vieyra Having been Chief of the General Staff of the National Guard, As we have reported before, he served as its general. already a certain Lavöstine in his time, who perhaps was a German Jew named Löwenstein. At the The colonel of the 88th Battalion soon also stood in Commune. of the National Guard named Oak Leaf, an Alsatian A Jew, held in the highest esteem. The Jewish Doctor Herzfeld was appointed by her as "Director of the Outpatient Clinics" named. At the beginning of April, this Herzfeld complained, only to To sow discord, the occupation of Mont Valerien at the Commune accused of "not respecting its flag!" On April 5, Pascal Grousset, "Delegate for the foreign affairs," to the foreign powers a statement in which he "requested recognition of the direction of the Commune requested and greetings and brotherly regards of the Commune offers all nations."

Around the same time, at the beginning of April, the German Jew and revolutionary (from the year 1848) Marx on The London-based "Daily News" wrote: "That he already in February in London with Blanqui and Assay the current

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The claim that I prepared a revolution in Paris is not true. However, they both had him in London around this time. visited and the journals in Versailles claimed, Marx was already appointed Secretary General of the International representatives for England and Italy have been appointed. Be that as it may, what is certain is that the German Jew Marx in London all the threads for the formation of the Commune in the Hand held and the Lemberg Jew Leo Fränkel two once sent him to Paris with papers because he wanted to survive.

of the black cabinet, which knew all letters that went to
The documents for the Commune arrived in Paris by post,
opened by the Jews Simonet, Marseille and Prost
left out which board members of the same were. Fränkel was
immediately after Marx's letters were handed over to him as a member
raised the Commune and distinguished himself in it
through very particular worthlessness and urges to
The capture of the unfortunate clergyman. He stood
at the head of one of the Jewish lodges, which was founded in March in
the city held public parades in costume and their
They planted emblems on the ramparts. The Rite Mis-
Raim, as we already know from the Jews Beédarride
donated, distinguished itself in particular. From it
The "Association of the Children of Japheth" is also said to have emerged from this.
gen fein, which consists only of Jews and to just
following the Freemasons' demonstrations of that time
contributed to the hate speech against Germans.

"Association of the Children of Japheth for Mutual Un-
Support and charity. Paris, March 10, 1871.
Mr. Editor! The Association of the Children of Japheth, which

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most important Israelite society in Paris (700 members),
unanimously approved the following at his meeting yesterday.
adopted the existing resolution: "Single article. From the Ver-
are excluded and can never return to the-
All those members who are of a
the nation involved in the last war against France
"I urge you, sir, to grant this
Decisions to be recorded in your journal 2c. 2c."

Already in the months of November and December,
the Jewish rabbis delivered their sermons in the various
Synagogues in Paris repeatedly cursed and swore-
equipped with weapons against the Germans. About the main-
The Allgemeine Zeitung reported on the most factual of these speeches.

under January 1, 1871 in its supplement No. I. word
The following:

The "Correspondence Havas" reports the following:
about a magnificent Jewish religious celebration which took place in

Paris on December 19th in the Consistorial Temple instead

found. Solemn prayers were to be offered for the peace of Israel.
Lithuanian dead who fell on the field of honor
are, held and alms for the widows, wounded
and the children of the fallen are gathered. After
The sounds of songs from the Psalms of David could be heard.
prayer of liberation. The Chief Rabbi of Paris, Mr.
Jadon Kann climbed the pulpit and prayed for the number
rich Israeli heroes who fought for the liberation of their
They have fallen in service to their fatherland. He spoke in eloquent words.
he is one of the most famous, like Commandant Fran
Chette, from the lesser-known ones, such as the numerous

Soldiers mowed down in the middle of the army ranks.
The Chief Rabbi of France, Mr. Isidore, spoke
then a prayer for France and cursed in her
In Bener's language, the scourge of war: "God," he said.
He "blesses the holy wars, those of liberation;
God curses the wars of conquest and glory.
Geizs. The Maccabees, David, whose psalms we
Those who sang are the chosen ones of heaven, the conquerors,
Stained with blood and golden laurels, they are cursed.
"Before God!" The ceremony was about to conclude with
a collection, when the secretary of the Consistoria, Mr.
Albert Cohen, well known among the poor of Paris,
took the floor and said some moving words to the attendees.
Listener addressed: "There are more than 100,000 (I) Jews
in the Prussian army; they do their duty as Prussians
Ben, but her heart is French, for it is the fieg-
rich France from 1792, to which they granted their independence
We owe it all. Let us pray for them, my friends, and then-
We know here the Frenchman, who is Minister of the Aus
foreign is. In a Jewish crowd at Ferrières

He magnanimously spoke words of peace, in
In a Jewish house, our enemies have betrayed the God of |
Mercy and humanity are offended by this.
They spurned to listen to our government. Justice!
God's grace will be practiced!

Many notables attended this ceremony;
The following are mentioned: the HH v. Rothschild, Anspach, Ere-
mieux, Halphen, Cohen, Levy, Lazare and others. w.; then again

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a large number of officers from the army and the national
guard.

The wars of conquest, "which God has cursed,"
are only referring to the war of the Germans against the
Jews were forced to move to France. To the masses
of one hundred thousand Jews in the Prussian army can-
We do not believe that Mr. von Roon, the Prussian
War Minister, only a few Berlin Landwehr officers jü-
called up German tribesmen for the militia when the war
against France began. Even the common Jews were held accountable.
One stayed as far away as possible and let some who were in front of the
feared fire and complained of chest pains, gladly to-
back. That the hearts of many Jewish soldiers in the
We don't want to mention the German army being "French".
Doubt. We find it very naive of the Al-
Bert Cohen, who thinks the Germans "have the god
"of mercy" was insulted when they spurned it,
to hear from the French government.

Perhaps it is appropriate here to mention the lovely Anek-
to think, which the otherwise Jewish-friendly Cologne
Newspaper in the second quarter of this year with-
shared. She recounted: "A Berlin Jew had in a
Battle noticed a French Jew, who was a
carried a standard decorated with an eagle, and the-
He waved to him most kindly as a fellow tribesman.
to dispense the same. The Frenchman also gave him the-
the same under the condition of the "half part" without a fight

handed over. Returned to the North German Residence,
The Berliner did not receive the advertised wage for his

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received a weapon deed, but then his tribesman
told in a very cozy way how it happened with the eagle,
whereupon all those present (at a ceremony in his honor)
(given lunch) was highly praised for his intelligence
would have.

That among the members of the Commune a lot
Jews were, and that most of the writers who
The fact that the journals edited by the same people, including Jews, is quite...
well-known. The May brothers, formerly gemstone dealers.
in Paris, under the Commune Generalintendants, are
German Jews. Assy was founded in 1832 after the "Liberté".
Born a German Jew. Da Costa, the director of
the prison Mazas, was from a Parisian Jew~~s~~
family who claim to be from Spain and to be of noble birth
Proclaims origin. To the unfortunate Abbé Deguerry
he said, before he had him led to his death,
"He was once a Moravian brother, then a Carthusian,
then had been a Mormon." The latter, he claimed, pleased him.
him most of all! Finance Minister Picard is out
a Geneva Jewish family. He was formerly a lawyer, had
appointed himself minister on September 4, 1870 and
Assy interrogated him while he was imprisoned. But Assy wanted to tell him
He did not answer, but only said: "Picard would
We are fortunate to have him and the other members of the community.
to defend his wife when he is not serving as minister
would be." Dr. Herzfeld, who was under the Commune
The director of the ambulance was a German Jew.
The citizens Chouteau and Baroque (Baruch) are German~~s~~
of Jewish origin. The sub-governor of Fort Bi-

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Furthermore, Thaller (Thalles), was also Jewish. That the the infamous Leo Fränkel, who was in London with Marx conferirte, a German-Polish Jew from Lemberg jet, This has long been known. He searched from Paris in June 1871. to escape, however, was disguised as a fiacre driver Coachman arrested and imprisoned in the Rue d'Alsace. Meanwhile, nothing more was heard from him, and it is probably that the Jews of the current government him, like most of the captured Jews, was soon released. let them jump.

Things went even worse for the Jew in June 1871. Gaston Cremieux, relative of the well-known, co-members of the Marseille government under Esquiros, a the boldest leaders of the Jews in southern France. According to a letter from a Swiss resident there to the Schaffhausen newspaper, he was there on the 28th. Sentenced to death by a court-martial; with him Etienne

and Selesians; the latter a German Jew named Schlesinger.

Of the remaining members of the Commune falvirten The Jewish [context] in such a temporal way that one [context] when taking [context] Paris found almost none of them left. The pussies However, things were not quite so simple for the writers. Good. Louis Ratisbonne, from the well-known Alsatian Ju The family was arrested in Versailles at the end of May. He had in the interest of the Commune in the Journal of the De bats written. f |

In June, the writer Andre was arrested. Leo, a Jewish woman and editor of the journal: "La

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Social." On the 8th of the same month, the whole Editorial staff of "Rappel", one of the main screams leaves of the Commune, made from French and German Jews, including one Paul Meurice (Moritz),

arrested. (A relative of his, a Jew named Meuricc, led
(formerly the Thalia Theatre in Hamburg.) The same were
taken to Chartres prison. Felix Pyat, at
Viktor, who had been warned by a Jew, had escaped.
Hugo, who with his peculiar nature his Sibylline
The article in the "Rappel" uses the words of
The Jewish prophet Job concluded: "One is Leviathan, the
The statement "other is Behemoth!" was not researched. Paul
Meurice wrote in his genre shortly before the fall of
Paris the following article:

"The terrible turn in this horrible war
It happened later than in Versailles, earlier than
as one had believed in Paris. May it now be a case of overpowering...
lung or treason had been fine, the troops of Mr.
Thiers crossed the fortifications almost without hindrance.
steps, and there we have in our heaps and
in our streets the fight, the duel man against
A man caught between citizens and soldiers. We, who we
every day since the beginning of this terrible war
An hour of peace and harmony was advised and brought forth.
They pleaded, what can we say today? Versailles Ver
To request reconciliation? That would mean begging for mercy. Paris
To propose reconciliation? That would mean taking courage.
to weaken and wound in one's honor. "Too late!"
"Late!" This desperate cry is all that remains for us.

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And silently we must shed the blood of our dear

Paris flowed in streams. We always have

hunts and we repeat: we find against the National-
assembly, but we are not in favor of the Commune. What
We defend what we love, what we admire, is
Paris! We are for Paris because Paris is also France.
"Is." And now we continue in Hugo-esque phraseology.

The "Rappel" bowed in Slavic reverence.

the Commune, but because there were so many Jewish elements who boasted about it, were spared when the “Avenir National” and the “Justice” were sentenced to death. Paul Meurice, the Jew, was, as already mentioned, after Chartres transported. Other employees, namely the Jew who was primarily responsible for the arrest of the operated by the ill-fated Archbishop Darboy, they escaped after London and to Germany, where the “Alliance universelle” will undoubtedly have taken her up; For they sit there in leisure and have life to live.

More cautious and less compromised Jews, such as For example, the Jew Louis Ulbach, who was well-behaved,

fine hate-mongering rag "Die Glocke" edited, used

They also felt comfortable around their friends. That's what several sources said. Journals, after the wealthy private citizen Laurent Pichat lost-liable, who had an income of 200,000 francs owned and was said to have had a very good relationship with the community:

"Paris, June 9, 1871. My dear colleagues! Your Journal announces the arrest of Laurent Pichat, my friend, as a follower of the Commune. They are either reported incorrectly or this leads to a distorted view.

Judaism in France.

“

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It became a hideous evil. Laurent Pichat was no For a minute, supporters of the Commune. He served with all forces in the government's cause, and especially in I was hidden in my house for six weeks. If this is grounds for persecution, then the sentence falls under the law. thought of me too. Please publish this letter.

for I want to fully reward you for the merit of the report
Let the thing happen. But beware, through
Publication of unfounded news about the De
to become nunciants. Entirely yours. Louis Ulbach."

When, after the conquest of Paris in June
1871 the various correspondences of the subordinates
and the supporters of the Com- in high positions
When they found the place, they discovered how Jews were being treated in various
locations.
with the state funds and riches of France
had been dealt with. But nothing seems stranger than
the humorous letters which are in the area of the
Jewish brothers May, former gemstone dealers,
found the General Intendant's office. Among them was the name...
it can be summarized as follows:

"French Republic. National Guard of the Seine"
Departments. General Staff. Dear Citizen! Promise
bonuses are obligatory. (One man, one word.) With
You have shown me the warmth that characterizes you
Promised: 1) two double-edged rapiers and
with tassels; 2) cigars; 3) boxes of preserves
and especially with asparagus; finally, alas! two barrels
Wine, one with Burgundy, the other with Bordeaux.
For the past 8 days I've been like Anna from Schweft: I see

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Nothing will come. His eripe me, invicte, malis! (Redemption
(Please protect me from this evil, you invincible one!) Greetings and
Fraternity. Paris, April 27, 1871. The General
Place commander. A. La Cscilia."

It is natural that Mr. Eecilia will do everything Er-
What was desired and demanded was received on time. But not only that.
Only the Jews distributed and divided such things.
Not a single saucepan was left in the case of the
General Intendant's office, when the Versailles arrived there. The
The May brothers had joined the other Jews after
London was saved and they were undoubtedly not poor there.
arrived. Soon, one noticed a (in

England's very costly agitation for the return
the Orleans family, while the last offspring
ling of the Bourbons, Henry V, Duke of Bordeaux
and the Count of Chambord, to be suspected in every way
sought. About this unfortunate prince (to whom, when he,
was still young, a Jew, a constantly overstepping horse
in the most cunning way*) sold, which dropped him
and caused him to break his leg,) they mocked
Jews in the Morning Advertiser soon in the following manner:

The crown of Saint Louis is not yet in place?
reborn once again on the head of his "God-given"
"Grandson," and already a pretender arises. One
believes himself to be in the times of the false Demetrius and Se-

Isidor Kaim, a Jew, wrote in 1848 in the
The article "The Jews and" appeared in the Leipzig-based "Neue Zeit".
the revolution" stated the fact he knew: "A Jew had
"They blew up the gates of the Louvre first!"

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Bastiane is disappointed when one visits the London "Morning Ad-
vertiser" a very long protest with the signature
reads of a great unknown who calls himself "August of
"Bourbon." Who is August von Bourbon? A
direct and legitimate offspring and heir of the crowned
"Martyrs" from the Temple — he replies. The
Say that the little Dauphin (among the Legitimists under
the name Louis XVII. known) in the boarding house
The end of the Republican shoemaker Simon
Found, as is well known, is not new. One in Silesia
deceased man named Neumann, and various
Other mysterious personalities of his time
boasted of the silent claim, this lost
to be heir to the crown of Louis XIV. "August
"of Bourbon" turns out to be in the London manifesto
now also as a son of this Louis XVII, with the
already known claim that the latter was in the Temple with
exchanged with the son of the prison guard Moëves-

before he reached his ninth year. "It
"That would be a great relief to me," it says.
in the manifesto that leaves no room for any idea of fusion
wants to give — "if Count Chambord or any
Historians need sound evidence, or better yet...
Provide documents to substantiate the statement
could be that the son of Louis XVI and Antoinette
He died in the tower of the Temple in June 1795.
Those who, according to the currently publicly available...
Those who believe this based on evidence are suffering from a delusion.
schung. Incidentally, should Count Chambord or the ver-

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melted party the right of succession to the throne

If they wanted to establish a right to legitimate inheritance, then they would

I, the son of Louis XVII of France, hear.
demand. In the name of France, I raise my

Objection to all plans which have the purpose of,
the Count of Chambord as the legitimate heir of the
to recognize the throne of France."

Not "a man who died in Silesia Na

It was "mens Neumann" who advocated for the one through the

Shoemaker Simon slowly tortured the Dauphin to death

Louis XVII spent, but it was the Jewish

Watchmaker's apprentice Nauendorf, who at the instigation of the

Jews falsely boasted that the son of the unfortunate- «
King Ludwig XVI and Marie Antoinette
to be.) Namely, when under the reign of Ludwig
Philipps, the legitimists with their claims for Hein-
Rich the Fifth — son of the Duke of Berry

and grandson of Charles X — in the Chamber of Deputies in the
The noise grew louder, and suddenly it appeared in Spandau near Berlin.
a Jewish watchmaker's apprentice named Nauendorf appeared,
who impersonated the Dauphin. The Prussian
The government, however, soon discovered the Jew's mendacity.
on the trail and he had to (by the Berlin Jews, though)
(secretly supported) flee to Holland, where the
Jews and their descendants are found to be influential outside of Außerft. There
KOM in at he was notoriously wise of fine

5 The hideous shoemaker Simon, who gave the poor un-
He boasted of being Jewish, having tortured the fortunate Louis XVII to death.
Originating from [the region]. Oral communication from the Lord of Courschamps.

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They practically fed fellow believers. They also brought
his eldest son Eduard Nauendorf as an engineer in
Dutch service. He called himself Edward, though-
just like he was at his belated circumcision in the synagogue
who had been called "Nathan" in Delft. The Jews
They saw him as a second contender for their "power."

In 1851, they caused Edward (Nathan)
Nauendorf, through the lawyer Jules Veve at the
To submit the application to the courts in Paris: "the dead-
to have Louis XVII's document declared invalid."
At that time, the Jew Anspach was not yet a general-
State prosecutor and the Jew Cremieux not yet minister;
There were still few Jewish people in beautiful France.
Lawyers and officials and their ridiculous pretensions
Jules Veve and Nauendorf's work failed miserably.

Now, in June 1871, the younger brother joined the family.
This same "Nathan", who in Judaism is called Eli, and
also cut in Delft, under that name August
up to manage the affairs of the Bourbons-
confusion and Henry V, the noble, truth-proud
To harm princes who would rather give up their rights,
when he betrays his convictions. But the Jews

They themselves are now staying away from this August (Eli), since it has become known to them that he is in Holland and East India, in the Jewish style, has already seen all sorts of fraudulent activities. He practiced, but was punished for it. — This Eli Nauen-village, vulgo August von Bourbon, is with his whole To put the family in the same class as the infamous Alsatian Jew Deutz, who stood up for the Count of

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Gonzaga issued, with this beautiful name from 1830 to reached the Duchess of Berry and this energy- A Greek woman betrayed Louis Philippe. Both the Jews Nauendorf, father like Böhne, when the Jew Deutz were and are merely tools of Judaism in France, which is trying to woo the last Bourbon and seeks to keep him away from the throne, because he is an honest and is an honest man who openly shares his opinion with everyone. speaks out and perhaps one day shows them where to their path leads them.

About the one who was chosen by many honest men in Frank rich, despite all the intrigues, recognized as king or But the legi reported the longed-for Duke of Bordeaux~~ε~~ The following appeared in the Timiști journals on June 7, 1871: "The 'Union' publishes a proclamation by the Count Chambord of the 5th century. He indicates that he will be a castle. to leave Chambord to avoid any pretext for agitation to give; only France knew that he was to the father~~ε~~ He belongs to the country. He will never forget his duties. which imposed monarchical law upon him. Count Chambord protests against this view, as if he wanted to to revive the old feudal tithes and rights call. He simply intends to raise the white flag again. to plant, under which national unity is created was. Henry V could raise the white flag of Henry IV. do not leave." The proclamation is the expression of a of high and noble character! But the Jews in France They merely mocked and ridiculed her, just like that. like their ancestors a hundred years ago who suffered misfortune~~ε~~

The martyrs Louis XVI and Marie Antoinette
mocked, ridiculed, and drove them to bloodlust.

But this Jewish machine will soon come to an end.
that and perhaps then the crown of Saint Louis
shine in new splendor.

Despite the Jew Jules Simon, who was in
Alliance with the Orleanists to become Minister of Education
Thrown, the government in Paris, at the top
the witty Thiers and the well-meaning Favre,

their straight path to better goals than France.
had wanted to realize this for a long time. Renan, the clever Jew and
Twisters of the Holy Scriptures, (who, like the Jews
leaves said, with Simon, to make themselves and him popular
to make, supposedly the works of art and libraries
saved from being burned, after the Commune
(already defeated) is from the various Par
parts are no longer highly regarded because one's character
has recognized Latinism, and Simon will probably hope
I will also soon be leaving the Ministry of Education.
must. Others will follow the two choir leaders.
hiking. Already on June 12, 1871, the
The current Minister of War issued a decree "by which
all the actions taken by Gambetta in the army
Appointments which go against the usual practice
"Conditions violated, were cancelled." Also
Gambetta himself will soon be completely obsolete.
Although the Parisian Jewish newspapers intrigued greatly,
through the "Committee of the Paris Press Union", the "Co-
mite der Rue Turbigo" and the "radical committee" the

to enforce Gambetta's election; but all of Paris
knows that almost only Jews voted for him. When

Therefore, in the first arrondissement, the “youngster” Gustav Fould, son of the minister, who, at the same time, the aforementioned made a diplomatic trip to the Orient, as a resignation^s arranged in proposal brought, felt the same brilliantly through, despite a public declaration that he was to identify as a moderate Republican. Even so Paris, which was deeply in Jewish hands, is weary of the Hebrews! —

One of the last super-clever pranks which the Jews in France and the consequences thereof unforeseeable, is the one from Cremieux under October 20th. The 1870 decree enacted the uprising of the Jews in Algiers to French citizens. They were there until at that time, although present in abundance and very rich, merely tolerated, as it were, and used the Evenement des Cremieux, um fichen zu Bürger auf^s throw. In the case of Algiers in 1830, it amounted to Their number increased to 14,000. During their survey to French citizens were already in the city of Algiers over 70,000. In 1864, the “Siècle” from Tlemcen in Algeria, that the Jews, which all there in large numbers, the Corpus Christi^s The process was disrupted after she refused. would have to serve as militias. Likewise, It happened in Algiers. Finally, the Algians expelled the Jews. by participating in such Christian ceremonies from Militia services were spared, while the Muslims willingly provided it.

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There are entire Muslim families who strictly refrain from any contact with Jews; so be^s especially the relatives and descendants of the last Dey of Algiers. They also claim that a Jew had the same during his escape by ship to Livorno his stolen diamonds and other valuables by instead of his chatouille, a completely similar, entirely^s lich leer, in whose place practiced.

How the Jews in Algiers already before receiving the

French citizenship rights were powerful there, attested
The following curious communication from the year 1865:

"The Court of Appeal in Algiers held a solemn session,
i.e., with the joint action of all departments, the Ent-
A divorce was granted so that the Jews in that country
Bigamy is permitted. Accordingly, he has the second
Marriage, which an Algerian Jew had during the lifetime of the first
woman and without divorce from the same, as
legitimately existing and the children recognized as legitimate."

Also noteworthy to us is something under the
The management of the otherwise extremely pro-Jewish Re-
Report published by the editor of the Allgemeine Zeitung
from Algiers. It is dated April 19, 1871.
However, it was only printed in the supplement on May 1st.
The editor of the Allgemeine Zeitung is known by his name;
measures of Gosen *) and the late imprint of the literally

9) Does Herr von Gosen perhaps come from the land of Gosen?
in Palestine? And where does a certain Löving come from, who recently
was employed by the government in Strasbourg? His father

His name was Löwenthal and he owns the well-known Literary Institute in
Frankfurt am Main. A. d. V.

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The following report probably only happened by chance?
"The Arabs know the name Cremieux better than..."
Many French people; they often even confuse the government.
with the Jew Cremieux."

Did the refined Augsburg Jewish newspaper intend to...
Heroic deed Cremieux's, alone the Jews in Algiers eman-
To have zipirt, to cleverly disguise?

On July 1st, the same newspaper wrote the following:

"From Algiers, June 20, the Correspondent reports

the “Daily News” about the extinction of the Auf
s²standes and gives at the same time, according to the information of a hö²
a number of interesting communications from the officer
about the causes of the uprising. We derive from this
The following stands out:

The beginning of the war, which especially affected the Algerians
Having severely damaged the regiments, it aroused outrage among the
Arabs only have a desire for revenge for the crime²
Learning. A complete enthusiasm for
the war, from which the French government gained great
could have benefited. But after the fall of the
In the second empire, all this changed, and a
Attempts to revive this enthusiasm failed.

In Algiers, the mere name Re² has been a symbol since 1848.
publicly identical with everything that is anarchy and unhappiness
means; and the mass naturalization of the Jews in
Algiers, which was prompted by Cremieux from the
decreed by the provisional government (1870), still carried
This contributed further to fanning the flames. Furthermore,
special Jewish regiments were formed, which fought in the opposite direction.

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were the Muhamedans to the sound of music in the light²
marched through the streets of Algiers in colorful uniforms,
while the officers of the Arab Bureaux almost all
recalled to active duty in France and through
Unpopular (Jewish) capitulationists were replaced. Only
A few keen observers failed to notice the nearby ²
the danger. The newspapers still claimed that
Algiers was ready to send its last man to war.
send, while in reality recruiting despite the
no longer wanted to move forward despite the most brilliant promises.
The first outbreak occurred around mid-March 1871.
the revolution in the form of a brawl between the
Jewish francs-tireurs and the Arab association of
Berenis (or strangers). One of the latter became
He was sentenced to a fine. His companions led
as a result of this, a daylight raid against
They kicked out the Jews, looted their shop, and brought

They sustained serious injuries. Thus, it developed
fi) one from the other and the dissatisfaction dis-
spread from tribe to tribe, while the ab-
nature of the troops and the disorganization of the Be-
"They almost put an end to every authority."

A few days later, Swiss newspapers reported the
Perhaps premature announcement: "that the National-
The meeting will probably take place very soon.
will see the emancipation of the Jews in Al- as necessary
to withdraw their greed if they have peace in this colony
"want." The uprising itself, in fact, has in the last
Over time, the size tends to increase rather than decrease, and the ge-

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The true hatred of the natives against the Jews is,
which actually gives him food.

Even those residing in the city and province of Algiers
Germans, who otherwise willingly sought refuge with the Jews at
They described the audacity and the bullies who let themselves be led around by the
bullies.
Arrogance of the barely emancipated Algerian Jews as
unbearable.

From the unfortunate, still in full turmoil be-
We turn to the found African colony
back to beautiful France, to Paris. There
The Jews are now working with great enthusiasm on this,
who, after the capture of Paris, partially deprived them of
The government completely reclaimed control.
tear. Gambetta plays the well-intentioned, more or
less conservative Republican and denies his
close ties to the Commune. Jules Simon makes
the minister of public education, also brings probably
as many Jews as possible into public office and has
to the federal comrade the notorious Jew Renan,
who wrote "the life of Jesus".

But Alphonse Roth behaves the most naively.

Schild, the Parisian, eldest son of the cunning James (Jakob), the Benjamin of the family, who is still in the Frank- was born in Fürth's Judengasse and only died in 1868.

After His Majesty King William of Prussia in September at its country estate Ferrières after entering Paris as the winner, it was said by Pages of the castle administrator himself, that "neither wine that there was still bread there. Then the general threatened-

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Adjutant, through his men cellar and chests to leave in order to find the hidden supplies. And fieh, the castellan, a sly servant of the Jews, He then hastily opened the kitchen and cellar and fed the The entire King's headquarters for several weeks from his stores. When then the King's Majesty decided to travel from there to Versailles- settle, the castle administrator came, like the Cologne The newspaper claimed most emphatically, with a formal- A bill for the entertainment was issued, which amounted to over The amount was said to be 25,000 francs, and demanded from the Court marshals, their payment. The king decided for also, "that everything is paid for down to the last penny will be," although Rothschild considered himself an enemy of Germany. and unworthy of a German name, unworthy He had shown German descent. He had, in fact, right at the beginning of the war, he sought to be relieved of his duties. Requested the position of General Consul of Prussia and the I received the same, of course.

His Majesty of Prussia did even more. He gave orders, that his office as court marshal of the household staff of the castle Ferrières for operation during the occupation he assigned two thousand francs in gratuity.

But look what the Jew Alphonse Roth did- sign? We learn this from the "Observer" — a "Volksblatt aus Schwaben", which is in principle and with particular honesty, far removed from Judaism

holds, — by virtue of the same under the 19th . 1871 so reported:

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“Baron Alphonse von Rothschild, the head of the Parisian House and ci-devant Prussian General Consul, recently reopened the cleaned Ferrieres Castle visited for the first time. When he learned about the castellan, that Emperor Wilhelm, upon his fine departure from that history-famous baronial possessions 2000 I left Francs behind for the domestic service, because He paled, under threat of immediate dismissal, the conscious 2000 Fr. under Enveloppe chargée direct to Kaiser to return Wilhelm to Ems, since Rothschild's Servants may not accept anything from a German.”
(Whether the multi-millionaire will replace the servants)
that he opened his own wallet, that's what this says.
(The sheet from which we take this information contains nothing.)

Mr. Alphonse Rothschild, of course, had his hundred forty-five houses which he owns in Paris, with

The Jews' help at the Commune was preserved intact; and of the one hundred and fifty million guilders which he he had inherited upon the death of his father in 1868, Nothing was lost. But through fine, whole hand-lungwise and especially through the cheeky denial of his Of German origin, he has earned the contempt of all honest people. Men have moved in.

He made himself even more ridiculous about two weeks later. later, when he helped the unfortunate water victims of the

The Rhine Valley in Switzerland, the pitiful sum of 10,000 francs and the following, on the 31st. Published in July 1871 by the Neue Zürcher Zeitung-wrote a brief letter about it:

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To the Envoy of the Swiss Confederation,
Mr. Kern, in Paris, etc.

My dear Minister! We learn that a subscription in favor of the Swiss water victims opened. We remember too vividly the great-courageous reception, which our unfortunate countrymen found in your country when they were forced to seek refuge there, as if we should not seize this opportunity to benefit Switzerland during the examination that just affected you, our thanks to express our sincere sympathy. We kindly ask you to contact us on to enter the subscription list for the sum of 10,000 francs, which we are enclosing herewith.

Approve, etc.

Paris, July 22, 1871.

Rothschild Brothers

The letter needs no comment. It is clear.
Yes, enough, how rich the Rothschild brothers are and that for them the sum of Fr. 10,000, of which Each person with water damage receives approximately half a franc. which may be obtained, is a true trifle. But even this The act belongs, just like the entire mode of action of the Rothschild, to the secret activities in which the Jews in France have been moving for a hundred years and which gave them power and influence. But these will, God willing, soon be shattered; for German She already possesses courage and German Christian high-mindedness. partially broken and destroyed!

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In Germany, besides the original one, there is
tribes, the Germans, an invading, the
Jews, who in recent times with the greatest boldness resemble
has demanded rights with the indigenous people. Whether the German
Whether a nation can tolerate this depends on the Be-
answering the question of whether a healthy organism
to dare to take in foreign, indigestible elements
may do so without jeopardizing the most extreme measures. We want to
Here, simply content yourself with the schemes and intrigues,
to shed light on the tricks and stratagems of the Indians and our
To warn the fatherland of impending disaster. We want to remind you,
that neither Christian nor Jew are to be taken into consideration,
but above all the difference between Germans
and Hebrews must be taken into consideration, and
that the “tribal diversity” of this people is related to the
our emancipation (equalization) illusory and
which makes it impossible, since it is not within our power,
the barriers that separate them from all other peoples
parting and already from the days of Christianity
Exceptional laws enacted against them by other nations
have caused, to tear down.

The main features of the national character of the Germans
are: depth of feeling, integrity and loyalty; the old

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“

History, however, describes the character of the Jews as
“malicious, stubborn, faithless, and ungrateful.”) It is

so not the long servitude that they treacherously and made them faithless. No, they were faithless thousands of years ago. back when they still formed an independent state.

The prophet Isaias is already hunting Cap. 59. Verses 2-8 from them: "Your vices separate you from your neighbors." God separates us from one another, and your sins hide the truth. A face before you, so that you will not be heard. For Your hands are stained with blood, and your fingers with Vice, your lips speak falsehood and your tongue It is no one who judges injustice. Preach, or judge faithfully. One trusts in vanity. and they speak nothing worthwhile; they are pregnant with misfortune. and they bear fruit. They incubate basilisk eggs and we No cobweb. If you eat their eggs, you have to die; but if you crush it, an adder will come from it. Their cobwebs are not suitable for clothing, and their hosts not to the ceiling: for their work is toil, and in their Hands are sacrilege. Their feet lead to evil and are quick to shed innocent blood; their thoughts Their efforts are a burden; their path is nothing but ruin and harm. They do not know the way of peace and are not Right in their ways; they are wrong on their "Whoever walks on roads will never have peace."

Fraud upon fraud, crimes against honor and life of the closest relatives go through the entire Jewish through the story.

*) Stenographic reports of the Bavarian chamber proceedings. Year 1849, Nos. 38–42.

Lot's daughters deceived their own father into thinking he She committed incest with them. Rebecca betrayed her son. Esau for the holy father's blessing. Jacob was from his father-in-law Laban from dirty profit Rachel was cheated out of her. Jacob's sons sold her brother Joseph"). Onan betrayed his father and Tamar out of base selfishness. Amnon deceived her. He raped his brother Absalom and defiled his sister. Absalom betrayed his father David and dishonored him Women, and so it goes on until the most hideous one. all the deceivers and traitors, except for Judas, whose

30 pieces of silver, the first truly "bad deal"
are what this nation has done because it has made it its mission.
For all time, rightly despised and hated
has bought the world.

We could give many other examples of common
Cunning and cowardice from the older history of
Jews are being cited, but we are content to simply add...
note that recent history has portrayed them as "greedy,
described as presumptuous, cowardly and cruel.

They are also so proud and arrogant in front of all peoples.
liability, that they, after the better core of the people in
received into the bosom of Christianity, the chaff
but as a consequence of the destruction of Jerusalem, according to all
The Winds were scattered, and the rule still persists.
believe that the world is determined and that it, as this

*) Abraham wanted to sacrifice his son Isaac, so he rejected the
Hagar and her son Ishmael. The "Children of Israel" steal in
Egypt, the golden and silver vessels, slaughtered the Canaanites
assassinated and so on. w. A. d. b.

en

from their Talmud, which they consider divinely binding
Law") recognize, emerges, although they their Be=
had become unfaithful to the mood, solely for the chosen one
Keep the Lord's people. Inspired by this arrogant
Delusions, they form, not wise through misfortune, in every
States have their own state, instead of joining forces with other peoples=
core, be it in Palestine, America, or wherever, how
to keep a people together.

Driven by the belief of reaching the top of all
They seek to find peoples who will one day be called to be, although only
welcomed as guests, everyone with whom they are in Be=
To come to emotion, to always become a slave as much as possible
to do so, and thus, working for their overconfident plans,
They ruthlessly trample everything in their path.

opposes them.

But that is precisely the fundamental character of this nation. that their members, regardless of whether they are of their own or foreign nationality live in hostility towards each other and like parasites on all peoples cling to it without rewarding it in any other way, than by destroying them.

Apart from other kingdoms, they are proud of this,
First, defeat the powerful Poles.

Since that unfortunate period when King Casimir (in the year 1264), the (so-called) Great, the beautiful Esther was chosen as his lover and, at her request, a Poland took in a large number of Jews and gave them up

By granting freedoms, the power of this empire began to

diminish.

*) Dr. Riesser's. Journal: The Jew. Altona 1832. p. 72.

*

5

King Casimir believed he could use them to strengthen the citizenry to replace them, because in Poland there were only nobility and peasants. However, they used their position in such a way that no one A bourgeoisie emerged. They did not engage in trade, but rather They traded in foreign goods and fleeced the nobility. of one side, the people on the other. They threw themselves into the role of lessees of customs duties and tax revenues up and highly profitable trades, such as gold= The blacksmith and the butcher were and are made by them operated. In addition, they maintained brandy everywhere. booths, which only had a detrimental effect on the people. Thus, through superior cunning, they brought the good

Poland will soon be in a dependency such that not only that
The people's wealth largely fell into their hands,
but that even Christian churches pledged themselves to them
were, and when one brings a child to be baptized
If you wanted to, you first had to go to the Jewish church—
They had to redeem the keys with heavy coins.
a well-developed organization by provinces and
They also sent deputies from their ranks to the
Reichstag.

They had and still have the right to own land there.
to acquire it if possible, but they only build it.
through the hands of Christians, as is the case with us and
in Alsace and everywhere else where the Jews are
It never occurs to him to do it himself. Yes, it's quite his character.
teristic, that a part of the increasingly numerous in Poland
growing Hebrew population already in the year
1656 to the Elector of Brandenburg for Auf—
took to his lands because they were in Poland in their

Sn

Conditions had deteriorated to such an extent that they themselves
They would have to cultivate land.

Meanwhile, they have been there ever since.
They became more gentlemen. The nobleman and the
Bauer is her slave and "Pan Jud" (Mr. Jew)
It sounds like both of them said it. And they have gotten—
It multiplies like grasshoppers and sand on the seashore.

But they also want the gentlemen in Germany.
They were already close to it in 1848.

"Jews and Jewish comrades started the revolution
"done," said the venerable old Arndt at the speaker's podium.
stage of the National Assembly. And so it is; for
They conjured it up in order to do so in this way
to attain power now, or at least
as many of "their people" as possible at the top

to bring it to the government, so that it may inform the rest of the people
They could keep the path open for Israel.

September 18th in Frankfurt is Jewish work.
As the intellectual instigator of the assassination of the
Princes Lichnowsky and Count von Auerswald be=
If one were to seek a Jew named Buxweiler *), who
on the morning of the fateful day in the open
He delivered bloodthirsty speeches to the mob on the street. —

Moreover, as the Jews did then and later in
Frankfurt am Main, — where already at the beginning of October
In 1851, the cattle market was closed by a police decree because of

*) The Jew Deutz betrayed the woman to JKH in his time
Duchess von Berry and the Jew Rosenau in Vienna bercitete
the assassination of War Minister von Latour.

Pa

incoming Jewish holiday from Monday to the
was moved to Christian Sunday — driven and as
They finally became the reason why Prussia had the so-called
we will discuss in this booklet the free city that pocketed the money.
explain.

Eighteen years ago, I wrote as the author of a
small book published in 1852 by Anton Herzog in Augsburg
Text: "Glimpses into the dangerous activities of the Jews"
"Sippschaft" the following:

"There in Frankfurt am Main, the old imperial city
of the German Reich, where the baptized Jew Reinganum
and his wealthy entourage formally constitute the Christian citizenry=
To terrorize, there is a street, "Jewish Lane".
to be called. She was at that time when the overconfident
The people of the Hebrews were probably already part of the world's domination.
dreamed, but didn't yet constantly think about it.
to steal, inhabited only by Jews. Now they live there.
many poor Christians, sons and descendants of those
old bourgeois families, which used Jewish tricks and sly tricks to

have laid the groundwork. The Free City of Frankfurt itself, which in 1848 came close to being removed from the Jews and Jewish comrades were oppressed, and a "new Becoming "Jerusalem" is suffering, like all of Germany, yes like all of Europe, terribly under the miasma. Entire They have virtually taken possession of the streets. The former respectable townhouses in the Schnur- and Döngesgasse, indeed entire city districts have Almost exclusively Jewish residents. Many children and descendants. The former owners are in the orphanage or "They live by the grace of charitable foundations." —

The larger landholding, which one actually "Land and soil around Frankfurt," is what it calls itself. mostly in Jewish hands. The Rothschilds owned it. They managed to get almost everything. The family Rothschild is the one who, as was already the case earlier... The aforementioned "Jewish clan" means:

"through her money, all kingdoms are dependent on her" power, about war and peace, construction of railways and whatever may happen, decides, and under the name of interest and commissions the mark of the whole "Drains countries."

Vehse presents in the fifth part of his story the German courts the following note about the sometimes peculiar procedure of this bank business. "That The Rothschild family preserved for the House of Hesse, the The source of his happiness was a constant, faithful attachment; His servants were also treated with the utmost care: It was important to get hold of the rich spa's suitcases full of money. to receive solid support for the princes. In the year In 1829, the old minister Carl Wilhelm von Mayer received quite unexpectedly, a pleasant letter with the news- It is true that the House of Rothschild had certain funds for its I have purchased the invoice; because in the meantime the course has been They had risen, they were sold again and sent This is the profit amount of a given order. The minister could not recall, but took the very nicely offered, attractive gift.")

*) When it comes to supporting public festivals, yes, it seems
The current head of the Rothschild family isn't exactly known for his deeds either.

rl

And further in the ninth volume, Dr. Vehfe explains:
"that Nothschild claims that the so-called fleet"

Fischer was a fool because he had taken one of his

Offered gift of 10,000 guilders not accepted
have."

It is true, unfortunately true, what the Jew Saphir said
said: "Once all the Jews had one king; now they have
"All kings are one Jew."

One would think that with such enormous wealth
Will the Jews also be treated in relation to the state?
contribute burdens; but far from it! Who can tell them,
who do not work themselves, who control their assets in
Cash and in exchange or banknotes?")

to be at hand, like his master's "businessmen" used to be.
Uncle's words. One can see from a communication
of the Frankfurt Journal of December 14, 1862, that the Baron
Carl Mayer von Rothschild to the Lomité des German Riflemen
He has firmly rejected his bill of 3200 guilders for Be
use of the festival grounds, which are mostly "Rothschild's land"
and soil" was to be enacted. N. d. B.

The Frankfurt Journal reports on October 9, 1863
The following is included: "The Rothschilds held a family gathering these days."
congress in Paris, where Mr. Adolph Rothschild, previously head of the
Hauses in Naples, withdraws from business. The business
A Rothschild's share of this was (according to Wiener)
(Leaves) the small sum of 150 million francs."

How generous one is with such immense wealth, one might wonder. In any case, the following note proves which the Rhenish Beobachter, a local newspaper published in Monheim am Rhein, under April 5, 1863, from Frankfurt am Main, the following was communicated:

"Frankfurt, April 5th. One of the Baron's seven daughters Mayer von Rothschild is the lover of one of those noble

How far does self-interest extend to Jews in their private lives The Frankfurt Oberpostamtszeitung reported on this in In 1851, they knew how to tell an amusing example:

"The owner of Mainlust itself, Mr. Ried, who often performs harmony music for men and women, only those entering first have to pay, he made namely the experience that there is always one Jew for twelve Kreuzer dragged along a dozen Jewish women and thus their The family occupied half the hall and garden, without more than just a few butter cakes. What a Spectacle, when one fine evening all the gentlemen and to= Condemned all Jewish women to the killing of the entrance= were divided. Upon the determination of the oriental The origins have led to the most ridiculous appearances, so that even the local newspaper reported the interesting story. "I couldn't help telling the story."

However, we now want to move on to more serious matters. consider Frankfurt am Main and come naturally- firstly to the high senate of the free city, in Passions (riding, driving, smoking), which nowadays are also known as To graze the beautiful sex. In an elegant phaeton Sitting, she guides the reins with her own delicate hands. snorting horses, while behind her the servant to absolute Inactivity is damned. A few days ago, this happened. as a result of her excessively fast driving — she drove en pleine carriere — an accident in which she ran over a Tarisian postman, who fell under their wheels. As we understand, the lady sent Yesterday, the man who was bloodily injured received a gratuity of 10 guilders: a sum of money for which the poor man might then perhaps instead of the trousers that the Rothschild wheels tore to pieces, a

"Can buy new things!"

BE

who, as is well known, have recently also been Jewish offspring had a decisive influence. The very funny Dr. Juris Neuburg, who has served several times as an older governing official The mayor was, and under whose "government" many Jews from outside were accepted as citizens was the son of the baptized Jew Dr. med. Simon Neuburg from whose marriage to a young woman named Goll from the still existing rich and respected, from Switzerland originating from a Christian family of this name.

Even the one that came shortly before the end of the free city in the Senator and alderman Dr. H..., elevated to the nobility, of whose relatives and about their origin the Augsburger Allgemeine Zeitung has been very [relevant] for years. who had much praise to say, comes from Cassel, where His ancestors were bankers in the Judengasse. He was with the well-known pastor Kirchner, who, as we will later show, also from Jews~~er~~ tribe, very friendly, and went with the senator. Neuburg always works hand in hand in the Senate. The Tefta-My fine mother-in-law, Mrs. Lind... should also it may have been full of Old Testament wit, although The good lady from an old Christian lineage. The baptized Jew, Reich Minister Heckscher was his bosom buddy. Even the former town clerk Dr. Kellner, who in his position, which he did not retain despite numerous offers who wanted to give up, in the Senate of the free city always had some influence, and particularly among citizens took and the like was probably to be used, stood with several baptized and unbaptized Jews in closer proximity relationship and went specifically with the baptized Jew

14 —

Dr. Löwenthal, who strangely called himself Löning often in deep conversations in the facilities of Frank—

to walk along the road. Incidentally, his family has been with the old extinct patrician family of waiters only the Na—men without the nobility in common. It would have to be that They have their origins from the left! We could regarding the Senate of the Free City of Frankfurt here There are many other things to tell; but we will content ourselves and would like to acknowledge that the same in his last At that time, only new recruits were made from old Christian bourgeois families. had. Perhaps even his own eyes weren't It has opened up a little!

But how things are in Frankfurt am Main in general? One can recognize when so-called higher circles speak Jewish languages. one can see the family trees or genealogies of some considers families. The Gontard family is said to next to the aforementioned Goll, the first of the immigrant~~s~~ whose families had been involved with the Jews allied. A Gontard married towards the end of the a baptized Jewish woman from Leipzig in the last century, named D., which gave him a very important gift. may have brought with her. From this marriage came both the

a very well-known woman as well as the later Mrs. Alexander G., who in turn is her cousin—advised, etc. forth. Mrs. Lu knew herself — her

Not denying his heritage — so influential to make it a multi-volume work by the well-known Frankfurt's Friedrich: "Another fifteen years from the "Life of a Dead Man," which tells us nice things about her told, was able to completely suppress

I

Her daughter, Mrs. M..... "disappeared her oriental" Italian origin is also definitely not the case. Mrs. Alexander G., the sister of Lu, "wore in her Ge~~s~~

The Jewish type is seen to the highest degree. The one in the year

immigrated in 1690 and still recently in the person of the Senator Bernus of Austria, Baron
The Bernus family, a prominent family, established itself a few years ago. by giving a daughter to the son of the baptized Jews of Erlangen allied to Judaism. This young
However, the couple separated a few years after their wedding. They separated again voluntarily. It is said that... a very characteristic anecdote about an "Ouch!" this Lord of Exlanger, when he went from the church to the The wedding carriage rose. Even the originally Italian one Cheese merchant family from Quaita, from which individual Mit member was ... state had acquired, is through the sister of the former Theater-Board of Directors Dr. jur. von Quaita the Jew- thum was used. The same had the former Reich Minister Dr. Detmold was taken as his husband, who was a baptized Jew."

However, it is easy to imagine what a great one-

) Cécilie Jeanrenaud, from an old French family of preachers, In 1837 he married the composer, who was born of Jewish descent. Mendelssohn. How well-intentioned this famous musician was can be seen from... one from a book he wrote, which was only published after his death: The usual "ripeness to Rome", which consists of invectives against the The Catholic Church is thriving. Its hopeful firstborn is to be born. I became a bookseller and have already done many things in the interest of the have published a book written by Judaism.

flow these Jewish offspring who allied themselves with Jews Families and their entourage in the Senate shortly before 1866 had. The secret Judaism, which formerly in Spain") was at its peak, culminating in Frankfurt is rising ever higher.

*) On the secret Judaism in Spain, whose predecessors Being present and existing, the German Jews up to before Mr. Ullmann, who consistently denied this in a very short time, brought this up. Frankfurt am Main in a meeting of the local association for History and Antiquities in February 1868, the following spicy article... division, when he spoke about the origin of the Frankfurt Jewish community

The family name "Spanier" was used to express his opinion. He recounted verbatim how follows: "According to an oral tradition..."

The census began in 1519, when King Charles J.

Imperial crown when Charles V received it, the Jews in the empire fearful Be-

worry, as they feared that something similar would happen against them, as

that action is being taken against their fellow believers in Spain, that

At that time, Jews were forbidden to enter under penalty of death.

was. Nevertheless, there were many Jews in Spain who outwardly

although they separated from their ancestral religion, in their innermost being

But because of the compulsion, hearts were all the more devoted to her.

remained and hoped for the time when they would be free from this constraint.

could be released. This concern now, that one could also act against the

The fact that Jews in the Reich wanted to proceed as they had in Spain prompted the

The Jewish community in Frankfurt should not wait idly, but rather take action.

to send an embassy to Spain. Two brothers volunteered.

To undertake the journey, they dressed according to local custom and

accompanied by the blessings of the community, they set out from

Then they arrived safely in the Spanish capital; but

Only now did they think about the solution to the question, which they probably had to find.

her journey had troubled her: How to reach the emperor?

Her good skills allowed her to work in the market in Madrid in a

Buyers at different habits a home— ö

recognizing the Jewish people they followed, discovering themselves and

BEN Se

But what now is the "legislative body" of the

concerns the free city of Frankfurt, which is under the heading

of the baptized Jew Dr. Reinganum in the penultimate period

(1848 to 1853) even gave laws to the Senate, so it is

It is known that the baptized Jews Friedleben, Braun-

rocks and so forth, and those currently still in Judaism

Standing: Neukirch, Rütten, Hohenemser, Stern, Ham-

burger, Fulda, etc. They set the tone there, and some things

presented what constituted the course of a well-ordered management-

had to make the process more difficult. It was really strange that this

Jewish gentlemen and especially the doctors Friedleben")

and Braunfels their speeches — which they themselves always found most difficult

seemed to please best when heard reciting it. That

The stuttering of one, Dr. juris Friedleben, and the Yüdeln

from the one who was the imperial fool, they secretly went to the emperor. were brought, who showed an inclined ear to their requests and a Signed a letter of protection for all Jews in the Reich. That was enough After various complaints, she arrived in Frankfurt, where she was on Thor of the Judengasse was immediately recognized and said: "The "The Spaniards have arrived! The Spaniards are here!" by Old and They were greeted as young people. They kept the name "Spaniards". "Also for all time, whereas until then they had been called Cohen."

*) What connections did this Friedleben have in the old Reich?

It was clearly perceived that they owned the city when they gave it to the third wife of their Father's, who, like Hagar to Abraham, had been his servant, immediately after his death a so-called "monastery place" (pension) (from 500 fl. annually from former Catholic monastery funds) to so knew how to turn to them. It is also peculiar that their father did this had his sons raised in a Protestant orphanage while he went to Haus had a second wife and, in addition to his teacher's salary, also possessed assets. A. d. V.

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Br.

des Altdern, des Dr. jur. Braunfels, erschien höchst amüsan. The Press Law of September 16, 1856, was this Jews in particular were a thorn in the side and prompted As late as January 18, 1863, lengthy debates took place. which, in a very strange way, mainly consisted of Jews and Jewish descendants participated, so that the old hall in noble House of Limpurg — where this body spent its held meetings — it had practically become a Jewish school "It seemed too delicate."

The previously mentioned Dr. jur. Friedleben, Mit member of the "body", is the brother of a Doctor medicinæ Friedleben, who has been the board member for years

*) When the Senate of the Free City of Frankfurt am Main to received the well-known warning notes from Prussia in early October 1865, It was again the Jews of Reinganum, Braunfels, etc., who lay down against the shop and shouted "Au Waih!", even though they who had provoked them through their actions. The "Frankfurter The Journal reports on it as follows: "Frankfurt a. M., October 19, 1865. In the legislative body, which immediately after the information becomes known The meeting where the threat notes were gathered was lively. Dr. Reinganum noted that the notes were crude; they were also intended for all German speakers. Governments were sent to tell them: "Today to me, "Tomorrow you," first the weak, then the stronger. May it be so. intended to commit another rape. Dr. Braunfels stated that Grades complain against the middle-class press because one there had the audacity to oppose the Prussian annexation. Fury to defend himself against his own skin. He cried out under the To Opinion of the citizens' representatives: "The honor of our State, one's own position, civic duty, that we Defend against unjust attacks. I call out to the Senate the motto: which he has printed on the coins: "Strong in the law!" The law. The body giving the decision to submit the already reported request to the Senate.

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of the Sachsenhausen Citizens' Association. Both gentlemen are the sons of the man protected by the "Magister Kirchner" Jewish teacher at the Lutheran Katherinenschule. But this Kirchner, who later became the city pastor, held the high position of a senior consistorial councillor, was the grandson of the baptized Jew Paul Kirchner, who already In 1717, a book about "Jewish customs" was published. has given. The Consistorial Councillor wrote a ver alleged history of Frankfurt am Main, which is against the The Catholic Church contains some very striking invectives and He tried to ridicule her. He was, like everyone else, Jews and Jewish offspring, an abnormal eater and Schlemmer, could barely walk due to his obesity and He died of obesity. One of his sons, a merchant in Sydney and Consul of the Free City, made "to "Bankrupt at the right time," but is now supposed to be back in They were in quite good condition. The clairvoyants recognized in this "churchman", a worthy son of the Lord

Oberconsistorialrat, a secret Jew. Be
Brother, the Lord City Court Councillor Dr. jur. Kirchner
(Registrar) wrote on October 5, 1852
scathing article against the Catholic parish priest
Beda Weber, in which he spoke to the same person regarding his church—
attempted to reprimand lichen functions.

Regarding the medical work of Dr. Friedleben
As far as we are concerned, it has been noticeable to us that the Egyptian
Tisch eye disease in Sachsenhausen, where he “body=
"doctor" was, in such a frightening way got out of hand =
had assumed that the government of the free city
Frankfurt in 1862 was forced to establish its own

to appoint a medical commission there. A truly
A good doctor would surely have nipped this disease in the bud.
Can they suffocate or at least limit it? The political question...
The work of Dr. med. Friedleben in the "Sachsenhäuser"
"Citizens' associations" have been a very destructive force for years.
had been and had led in particular to a large
Part of the population in a constant state of up-
to receive a reaction. In addition, he was in his
They always spoke only of "Jesus of Nazareth," who spoke to the=
himself generously allowed, “that he was a gifted man=
beings”, and finally said, “that our time also
has produced similarly great men.” Anyone who has
which is meant by these great men, it easily becomes too obvious=
It is advisable to be. It is precisely the Jews who are everywhere
Sowing weeds and gladly abandoning faith in the deity
To drive Christ out of the heart of the German people
want.

There is more to report about this Friedleben,
that both were in the Frankfurt Protestant orphanage
have been raised, but express their gratitude for this Christian
Education is carried out by promoting the state and the
to undermine Christian religion in every way=
searched. They are connected with the open and secret
Judaism and its despicable activities on
to gather the most intimate things together. — Truly admonishing was in=
whose event shows how even the larger
Part of Sachsenhausen gradually came to its senses.

The "Spartans", a local carnival society,
namely, shared the following during their carnival parade in 1863
characteristic poem:

BR

To the tune of: "I am Doctor Ironbeard."

A

I am the Doctor Life Struggle, 2c.
Always ready to debate, 2c.
Everyman trembles before me, 2c.
Who can't pay me right away. 2c.

The pills I often prescribe,
They do indeed damage the lower abdomen,
But what does that matter to me?
If only someone could pay me.

And if the stomach is ruined,
He is being cured just like that,
That people will soon be calling for me again,
I'll be ready right away.

The bill is growing rather horribly,
But, those who cannot pay me,
He'll certainly dance to my tune,
That's why I won't get into trouble.

But those who still prove stubborn,
And leans towards the Spartans,
Yes, I'll embarrass him in front of the world.
And publicly demand my money.

I will cure the eye disease,
Only with purging, certainly.
And even if someone is blinded by it,
Basically, I don't care about it at all.

I'm sticking with the audience, though.
Because I am truly not that stupid,
And whoever complains about me,

I will convert him immediately.

People are like beloved cattle,
They believe in philanthropy,
And marches almost worship me,
Those fools are in a bad way.

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I slaughtered the dogs and cats,
This is only appropriate for scoundrels,
But I study thoroughly
The human-like features are a key factor.

A year ago it was still good,
I had many under my hat;
But gradually they saw clearly,
That it was all just a hoax.

The dizziness often helped me a great deal,
But now almost no one trusts me anymore;
And that damned Spartan band,
She has nothing good to say about me.

Those fellows, they dare not,
And they always laugh at me,
And my manipulation
They despise you with scorn and derision.

If only the carnival were over,
It is not at all a matter of indifference to me,
They're making a laughingstock of me;
You debtors, help me out of my distress!

To make this mockery and derision forgotten,
The Sachsenhausen Citizens' Association presented it to its president.
Dr. Friedleben soon afterwards a solemn stand-
chen. In autumn, it was already said again in Frankfurt.
His journal entry dated September 21, 1863:

"Last night, the citizens' association of Saxony commemorated..."
Hausen is celebrating its 15th anniversary. To increase
The Sachsenhausen Gymnastics Club participated in the celebration.
as well as various singing societies. Dr. Fried-
leben, which has existed since the founding of the citizens' association.

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Questions

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which notoriously wise gentlemen spoke
have: Reinganum, Braunfels, Friedleben, Hohenemser,

Peiser, Stern and Sonnemann"). All here ge-
They are Jews. In the National Association, the Eldorado
the Friedleben brothers, because they always hear each other there.
Those who could listen and hear for themselves were of course everywhere.
the Jews always acted as "spokesmen" and exploited the-
They themselves always use it for their own purposes.

Jewish doctors of law and medicine were educated
especially with the newspaper Jews, with the rabbi
Stone and with a number of Jewish shouters from the
Merchant estates formed the core of the revolutionary agitators in
Frankfurt. What such people are capable of...

The ability to perform can be seen, for example, from a small inscription "Ge-
"Wald und Notwehr", which "address" of the older
Dr. med. Stiebel, dated March 5, 1848, off the production line
let. With this fine address, the speeches were over.
the Jews and secret Jews, as well as the "open hand"
the Jewish businessmen S. — and R. — etc. in the best
Harmony. This brought about the char- in Frankfurt.
manten confusion before and during the preparla-
mentes and later emerged, led to the assassination
of Prince Felix Lichnowsky and determined a time,
whose waves never give us rest
let them come.

As a consequence of such years-long changes...
This sun man is also a Jew from the Darm-

städtischen, who gave himself the first name Leopold, at
However, the circumcision was called "Löb". A. d. V.

repeatedly looked like Christianity, recognizes
one, as the "Neue Preußische Zeitung" already stated in the year
presented in 1852, from the "Frankfurter Volksblätter",
one of which was published at that very time under the heading "the
"Struggle in ecclesiastical territory" the following verbatim
pronunciation:

"As it is a mistake of the antediluvian Con-

institutionalism has been religious liberalism
to favor or at least tolerate, that was a
a monstrous mistake of modern democracy, which has been a short time,
which she was permitted to create, not to organize
to use stations in the ecclesiastical sphere, but
to remain completely indifferent in this regard.
Nothing certifies the political immaturity of democracy.
more than this circumstance since 1848; nothing would be safe
more so than if they really couldn't recognize this error
one would have learned. One is almost obliged to do the latter.
take; for she cares about the religious struggle
Overall very little, instead of them treating him with the
It should have absorbed the greatest amount of energy. It is na
Of course, this is not about the fight of the pro-
Protestantism against Catholicism, but solely from
the struggle for religious freedom and equality
against the orthodoxy of both churches: only this struggle
can bring salvation and in him the true De-
Democrats must participate. The next revolution must be a
become religious. If she doesn't again, then...
they will fail again. Don't you see that the Re
Is this action also being prepared here? She is looking for religious forms.
— it is not dogma here either — to be attributed,

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those whom one has long since forgotten, who the
People with a freer consciousness become unbearable.
They have to. They steer straight ahead as if they weren't expecting it.
ten could, until — well, until the little one's fine path
has completed!" Even if the concluding logic of the article
Schreiber's with the alleged front statements
That's right, and the style and grammar are completely off.
The matter is, as the man writes quite clearly, "that's the thing." But
such language under the eyes of the state, the Catholic Church
Catholic and Protestant church authorities and the highest
Federal authority!!

Even more insight can be gained into the Jewish community. drives, if one reads a report from the "Münchner Volks" reads "boten" from November 1852, where he in his original in the original spelling manner, i.e., expresses itself:

"In Frankfurt on October 30th, a Hebrew Medical doctor — Schiff writes the subject — in so-called physical club more than a hundred a lecture on tapping to a large audience of Christian listeners kept spirits, while daring to speak in the outrageous manner to mock our Savior in the most ruthless way. Under among other things, this vermin has the most shameful ge They speak about Christ, the Lord, who uses words: "The Jewish demagogue, who before eighteen hundred lived for years and believed himself called to be among the many to add another religion to existing ones." Similarly, he spoke about the Christian religion. mocks.

This Jewish doctor Schiff turned for some time later from Frankfurt am Main to Bern, where he then

See

He presented his science both theoretically and practically. Before But recently he succeeded — probably with help Help of the Jews of the Pitti Palace — to Florence to be appointed, and to work there at the Museo di fisica to obtain a lucrative government position. He sits there. for Mr. Moritz Schiff is safe and sound — as long as it lasts"). -

*) The Frankfurt Journal reported on this Professor Schiff in a correspondence: Florence, May 25, 1870, following A laudatory report from a young person: "Professor Schiff from Frankfurt, at the sight of which all cats and dogs of our The capital city is so unsettled — so unsafe are these innocent little creature before his world-famous security guard — He recently gave a lecture in the designated hall.

of the museum located near the Pitti Palace. The program includes,
As it appeared in all the newspapers, it was indicated that the gentleman
Professor after finishing his lecture in the presence of his
would always conduct an experiment in front of numerous listeners, which would also
Everyone waited with bated breath. When the moment arrived and
With all eyes on the famous professor, he went
left at a side table, took some small bottles from the same
and stepped before his listeners with these, to whom he explained that he was completely
ready to conduct his experiment, but lacked the necessary
Means to do so, because, and here he emphatically shook the bottles,
"What these glasses contain is nothing now; the museum is so
richly equipped, so that not even the simplest objects in
which are present. That's how it's always been and will be.
always remain so, as long as a society of donkeys and un-
"Knowledgeable people function as directors of this institution." Professor
Schiff became very zealous as he recounted how the directors
wasted the available money on flower pots and the like,
while science suffers because it is deprived of the un-
I refuse the most dispensable aids. When the directors...

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He behaved in an equally arrogant, indeed almost even more conceited, manner.
the rabbi who was mentioned earlier as a writer
L. Stein, whose work "The Hasmenei" we will later

“

This will be discussed in detail at some point. He wrote...
namely a treatise in 1852: "What is the essence of
Christian state?" whose content is relevant to every Christian
It is outrageous. The "Mainzer Journal" then reported on it.
also the following report dated July 28, 1852:

"Frankfurt, July 28th. Everyone knows that already
before the glorious March Revolution, the German press
largely in the hands of young Israel
and that since then "our people" have succeeded in the
German literary market almost exclusively in Be-

to take fig and in this way to gain an unpredictable

Incidentally, the accusations were entirely justified. They became very angry and a polemic arose, which was so It became heated and so rich in spicy epithets that the Had the ministry intervened, it would not have been a reconciliation. which, however, is likely only a ceasefire, is being carried out hastily. Here Professor Schiff is a celebrity, and the good people from Forentin are leaving. I like to go to the coffee house at Signoriaplatz, where the professor all in the evenings he empties a punch with his friends and talks about knowledge It is being loudly debated. The punch bowl was bigger the night before last. than usual, and more orange slices floated in the same. than usual. The discussions were also less lively and The highs are more frequent. That's why we asked a neighbor: What Do the good people really celebrate with such enthusiasm? "Possi- "Bilmente Sadowa et la confederazione!" was the laconic one Answer. However, we believe it is more likely the triumph of the professors ship had been; for it formed the center of the entourage. collection and was often passionately embraced and held close to the heart of "Friends hugged."

to gain tangible influence. If the Jewish Lite They only consult with the employed person, to which they initially respond. are dependent on, for example, via the Pentateuch or the Talmud Commentaries written or instead of political Newspapers, course sheets, edited, etc., yes, would certainly No one objects to the neo-Jewish scribbles. have turned to them. But now the beliefs are mingling. enjoyed by Heine and Börne in matters and Things that are none of their business and that they To understand about as much as a blind man understands color — a practice that every Christian government has already encountered around For the sake of the consequences, in the sharpest and most sensitive terms. should be frowned upon: we mean the discussion and Be judgment of Christian states and institutions by Jews, as e.g. in the story by the Jew Leopold Stein, rabbi of the local Israeli community, published, and in the literary institution here itself

published brochure, entitled: "What is the essence of Christian state?" the case if. They exempted me, on the contents of this brochure, which is from our lightest warmest regards to friendly neo-pagans and neo-Jews which is recommended and widely disseminated, to discuss in more detail; The same is quite suitable for evoking disgust and aversion in everyone. to excite Christian readers, and it will suffice to point to the unmistakable kinship of this Jewish Machiavelli works with our laudable "Frankfurter Journal", which yes, not to deny the use of the same kitchen either can draw attention to it. But if this refers to the The content of the intended brochure will not be discussed in detail. However, the question of how should not be omitted should by any means be asked.

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long still the prevailing intellectual depravity and Perversity will allow the Jews to use German to want to enlighten the Christian people about what a Christ is? What is the state like and what does Christianity teach?! One When considering such occurrences, one must really When in doubt, one is unsure which is greater, the irony on our Time, or the audacity of some sons of the Orient, brand new ideas about Christianity and the Germanic Christian state itself even among Christians entrance ver: to create, for which they are probably given the mandate awarded by the "breaking dawn". Would the Christian-German tribes like to... to regain their courage and reclaim their ancient sanctuaries and Rights no longer threatened by clever Orientals? to get cut; but would our governments also like to especially now, bear in mind that they Above all, they must be Christian!

As a consequence of such behavior, like that of the Jews Ship, stone, and others already mentioned, was that then? also in Frankfurt am Main in the last ten years The abandonment of Christianity has occurred several times. These renunciations of the Christian faith are indeed It was kept very secret. The "Volksbote" in Munich However, he wrote about one of them in November 1852,

as follows:

"From Frankfurt, October 24th, it is reported: "Today
This morning, a ceremony was held in the local Israeli "temple" by
Chief Rabbi Stein, a Catholic woman from Mannheim
introduced into Judaism and immediately thereafter
married to a rich Jew from here, with whom she —

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have been in contact for more than ten years
She should have! What kind of "Catholic" was she?
"If you like it, you don't need to guess first."

That the founder of so-called German Catholicism,
Johannes Ronge, with Jews and Jewish descendants in nearby
It is also known that they are related.
The sect he founded is nothing more than that.
as a kind of reform Judaism, which belongs to our Lord
Jesus Christ still has a small place in the meantime.
has left the open practice of his religious forms.
That over half of the Ronge sect are Jewish
were, is proven and wrote regarding this the Frank-
furter Conversationsblatt already on May 30, 1849:
"In Fürth, Ronge has a community of Christians and
Jews were educated and appointed as the head of the place by him
a Jewish woman was elected by the newly founded women's association," etc.

What sad consequences the waste from Christianity
thum in Frankfurt am Main for the moral state
the city has, as can be seen from a report which
South German newspapers towards the end of 1853 with-
shared: |

"In Frankfurt, it's been like this for almost twenty months."
The marriages and baptisms proceeded almost as smoothly as before,
as in Berlin with the funerals. Since that same time.

They also have clean "civil marriages" there, where—
where the church wedding should be lavish. In
As a result, there are now said to be six mixed marriages between
Jews and Christians were closed off, whereby...
Everything remained what it had been before, and nothing at all.
It has been determined in which religion the

It Be

Children are to be raised. About a dozen couples.
They entered into their marriage without a church ceremony.
but a far greater number of parents have their
Children were also kept away from holy baptism, so that
They raise them as heathens.”

The most striking known case of a crossing
However, Judaism only came into being a few years ago.
happen. The daughter of the gymnastics teacher Ravenstein, the
well-known youth educator (ö), appeared in the large
Frankfurt Synagogue publicly (i.e., in front of witnesses) to
Judaism and then married according to Jewish law.
The ritual for the Jews in Halle. It is supposed to be, as the Jews say,
became a very devout Jew and went to church every Sabbath.
to be found at the synagogue!

Whether all this isn't called Judaizing, and whether we
are not really in a worse situation than Spain
before the time of Cardinal Ximenes, the miüljen the
Readers should consider this for their own insight. It is enough for us to know,
that there are Jews, secret Jews, and in Frankfurt am Main
There are Jewish descendants who are closely connected under
They did everything in their power to keep this city alive.
more on immoral and un-Christian and their
to plant a "Moloch throne" there.

A striking example of how far the Ver~~z~~ has come
Jewish revolt has already begun in Frankfurt, one can find
in the “way and time”, as the management of the mustard
Berg's natural history society, whose second Di~~z~~

The rector was the rightly famous Dr. med. Rüppell, who...
about a speech given by this person on May 30, 1858

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has spoken of an insightful man by saying after-
stated the following for the record:

"The assembly expresses its deep regret and
Displeasure that the current second director,
Dr. Rüppell, as rapporteur on the Effectiveness-
keit of the society at the last annual celebration his office-
personal stance on the most inappropriate outbreaks
has abused his spitefulness." —

In his speech, Dr. Rüppell had the great
Crimes committed, "the main one being stock market fraud"
hobby of the current generation, especially among
to commemorate and reflect upon a certain religious community
This was explained, "that given the great wealth of the here
The financial support for resident Israelis, which
they in relation to our, the general scientific education-
dung so selflessly promoting natural history museum
"Activate, so little is it."

These and other small, wittily presented vignettes-
Lights on the Jews prompted the Directorate of the
Senckenberg Natural History Society, the be—
The travelers praised Dr. Rüppell, to whom they gave the greatest
Part of the treasures of their museum is owed to the un—
to accuse him of the most fitting outbursts of personal animosity.

But even this behavior, to which Dr. [Name] referred,
Rüppell replied in a calm, yet energetic manner,
probably seemed to the sixty Jewish members of the
natural history society and its secret brothers
not yet sufficient from the tribe of Judah. The rabbi
Leopold Stein, the author of "The Hasmoneans", the
"The abduction of boys at Carpentras", the "nature of Christ—

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"lichen State" and other Judaizing writings, had to appear in the Jewish newspaper: "the Israelite people's teacher" Rüppell unleashed an article full of scorn and bile. let him. He concluded with a bad Jewish joke: a distortion of the statement preceding Rüppell's speech Motto's, and was published as a brochure (Special Reprint) (from the Jewish newspaper) sent far and wide to show how to deal with the "Jew-eater" and "cursed had defeated "Goi".

How much the Jews stick together when it comes to, a Christian who saw through their schemes and intrigues or to subdue Christian cooperatives, one can see from the following report, which the Süddeutsche Zeitung published to be printed on December 17, 1853 (?). "Frankfurt a. M. A few months ago, a large number A local craftsman presented his proposal to the Senate. our free city because of the resumption of basic-provisions of the Constitutional Amendment Act, in order to through the right granted to the local Israelites equality again to the aforementioned supplement to the prescribed limits. A A similar proposal was also submitted to the Federal Assembly. directed. The local Israelites have now, to the Reportedly through diplomatic channels (?), a full Permanent list of all signatories of this pre-knew how to create positions and to keep the liver under control. income reached, with the same all traffic cease-to lift. One by the well-known former editor of the "Volksbote", G. Herold, to his fellow citizens The address pointed out the threatening nature of such a thing.

RER:

A declaration of defamation, which is punishable everywhere by severe penalties. threatens."

The Jews, however, soon realized that they had a

Such behavior could incur the hatred of the guilds.
The honorable butchers' guild, from which they have individual members who had been formally declared to be in disrepute, thought of telling them to show that she would not dance to her tune.")
Then the Jewish gentlemen (undoubtedly from)
(rabbinical superiors, which means) quickly and explained,
that they were inclined to treat everyone as before
to behave. But they still harbor resentment.
hearts, and both Jews, as well as Jewish descendants, and
those affiliated with them strove to be the "arrogant
to show craftsmen on occasion that "they are of your
are unforgettable." — |

That the Jews had something placed in their way
obstacle or mockery and insult done to them
never forgotten and often still remembered it years later.
The city of Frankfurt has taken revenge in conspicuous ways.
had a sad proof, as a result of which not
alone one of the most respected Christian banking houses
that itself gradually perished, but the
Descendants of the same, also of Jews and offspring of Jews
have been completely orchestrated. We want to see the deed here.
Simply tell the story and talk about the people involved.
only list the first letters of their names.

*) Hence the excessive intrigues of Frankfurt's Jewish community,
to bring about the abolition of the guilds; hence the intended
Increase the percentage rate! . A. d. V.

About forty years ago, the Christian banker-
House G. and H., one of the most respected trading houses
in Frankfurt am Main. At that time, the same one of the many stood there.
The residents still remember the old Mr. H....
This man of respectable appearance and presence
His manners were due to his honesty, but also
because of the aversion he showed towards the Jews,
Known everywhere. It was said that he was the later Jewish
Consul BGH once as a young man, as the-
who wanted to broker the same securities, said:
"Out with Maschore!" he expelled from his cabinet.
I have. It just so happened that Mr. H. had a
Change of a very small amount to the house Ge—

brothers R., which at that time had not yet reached that height
had climbed up, on which it now wants to be,
received. Be it as a joke or because of a
older grudges, or just to annoy the Jew and
To be humble, enough, Mr. H. let the old AR at
Presenting the bill of exchange, they say: "Brothers R. shall
"Send me the money for the exchange to my house." He
This only referred to an ancient, long-outdated
law in use in Frankfurt, which be-
says: "that the Jew gave the money for a change to the
"Having to bring Christians into the house."

Since this law was still legally valid at that time,
That is to say, it had never been lifted; that's how it looked.
House of Brothers R. compelled to grant Mr. H.—
drive. This has now led to the great amusement of the
at that time still numerous and the Jews were not very fearful
Bankers happened, and the Jews' revenge began: The

MD:

The old AR, as head of the house, sent everyone jeeine Ge—
Business associates write that the R. brothers do not make any bills of exchange.
would focus more on the house of G. and H. and that
One should therefore no longer inject such things into him.
May. Of course, all the houses believed in which
the circular was directed, no differently than that H.
was no longer so solvent or at least fluctuating.

Although the Christian House G. and H. now this
Seeking to parry the mighty blow, it nevertheless sank.
as soon as this maneuver of Jewish revenge by
the height of a first banker's house to the range
smaller houses and never recovered.
The old, venerable H. was overcome with grief over this announcement.
Occasionally he became ill and died, after having done much else —
misfortune was probably brought upon him through Jewish intrigues.
had experienced this in a business context. His son, a
An incompetent person anyway, he couldn't make the business work anymore.
in better shape, but rather set off after various detours.
finally looking to sell his property inherited from his father
Property, a beautiful house with a large courtyard and

Outbuildings, for rest and the once so praised high—
The established company G. and H. ceased to exist.

But the son of this lord, that is, the grandson of the
old H., was not only early on by Jews and
Jewish offspring in the cleverest way into their circles =
not only did they move, but their entry was also facilitated as
Commis in the Jewish house E. in Paris. There he learned
he the nice of the house and daughter of the Frankfurt ge
baptized and rich Jews HE knew, was with her
He arranged it, traveled to Aachen to follow her to the spa, and got engaged.

— — — — .

— 41 =

He met her and married her. When this had happened,
The Frankfurt Jews said: "His grandfather was
our greatest enemy — but he (the grandson) is on it
"must believe!" That means: he has turned to Judaism.
has been overdrawn. The same is also in language.
and attitude already completely Jewishized. From the An
Most of his wife's relatives, in turn,
only married to children of Jewish descent. Their brother is said to
However, she has now married one of S.'s women from Baden.
have. It's good to know that these are from S.
originally of nothing less than knightly origin
are, but only with the ell, instead of with the sword
have measured. That Mr. R. thereby fulfilled the intention of
Jews, "we must all become noble," moved closer
That is, we will not doubt; for money, clever words
And connections open every door in our time. —

Regarding the press situation in Frankfurt,
It is known that the Frankfurt Journal existed before 1866
For a long time, it was served almost exclusively by Jews.
Founders and shareholders of the new Süddeutsche Zeitung
Some of the members were Jews or descendants of Jews.
The Frankfurter Zeitung is the property of the baptized Jew
Braunfels, who also owned the now-defunct "Volkszeitung"

— which acted solely in the interest of the Jews, with-
to have helped to establish. The "shareholder", a
A little leaf that helped with all sorts of things,
had the Jew Scherer as editor. At the same time
At that time, the well-known Jewish scion Peyser was still around, who
"does a lot in the national club," attached to the same. The
edited by the talented writer F. Stolze-

2

The Frankfurt Lantern was awarded after it was in the year
In 1861, an article excellently satirizing the Jews was published:
The Lärmenschläger brothers had brought to
"Happily, by the earlier dressed Dr. Löwen"
thal, which in a strange way calls itself Löning, to
third part brought into Jewish hands; that is to say: Lord
Löning*) joined as the third partner in exchange for payment of a
a certain sum of money went to the editorial staff of the paper. Also
the former Thurn and Taxis Upper Post Office-
The government-subsidized postal newspaper that greatly benefited the Jews
far too much to please. The last editor of the same, a ge—
Wisser Sattler, that namentlich aber auch den Musikjuden
Far too much love. His reports on the achievements
of Hiller, of Eliason, Hecht and Wallerstein, which
now calls himself Wallenstein, of Offenbach, Halevy"
and whatever the names of all these Jews were, they often brought the un-
most believable in fawning praise.

Only the Frankfurter Volksfreund, a particularly important newspaper,
urban affairs, a worthy publication, sometimes dared to
in his commendable uncovering of the game-

*) When Jews adopt a different name or at-
They had them laid down, in order to mark the seals or stamps whose they
who had used them until then, without having to have them newly made, always
Precaution, the former initial letter of their name at-

-to retain. We remind you (besides the Löning mentioned above) of the
Director of the Phoenix insurance company, who called himself Löwengard

named and in Judaism called Levi, furthermore to Dr. Rindskopf, who renamed himself Robert, as well as the brothers Oublin, who had formerly been called Oppenheimer; on the Stiebel, who baptized himself Stephen, etc. A. d. V.

hellish persecution of Jews and Jewish descendants in Homburg
However, as the following explains, one must approach this...
Presentations are evident, and sometimes the consequences are severe.
"Session of the Court of Appeal on December 12
1862. In today's session of the Court of Appeal, the following were to be decided:
Two cases will go to trial. One case is...
The defamation lawsuit filed by the local citizen was successful and
Bankers Raphael von Erlanger versus Nikolaus Hader:
Mann, editor of the Volksfreund. As is known, he
clarified the matter in a fine time by the juvenile court, by having Hader
man from the raised accusation of slander
freisprach, which is in No. 91 of the "Volksfreund für das"
central Germany" of July 30, 1861 in the Auf
Sentence: "The Homburg gambling den" committed honorary wreaths
The court found the defendant guilty and convicted him for this.
a prison sentence of 2 months, as well as the wearing of a garment
the costs c. The defendant appealed against this judgment.
An appeal was filed. There were a number of witnesses before.
have been summoned to provide them with proof of the truth—
to lead. The first witness, the director of the home
Mr. Schuler, of the Burgenland State Bank, knew of one, him
The defense asked whether he hadn't
Remember that on behalf of the Landgrave, at the State—
bank documents were allegedly covered with seals, from which
It emerged that various bribes were carried out by the
State bank happened and as a consequence of its government council
W. had been declared incapacitated from his position, only so much
to claim that he knew nothing about it; he
I only know that Councillor Lommel had been with him.
and have carried out the monthly review.

among others.

The defense then asked whether the witness had not spoken earlier.
held the title of Finance Councillor, and whether he was not subject to the—

On the day the title in question was revoked?

The fact is admitted, but according to Ver-

Securing Mr. Schuler's rights in this matter with the
nothing to do with the matter in question. Witness Brenner,
Reindeer from Homburg, deposited that the one in the Volksfreund
the presented circumstances are largely based on truth-
based on this, and in particular various rumors that
mentioned in this paper, but they were circulating.

Witness Steffeus testifies that there was no actual direction of the

The state bank does not exist; Mr. von Erlanger manages the

The other persons were merely machines and in

In his position as auditor, the witness had the certainty

received that E. had notable business dealings with the game-

bank. Witness Karsch from Düsseldorf explains,

as far as he knew the circumstances, there were in Homburg

The only opinion is that the pawnshop institutions,

The state bank and Erlangen are one and the same. It is said that

that Blank, as von Erlanger, is what they are, both

through the relationship of the Homburg government to the state—

desbank have become; whether Mr. von Erlanger was involved

He could not say for certain whether anyone was truly involved.

It is also known that the Homburg judiciary has many

Things that are otherwise not protected in the educated world

would be, shooters; that fraud was occurring in the Homburg pawnshop-

proceeded, which were reported to the local judiciary,

However, they had been beaten down. The witness knew that

v. Erlanger frequently does business with the bank; the

The location of the new pawnshop is such that the game—

set

The bank would be completely surrounded by the same person. The witness goes.

He then refers to the location of the building and further explains

the story of an incident at the pawnshop, where the

Real stones in a piece of jewelry have been replaced with fake ones.

They should be, but the Homburg judiciary declared,

that a landgrave's pawnshop administration such a—

could not engage in deception; it was also furthermore true,

that in Homburg they say: "In the pawnshop

a morgue erected 2c." Since several witnesses from—

had remained, namely Mr. Lommel, to whom the

The above question addressed to Mr. Schuler should be, especially since he has the documents in question with the defense attorney stated that the defendant had allegedly provided evidence of assault. Hadermanns, Dr. Sauerländer, regarding the importance of the matter concerns the request for adjournment and hearing. The absent witnesses in Homburg in the presence of the Both sides' lawyers. The court rejected this. Application. In his justification, Dr. Sauerländer pointed out the appeal first concerns the ruling in the court of first instance. used the term "cynicism" and searched for—to indicate that the Volksfreund article in question is only one moral outrage; in other cases because of honor—The disciplinary police court, instead of granting freedom, only imposed an insult. a fine was imposed, but here there was a dispute. A man was sentenced to two months in prison, and it seemed to him that as if the judge's subjective view of his Objective factors prevailed. Hadermann, as can be seen from as the witness statements reveal, only rumors that were circulating in Homburg castle in circulation, referred, and with the weapons of the Irony fought against a terrible cause. The moral

View of the situation regarding the relationship of The state bank must be involved in the judgment regarding the casino. be taken into account; if this were to happen, a free [measure] would have to be granted. The defendant's statement will be made. The representative of The plaintiff, Dr. Fester, seeks to demonstrate that one can "Volksfreund" did not need to express his moral outrage. to express about an institution which is run by the public Opinion already branded and condemned; the "Volksfreund" only sought to... of Mr. R. Erlanger") in public—to draw; the attitude of the "friend of the people" then and now is well known, and there is no reason to deny the cynicism, like the opposing counsel, who said the same thing for earlier times. Admittedly, that's not something to assume today. The verdict The court reformed the judgment of the juvenile police. court, insofar as it concerned the sentence, there, that N. Hadermann was imprisoned for defamation. prison sentence of 14 days and costs to be borne by the accused. judged."

As is well known, the "von Erlanger" is a Jewish her—future.

The foregoing report on the event that took place

The action against Mr. Hadermann offers a profound insight.
to sink into the immersion of certain states.

*) A Jewish woman named Sarchen Erlanger from Hedernheim,
about whom, incidentally, we don't know whether she is with the Lord of
Erlangen is distantly related to [someone], was [presented] before
a few years ago, the Frankfurt juvenile court was convicted of theft

Theft and receiving stolen goods were punished with a longer prison sentence. To Ichen
In 1866, the Israeli merchant hanged himself in Munich, Bavaria.
Isaak Erlanger, man.

That the Jews at the expense of the Christians in Yranf-
Ford am Main and the surrounding area rich and abundant
That they have become is a fact. But how they came to be—
that has happened, as we know from thousands of examples.
It has become known. We would like to add here what
The Neue preußische Zeitung some time ago regarding the
old imperial city, by writing literally:

"When a stranger surveys the streets of Frankfurt
wandered through and in the most beautiful city districts after
the names of the owners of the grandest houses
If he asks, he must be reasonably surprised that these houses
They are mostly owned by Jews. They are from
pulled out of their former Jewish quarter, whose ruins—
nice houses are now inhabited by Christians, have
the main trade routes with the displacement of the Christians
occupied, the most beautiful houses in the city and the richest
They acquire villas in the surrounding area, and will
soon caused the Christians to move into the small streets
to move to the old city, to give the Jews the larger part
left to Frankfurt, and since trade and commerce already existed there
now in the hands of the same, in a special
Christian quarter by the grace of the non-Christian fellow citizens
Citizens must live. This is where emancipation must come from.
Heroes come to see how this "oppressed"
nation", these "helots" and "pariahs" so incredibly—
feel comfortable, and how this comfort manifests itself in its
Shows presence at every opportunity. Here you can
but also see what the consequences are when

One can treat the Jews with complete impunity and rule without restriction.
"Lets." —

N

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For what length of time the Frankfurt Jews sometimes
How someone came to money can be seen from one of the pain—
Lienian interrogation office there on June 10, 1852
issued wanted posters. This wanted poster pursued the
local citizen and merchant Jakob Rindskopf,
Owner of a commission and forwarding agency,
who operated a so-called promissory business, thereby be=
deceptively ambiguous and to the uninformed public-
incomprehensibly worded plans and promissory notes
Grand Ducal Baden, Electoral Hessian and others
Loan lots, both for series draws and for winning lottery
sold drawings without the required number of
to own, deliver or deposit lots, and
to the prize draw that took place on March 31, 1851
of the Grand Ducal Baden loan of 1845
about serial lot no. 217,413 in his possession
Promises of the same word made to three different people
to spend the amount that fell on it, three times from him per=
a profit of fl. 50,000 but discounted in itself
has fled with this amount.

But what sometimes happened among these Frankfurt Jews
The Jew Joseph speaks of how they spread their wealth to swindlers.
Gerothwohl is a striking example. On February 19th...
In 1856, the Augsburger Allgemeine Zeitung wrote about
These Frankfurt Jews said the following:

"Grand Duchy of Hesse. In Giessen, because of Ver=
thought of forgery of bills of exchange and various swindles
An individual has been arrested who...
Title held by: Count de Croy-Chanel of Hungary, hereditary
Knight of Malta, Commander and Knight of several other orders

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Order. The personality of this man is governed by
There is no longer any doubt. He is a Jew from France.
ford a. M., named Jofeph Gerothwohl, son of
Merchant Menke Simon Gerothwohl himself and
whose wife Jetta, née Falk. There's only one more thing.
to investigate the multiple crimes which
this person partly through forgery, partly through
has committed an outrageous act of political opportunism by going through
all sorts of clever machinations involving many merchants and
Trading houses in the Prussian Rhine provinces in
Business connections in Belgium and southern France
has connected. About the activities of this person is
The following has been established so far: As a young man he went
to France and is supposed to really deal with a ver= there
have married poor noblemen de Croy and Chanel, whose
Brother played a role in a political conspiracy in 1830
He is said to have played. According to him, he wants to be fabulous.
Weise had received permission from Ludwig Philipp,
to be allowed to use his wife's name, and since
At that time he called himself Count de Croy-Chanel. So far, so good.
as could be determined, he has because of significant swim=
Debauchery and fraud: secretly leave Paris. In
Gerothwohl arrived in 1836, after having already been in Offen=
Bach and Siederrath had lived, after Höchst, lived
there for a long time with his aforementioned wife, and let herself be treated to food.
to make bare furniture with countly coats of arms, and paid
Even at first. A year later, a [person] died in France.
Count de Croy Chanel, who was the wife of Geroth-
had probably left a legacy. The latter traveled the=
halfway to France, her husband and child back=

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leaving. During the woman's absence, spent

"Gerothwohl the existing assets, and sold all Movable property. After his wife's return, he bought a house in Wiesbaden, carried out large construction projects, made significant effort, but he didn't pay. After a short time Time passed, the bankruptcy broke out, and the Creditors were left with a sum of 27,133 fl. 28 kr. out. Later, Gerothwohl settled in Boppard. held and operated various businesses there. Initially He arranged a local steamboat trip between Koblenz and Boppard, by purchasing a small steamboat, which, however, will soon be to the benefit of the creditors again= It had to be increased. Then he acquired a share. at a copper mine in the district of St. Goar. Also This business soon went wrong, to the detriment of the faithful. bigger. A peculiar, highly extensive swing= He exercised this power by speaking of a worthless sour= Fill large quantities of water from the fountain into jugs and use them as had sparkling water sent out. During the time of industry= He sought an exhibition in London there under the highest pomp= Announcements are subject to a general agency for works of the to establish industry. He ran the company there: Ungar Cuncliffe and Co. Of course, the whole business went smoothly. It amounts to nothing more than pure deception. From London In the autumn of 1854 he turned to Holland and established He opened a cold water sanatorium in Vaals. He bought large Localities, undertook significant construction projects; the whole The company collapsed even before it opened. and turned out to be a great swindle once again. He played the role of a French refugee in Holland

u Sat.

Legitimists and secret envoys of the royal The family of Orleans. He wore many orders and It bore ostentatious titles. After Gerothwohl had a longer time disappeared for a time, also for a time in Frank= Having been arrested after being imprisoned, he resurfaced in Homburg and Gießen. again, where his arrest finally took place, and where one faces persecution and arrest of his many "Deceptions are a concern."

This report largely agrees with the sub-
searches agreed upon by the esteemed police councilor
Norer in Giessen on the frauds of Joseph Ge-
Rothwohl raised and in the publication appearing in Mainz
Police Telegraph, Year II, under 20 September
reported in 1857. It can be seen from this that Geroth-
probably finally under June 6, 1856 for two months
Sentenced to prison and this sentence was upheld in all instances
was confirmed.

It is also interesting to see further police from the same source.
personal information about the Croy-Chanel family
to be able to, which are also only from swindlers-
standing seems and — probably also of Jewish origin
— the name and coat of arms of the ancient de Croy family
has presumed to do so. It literally says:

"There is an old noble family of the name
which traced its lineage back to the Hungarian king
Andreas III. derives the origin of the fact that it is the pre-
dikar "de Hongrie" and the central shield of the Hungarian
Royal coat of arms, covered by the Hungarian crown
is, leads. Gerothwohl's father-in-law, forest inspector
in Laon in France, and the sons of the same belong

en:

but not to this sex, and is not authorized,
to bear the title of count, they have obtained it from
that ancient count's family unlawfully usurped, which-
half a trial was being conducted against her."

In this respect, the imperial Lord State-
procurator in Laon in his reply dated
June 23, 1857, literally hunted: »Gerothwohl est
appele souvent Comte de Croy-Chanel, nom qu'il
n'avait pas plus le droit de porter que son beau-
pere lui-möme, qui l'avait usurpé d'une des plus
illustrious families of France."*)

Moreover, the above report in the police report states
Telegraph highlights that the eldest son of the forester
inspector's first name is Heinrich and since 1844
was resident in Peczel near Pest in Hungary, and furthermore, that
whose second son is named August and lives in Paris, rue
At Montholon No. 24, we finally deduced from this,
that his daughter, Emerentia Franziska Paulina, who
to a Mr. Ferrieres who calls himself "Marquis"
Sauveboeuf was married, in 1855 because of Be-
Fraud and swindles from the court in Laon to
has been sentenced to five years in prison and in
St. Lazare prison in Paris died. The oldest
The brother of this family managed, it is not known through
which means, to gain recognition as a magnate in Hungary

*) According to this, this family would have originated in Gotha.
no place in the logical pocketbook of the count's houses
can.

Note from Police Councillor Norer regarding the above-mentioned article.

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to obtain. The other brother, August, still wanted to
higher up, because he and the one who has recently been several times
the aforementioned adventurer, who called himself Prince of Crouy=Chanel
The names given refer to one and the same person. We reserve the right to...
before, this magnificent swindler, who had the audacity
had, identified himself as a descendant of the illustrious House of Este
to geriren and now a prison in France=
serving a 3-year sentence, among the "Jewish
to thoroughly consider the "swindlers". It is still unnecessary to
to mention where these Jews' ancestral castle "Chanel" was located
may be located. The left main tower of the Davids=
The castle in Jerusalem was called Chalna)nel.

The sons of the Jew Gerothwohl, who in a

small towns near Friedberg in Hesse under the name
The group, baptized Catholic, were in Rollduc
in Belgium, also named, in a pension and play
now probably already under the same name somewhere, their
Role. In Frankfurt, there is also a lot more.
Jewish families, with or without the permission of the
The authorities discarded the Jewish names and dealt with the
have adorned the most beautiful names.

That the Jews, and especially the Frankfurt Jews
Jews, the largest part of Homburg and Wies
Baden and other stock market players hold shares in their hands and
that they are the main founders of these societies for the purpose of
spread of the game are, and that finally from their
People everywhere who work in the businesses of these clean
That cooperatives exist is a well-known fact. Ben
Azet (Ben Azet, i.e., the son of Azet) belonged
a family originally Jewish in southern France

— 54 —

on.”) The so-called Baron Viktor Herz, which game
The tenant in Wildungen is a baptized Jew from
Frankfurt am Main. His sister was the wife of the
Baron Karl von Rothschild. The Directors and Sub—
The directors of the various casinos are either
Jews or descendants of Jews, according to the well-known director.
Hartlieb et al. in Homburg. Moreover, the legal...
Advisors of the German casinos, almost everywhere baptized
Jews; the well-known L. Braunfels in Frankfurt am Main,
who, apart from his fine speeches in the past
legislative body in Frankfurt am Main also sees itself as
A Jew who wanted to make a name for himself through verse and pamphlets,
is legal counsel for the Nauheim casino. About this
The work of the baptized Jew Braunfels brought the Frank-
furter Volksfreund, October 20, 1861, the following
lighthearted report:

"Addendum to the article in No. 112 of the issue,
Regarding the Nauheim casino. (Submitted.) You
*) Who used to be very involved in writing and for a certain

August Lewald, who also does all sorts of things for the high lord,
 A relative of Fanny Lewald and other North German Jews,
 wrote in 1850 under the title: "Graves, descriptions from
 Baden-Baden", very broad articles in the Frankfurter Conversations-
 sheet, in which he complains "that no music is heard anymore, the shops
 be closed and no jokesters and grooms were chatting in anymore
 "All the languages of the world!" Probably to make up for the
 in the closed gaming hall, he made a pilgrimage to the tomb of Benazet,
 "who called himself La Providence de Bade, who the
 Singer Lutzer invited to a music festival he was organizing-
 magnificent and truly princely honored her," etc. Such a
 Writing requires no comment. A. b. B.

18

They were indeed not mistaken when you told your readers...
 shared that Dr. Ludwig Braunfels, legal consultant
 was the first Nauheim gaming company;
 He supported this company from its inception.
 through his talent most diligently, without harming his
 Patriotism and its respectability, of course.
 The deceased shareholders of that first company can
 Therefore, no better advice can be given than to consult him.
 to turn to in order to obtain more detailed information about it,
 From what perspective can the conduct of the management be judged?
 and the supervisory board might wish to be understood. Perhaps
 He even decides, for the common good, to
 Number of his literary works with a history of
 The origin and downfall of that industrial speculation
 to increase, with the motto something like: "Speculation is
 allowed; it only depends on whether their object is
 "legal" (not legally frowned upon?) which is entirely the
 This would correspond to the principle which he only recently introduced as in-
 directly elected representative of the laudable local citizenry
 in a public meeting of the assembly on occasion
 the debate on Article 18d of the draft law, which
 Establishment of a civil servants' widows' and orphans' fund
 Regarding attempts to assert claims. However, it is possible.
 possibly that his well-known modesty would prevent him from spelling
 a story in which he himself does not play any un-
 played an important role. —

"How times change and people change!"
with you!

"This is not in itself abnormal, but rather a
A completely natural phenomenon: for man should be able to

— 56 — 7

Knowledge and intrinsic and moral value
move forward, not stand still or even backwards
go. It is therefore possible that someone,
who was a player in his younger years,
In later life, however, experiences which he
has done to himself or others, of this passion
curirt is and works against the casinos.
There are even old nuns who, in their
They were young prostitutes. Such a course
The railway isn't exactly a pretty and enjoyable one either.
to name it, but it has nothing unnatural about it;
The opposite, however, is a disgusting thing
appearance.

"Dr. Ludwig Braunfels has been a member of the board since the year..."
1853 as legal advisor to a casino company
up, consequently in favor of a casino. He is
It was active and helpful to establish such a thing. In
In 1848, however, he filed a motion against the gambling
banks. Had he meanwhile separated himself from the mo=
political values of these, from public opinion
Has he convinced the stigmatized institutions? Has he won over their people?
Have you learned about its economic value?

"But why all this, and why today of all times?"
Some might ask, "Why?" Because! [At]
people who are active in the field of public service
pushing forward everywhere; everywhere where it is supposedly about
acting in the best interests of the people, to advise and to participate in ... —
God forbid! We almost said "mittaten," so
But we're still a long way from it — to join in the chatter,
We must say, join in — with such people

LAKE

It can't hurt to give them and others a break from time to time.
Time to hold up a mirror to their own history.

"Mr. Dr. Braunfels, therefore, has in the first business session, which is the constituent assembly this Freestate on November 22, 1848, held the Assembly announced and described as urgent: That through the Senate wishes to be persuaded that the game leaseholder playing in Wilhelmsbad is not permitted in winter to keep."

"On November 25th of that same year, this one already arrived Application for consultation and was presented by Dr. Reinganum to that point, extending it "to Homburg and generally to all winter games, yes, even all casinos in Germany" to expand the "land".

"Dr. Braunfels joins this expansion.
He submits an application and adds the following to his application:

"At the same time, may the High Senate work towards ensuring that from the imperial authority the swift elimination of all Hazard casinos will be created."

"These applications were approved by the assembly at that time."
The decision was raised without any objection and these resolutions by the entire citizenry with Be-
Peace was agreed upon. And today?

"Today, the same Dr. Braunfels is sitting who meanwhile..."
his views regarding these same casinos in
Pejus has reformed, who meanwhile is responsible for the establishment has worked at a casino as an alleged swindler
Representatives of the Frankfurt citizenry in a similar matter
Collection, as in 1848. Did the Frankfurt
The citizens themselves sent there? God forbid! Only

through the clique nature of an indirect election he is

"I've come in." —

The foregoing sufficiently demonstrates the Be-
sharing of the gambling activities of the Frankfurt Jews.
How they dealt with the medical fraud,
We would now like to express this in a few words.
so-called Revalenta arabica, which, as the pharmacist
Frickhinger demonstrated in Nördlingen during a fine period, almost
consisting exclusively of bean flour, was in Frank-
furt a. M. (in Sachsenhausen in front of the Monkey Gate) fabri-
ziert, i.e. the one Revalenta which is for Germany
was intended. She had commissioned one of the makers.
Origin of Frankfurt Jews, which Barry du
Barry calls it, and the main production of this is in London.
had justified it with an alleged miracle cure. This Revua-
Lenta was mass-produced by the Frankfurt agency in
spread throughout Germany.")

Likewise, all the wonders were spread from there.
means which a certain Jew Goldberger soon under
the name Dr. Suin de Boutemard, Dr. Koch and
Dr. Borchhardt brought them to market. Also the "pastilles".
fortifiantes," "a long-established remedy for destroying
"The sexual system," the "Dr. Robinson's ear oil"
and finally, the "Morrison pills" are Hebrew

*) One of the stereotypical advertisements is that this product
He healed Pope Pius IX. Whether this "Mastai" was the
"pitiful" Jews, to whom he made an allocution
We were unable to ascertain who issued a certificate regarding this matter.

Typesetter's note.

—

re:

Origin. Regarding the latter, it is said that the Jew
Morrison once travelled from England to Frankfurt am Main.

had come to visit relatives and was there in
had met a gentleman at an inn,
who complimented him on his famous pills
Morrison then asked the question with a sly expression.
asked: "So my pills really did you so much good."
"Done?" to which the other replied in a mocking tone
I replied: "Not to me, but to my grand—"
Auntie, Doctor, because she's already two months old
died from its use and gave me all her
"Left behind assets." —

Frankfurt is known to be teeming with Jews
Doctors of medicine. One of them, in the year
In 1848 he succeeded in becoming the city physician.
The Christian doctors watched with benign expressions.
They believed, however, that a Jew would not exactly be suitable for this position.
would be harmful. As long as the energetic doctor Mappes
stood at the head of the medical college, and
with a careful hand the management of the medical department
The influence of the Jews could not be contained while the shot was being directed.
to assert very strongly. After his death, it became apparent
However, the puffed-up Jew in his boundless rule
search and he succeeded in overcoming the lethargy and partly
The insignificance of his colleagues soon became a thing of the past.
to gain significant influence and was the entire medical-
The situation in Frankfurt, so to speak, soon depends on the mood.
left to these arrogant Jews. It was this
to lament all the more, as it falls within the authority of Frank-
Furter Sanitary Office, a not insignificant discipline

I

Penal power lay. As a result of his privileged position, this was
Jude later also became director of the maternity hospital.
But the unfortunate Christian women who were in this
Institutions that had to seek refuge are said to have suffered greatly.
under the crudeness and harsh behavior of the Jew
have suffered. After this, it is no wonder,
that in Frankfurt am Main, a descendant of a Jew
a managed institute for so-called electrotherapy treatments exists
was allowed to earn his main income through exorbitant bills.

It should be sought. It is, for example, an invoice. came to face, with which the Jewish offspring for a two-month course costing five hundred guilders calculated. We also have of the existence of electro-magnetic devices which are located near of Börnheimer Weg in a well-known house would have served as a Jewish descendant, at beab to be needed for visible abortions. But is of course neither the medical board nor the then The matter became clear to the free city police.

That in Frankfurt, at that time, much was done by the Jewish people The Aztec children, praised in the pages, are so incredibly great. They caused a stir, that's what they initially did because of their similarity. keit is owed to the local Jews, among whom the protruding ears, the protruding hooked nose, the Spongy skin all over the body and flat feet characteristic feature. The alleged Aztecs children, which were shown by a Jew throughout Europe They were, as is well known, nothing but the offspring. a Jewish family, which at the beginning of this * hundreds had settled in Mexico.

. — 61 —

What a pleasant impression the charming activity made! of the Jews in Frankfurt am Main since the year 1848 made of the monarchical governments of Germany You can imagine what it might be like. In Austria it was the power of Judaism, however, was just as great as in Frankfurt am Main; in particular, the financial turmoil contributes greatly to protecting the government from an energetic threat. go against Frankfurt and against the general to prevent Judaism. Prussia alone could do it as A great power with its well-ordered finances, to really get to the bottom of Judaism. This Intention was very close to his heart, and when in 1866 the War between North Germany and South Germany "It threatened to ignite," thought the Prussian cabinet all too well. soon realize that on this occasion they quelled the shouting and the disgusting machinery of the Jews in Frankfurt am Main.

could probably bring it to an end. Now, when the impudent Judaism, which contains a mass of Austrian papers possessed, as the prospect of war drew closer, both in all public newspapers, such as the so-called People's assemblies spoke out against Prussia, then he directed This major power directed its military action first against the so-called free city.

Shortly before, the Senate of the same, from the ghettos of Jews, Jewish comrades and still in Judaism Standing crowded, they felt compelled to go to Austria. to stand.

If one considers the activities of the Jews in Frankfurt who observed on the Main River shortly before the war, could One cannot speak enough of the audacity and boldness of these

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Race was astonished. Everywhere they cried out against Prussia, in legislative body, in the so-called People's Assembly ghettos, in public places, in inns, Everywhere you went, all you heard was Jews against Jews Prussia was ranting. It was therefore quite natural, that victorious Prussia of the free city of Frankfurt imposed a large contribution and finally with sack and pack, i.e. with the extremely rich Jew ghettos Pack yourself ghettos incorporated. They must now give the greater state a good deal. Filling sacks, their little boys have to "play soldiers", the scam with the lottery tickets, proms, and Such clean business is very carefully monitored, and their shouters in the legislative body, at the National- The association and so on must shut their mouths once and for all.

It's a shame, at least, that the former free The imperial city of Frankfurt had sunk so low that the Jews There they held sway and effectively ruled. But The inhabitants of the Free Cities had only themselves to blame; for since they let the Jews out of the alley, they the same — instead of them with Christian meaning and German to suppress her strength — pampered and lifted up,

to nest and penetrate everywhere, and thus their
beautiful hometown turned into a disgusting bedbug and Jew-ridden place.
Nests made. The same will not be made again.
awaken to new life, until one day the Jews are completely gone
will be eliminated. However, Frankfurt possesses the necessary qualifications.
They simply have no energy or strength left, because they are completely exhausted.
in Jewish hands and dancing to the Jewish pipe.

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The work “The Unmasked Judaism of the Modern Age”
This is the result of 25 years of studies on behavior
and the activities of the Jews throughout Europe and should be from
about 30 for themselves to be independent and yet each other—
comprehensive brochures, of which the present one

The first one will soon be followed by the second, which will be titled:

The Inden in Papern.

All bookstores are already taking orders.
This refers to actions that will be carried out immediately upon their appearance.

— Ze aaaau

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exposed Judaism

the

Modern era.

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From

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| Hermann von Scharff-Scharffenstein,

former Second Lieutenant A la suite SM of King Maximilian II of Bavaria,

, and Reichsarchiv^z Interns, matriculated Bavarian nobleman, holder of the |

& awarded to him by King Frederick William IV of Prussia, the golden 7

; Homage Medal and the Medal for Art and Science u

% SH of Duke Adolf of Nassau. A

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Jürich.

Published by the author himself and on commission

at the publisher's magazine.

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1871. *

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No way!

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Base
exposed Judaism

the
Modern era.

From

Hermann von Scharff-Scharffenstein,
former Second Lieutenant à la suite S. MN. of King Maximilian II of Bavaria,
and Imperial Archives-Trainees, matriculated Bavarian nobleman, holder of the
awarded to him by King Frederick William IV of Prussia
Homage Medal and the Medal for Art and Science
S. d. of Duke Adolf of Nassau.

I.
The Inden in Bavaria.

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Zurich.
Published by the author himself and on commission
at the publisher's magazine.

1871.

Motto:

Israel infandum
Scelus audet, morte piandum.

x

Hermann von Lehnin.

in the beloved and faithful Kingdom of Bavaria
The Jews have long since settled there and are everywhere
Yes, even in Old Bavaria, the respectable people of Munich
from where they were already at the beginning of our century
had established, so rightly sucked dry. Here too they
They are baptized in many places, just as in Frankfurt am Main.
to allow themselves to be used under the guise of Christianity
to benefit themselves and their people. To increase them.
has it even been possible to spread to the immediate vicinity
to urge the Bavarian kings, who were in the great
Kindness of heart, which belongs to the most illustrious line of the Wittels-
Bacher is his own, gracious and without malice towards them-
tended. A striking example of upward mobility.
The once all-powerful boss granted a Jewish descendant
of the Secret Cabinet, State Councillor Grandauer. The-
The same one originated from Würzburg to Munich
Jewish family who relocated. He is responsible for...
the largest part of the Munich Jewish nobility of Eichthal,
Kerstorf, Kraft, Weling, etc., which in Judaism
Seligmann, Pappenheimer, Pollak, Binzgauer and the-
had the same beautiful names. When a

[2

FEAR Gar

folder Jude, who the old Andechs Castle — a
the ancestral seat of the Scheyern family — had bought, through
Assistance from State Councillor Grandauer to Mr. "von
King Ludwig I., who wanted to have Andechs ennobled, wrote himself
hand to the one presented to him by his chief of staff
Petition:

From Andechs? Let him leave that alone!

But he may write his name as Poder!

How this Grandauer, under the guise of a loyal
and thrifty servant against the dynastic interest
who worked for the Wittelsbachs and for Judaism,
This can be seen from the following anecdote, which is about Frank-
furter Konversationsblatt, October 31, 1841
communicated and to which we provide the commentary
want: 8 ö

"Why the stinginess of high-ranking civil servants sometimes
This leads to the following in the history of
Diplomacy: an interesting little story, for example. As before
Not so many years ago, two German states
were engaged in a very lively argument, it was
from the One, from M. . . e in the out, a package with
most important documents for the other after the
Capital of the latter to the now deceased state-
rath —r sent, but soon returned again,
with the note "will not be accepted without postage".
To find out who the sender was, the postal workers opened
in M. . . e in the regulations the package and amaze-
ten not a little about the important find, which for their
Its own government was of paramount importance.
The "unpaid, refused" package was urgently sent to

*

... he sent it, where it was gladly received and
at the same time laughing heartily at the qui pro quo."

The two states, which were in conflict at the time, Bavaria and Baden were involved. The most important documentaries. mente, which contained irrefutable evidence that the Rhenish Palatinate, Heidelberg and the County of Spahn home, sole property of the Wittelsbachs and not the new Counts of Hochberg were from a official, a loyal follower of the Bavarian Königshaus was discovered in the archive in Mannheim. He had informed a Jew of this; He had informed Grandauer about it. Mannheim Jews preferred to be under the Protestant Bavarian princes, as among the Catholic Bavarian princes Standing. Hence the return of the package from the side. of Grandauer) to Karlsruhe under the pretext that it was not franked. — The archivist was eyed arrested without trial until held in custody until the end of his life. The man The Jews themselves gave cause for their and Grandauer's consent was discovered by her boasted of their own and their people's cunning in escaped the Bavarian priestly rule in the year 1830 to be. '

But it wasn't enough that the Jews had to endure such a while. to the Bavarian Empire a large and beautiful part of the country

It is unknown to us whether K. Grandauer, controller at the Central Cash Office of the Bavarian Transport Institutions, a son of this State Council is.

et

had averted it, they also thought and pondered about it, how in the eyes of his great King Ludwig I. to denigrate Germany and to discredit him in any potential reorganizations changes in Germany concerning its rights to the could bring the German imperial crown. They found it corresponding to their purposes, Lola Montez, this public Prostitute, in whose veins flowed Spanish Jewish blood, into whom

Switzerland to what was then in Bern as an English business-
the sons of the famous Sir Robert who were staying there
Peel to send. He himself procured an em- for her.
recommendation to Munich to a banker there
of Jewish descent. It was the end of September 1847.
In October of the same year, a son of this was seen
Bankerd, the Chevauxlegers- Lieutenant, on whom we
will return later, at the festivities on the
Theresienwiese, where the dancer Lola strolled daily
drive. He conspicuously always pushed his way in there with it.
She went to where King Ludwig was staying. Finally, it was
His Majesty took notice of Montez. When the
A Jewish boy saw that the king was looking at his lady.
Having observed him, he turned around and drove towards the city.
back. A friend of the old banker, who also
who had known poor L. from Schaffenburg better, ver-
mediated the rest.

As a consequence of Lola's fate, which was so disastrous for Bavaria-
History, the public's favor turned more or less.
from King Ludwig and the election as head of the realm-
The main prize fell to Archduke Johann in 1848.
from Austria. The Jews had succeeded in ensuring that
no second Ludwig the Bavarian to ascend the German imperial throne

7

was able to climb. A Jewish man (the Reich Minister)
Heckscher) later brought the crown to a Hohenzollern, who
Naturally, when offered by such hands, they were...
reviled.

What pernicious influence the Jews (to that
Time and also long before) under the meeting point-
exercised the trust of King Max I., who was too trusting of him, from which
Do people know who had the opportunity to get into something like that?
to watch, or even to tell stories. His
Time under King Max I from Mannheim to
The Jews who came to Munich are supposed to sing the nice little song:

We left Mannheim,

Wish we had hanged:

Ouch! I cried, ouch!

In Munich we are free

Gentlemen and lifted the money:

Yiuhei!

They sang. One of the cleverest of these Jews, who

who settled in Munich, at least that was the old one.

W The same one whom one already saw when he left

who was considered very rich in the Rhineland-Palatinate, had a Jewish woman

M. from B... at L. ..., sister of Mrs. S., later

Baroness von E., to his wife. She, as well as he himself.

had nothing more urgent to do than to go to Munich to Catholicism.

to become liish and then to the royalist-minded

play. He soon joined through his brother-in-law.

extensive business and other connections and one

W. had already entrusted large sums of money to him. But in order to

to completely deceive the world, offered

This clever Jew, after some time, publicly revealed himself in the

au

Newspapers, the large sum of 100,000 guilders to

to provide funds free of charge for a planned canal construction project.

The good citizens of Munich, amazed by this patriotism

They made a snug offer, of course, and thought he was very rich and

soon brought him their last penny; the old

But the wealthy nobility entrusted him with all their possessions.

When he had both in his bag, he suddenly declared

his insolvency and offered 15%. The misfortune

The creditors had to agree to the agreement. Mr.

After this chord, von W. still had so much left,

that he could live in a beautiful house of his own, society

was able to give and keep a governess for his children.

But his wife, a tall, stately person, who

However, he could not shake his Yulingoing, he accused him of being like

after a theater square. The same later believed through

clever schemes and machinations of one of her daughters to be able to achieve a place like Bayersdorff's *). The However, the court and in particular a high-ranking noble princess received They caught wind of it early on and were able to, to warn those the nets were intended for. An “Estherwirth” "Schaf" would also have been badly out of place in Bavaria and It would probably have ended worse for the Jews, as the “Lolawirtfschhaft”.

The young person in question was unfortunately absent for some time. afterwards with a nobleman of good family=) Marie Sophie Petin, who was the Field Marshal Prince Karl von Bayern, who was married in a morganatic marriage, was King Ludwig I. in 1823 made her Baroness von Bayersdorff raised. From her three daughters, at that time the Eris apples of the

In the respectable world of men, my memoirs will be discussed in detail. report. A. d. V.

99

N

threads; he realized too late into which Jewish kitchen he had entered had advised. W.'s son sits softly and warmly. in a not insignificant government post and works Undoubtedly — if he doesn't believe he's being observed — into the hands of Jews and Jewish offspring.

But those are ancient stories, I'm told. Call out! It is true that these occurrences actually It already seems somewhat distant in our rapidly passing time. They characterize the activities of the Jews in Munich. Before 1848 and after. We could still a lot of such charming little stories are told and named= to show in detail how many brave old Bavarian The noble families and bourgeois families gradually perished has directed. We could demonstrate how to do that. some young nobleman arranged marriages with Jewish daughters has, which then, like Count L., the Barons von G.

and from H. and so forth before and after in the exterior and inside are horribly Jewishized. Even the Jews
They grew a beak (the Jewish long nose),
These noble counts and barons! The countesses but and Baronesses, their daughters and sons, bear in turn into the Christian families to whom they attached themselves
urge them to show their Jewish faces and their Jewish filth. So would it also have recently (1869) been the noble house of the Gra
fen von D. fast ergehen, wenn eine energische Mutter not the high-minded son of such a thoughtless He would have held back.

We also want to now mention the so-called Barons von Eichthal, which possesses great riches and also sometimes, when it suits them just fine,

Ze

have a pretty open hand. The same find the after
come of the Jew Aron Elias Seligmann from the The village of Laim in the Rhineland-Palatinate. This ancestor of the According to Lang's Book of Nobility, the noble family was the king's
The Kingdom of Bavaria on September 22, 1814 with the Free
title of lord and the beautiful name Eichthal, as well as with the coat of arms of the old Augsburg patrician family pardoned by Thalmann. They possess almost everywhere in Bavarian grounds, especially former monastery
Well, what else is Planegg and the former pilgrimage site for? Maria Eich near Munich is to be expected. All this is bought with good Bavarian money. In the "Memoirs from the" published in 1836 "Newer history of the Bavarian state" is how it is described. the ancestor of this Jewish family, as follows: ö

"The bonds on the Agenda, but quite naturally with major upswings
sacrifices, and public opinion therefore complained especially the Jewish banker Seligmann, at whose most of them had been negotiated.

"This rich man, later Baron von Eich"

that raised, had already the king as Duke of Zweibrücken out of some urgent financial difficulties cunning. Even now he still knew how to exert his influence. to preserve which his services rendered and his great They had amassed wealth for him, until it was later realized that that the same help could be provided in a much cheaper way at "The nation itself could be sought."

The Jew Seligmann, also known as Eichthal, had his "Profitches" were often used to sell monastery goods to

BE

to buy. His eldest son wanted to aim higher: He wanted to create and consolidate his estates. played the part as a long-serving chamberlain take Mr. and married about twenty years ago a countess from the great Tyrolean family of Khuon Bellagi. But to him and her, the Highborn, It happened very recently on one of her properties. In Upper Bavaria, a very bad story. They were... namely "Haberfeld driven". Mr. von Eichthal had an old farmer who was considered childish, but a a very nice complex of goods worth approximately 55,000 Gulden befecht, denfelben theilweise, dh die fschöne Wal dung, bought for 4000 guilders, without being in the min dests, whose sons, no less than seven before to be questioned. The contract was one of Mor gens had signed without the poorest having any say in the matter. They had a hunch about the smart purchase. About that. but enraged "the stupid people in the mountains" and practiced its ancient Haberfeld, preserved for centuries drift. On a dark, stormy night, many came Hundreds of "knowledgeable people" from near and far at the Hohenburg Castle near Lenggries in Upper Bavaria together men and made as usual with frying pans, old boilers etc. such a hellish noise under the fence star of the Baron and Baroness, that They soon awoke. They were then forced under the persistent shouting: "It's Jewish pack going out, "Let's go out!" appeared on the balcony of the castle.

nen, where they with drums, gunshots, hurrah and
They were greeted with cheers. Then they forced the

12

charming couple still, their (as usual at
Haberfeldtreiben) specially composed in rhyming verse
to listen to the change. It said:

The fat riding master

Macht goar z'gern d Kinder.

Den i moan is a Jud,

And a man-killer.

Sei Broader, the lieutenant,

Hat'n Polandi ers²choss;

He cleaned up all his money.

And now not a penny more.

The bagagi,

She will be judged here.

With their confiscated

Jewish face!

Everyone in Munich knows who the fat riding master is.
man. The brother lieutenant was a younger son.
of the old Jew Seligmann. With the expression Polandi
In the Bavarian army, the officer was called
served.

This lieutenant was supposedly the one who, as
as we've mentioned before, Lola has been around for so long

drive until King Ludwig noticed it
was. He was later prompted to resign from
to take the Bavarian army. When the war was German
The war against France began in July 1870, offered the
in the same strange way, the Swiss Federal Council gave its
Served as a general staff officer. Since the clever ones
Swiss people, however, inquire about their antecedents.
They learned how he was doing in scientific matters.
and from a moral point of view, and thanked him
politely thank you for your offer.

— 13 —

But we return to his noble brother:
When the Haberfeldtreiber attacked him and his dear wife
had sufficiently told the truth in rhyming couplets,
They left again under the sound of gunfire, by
They sang a Haberfeld song, the ending of which goes like this:

Haberfeld drives us

Thut gar nir fchinir'n,

We do not fear the soldiers
And 's Excommunieir'n.

We don't ask about priests,
After Schandarm and Schirg'n
And 's Haberfeldtreib'n

It's our pleasure.

The gendarmes of Lenggries had, as usual,
listen from afar, outside the outpost chain, and to
were allowed to see it, but did not undertake to “the high
to disturb the “watch”. 5

The Lord of Eichthal soon after opened the paths
found SH the Duke of Nassau his whole
Estate complex with the Hohenburg estate near Lenggries
to be sold and should cost no less than 500,000 guilders

for these in the known manner as communicated above
have been paid for the combined rule.
His blond son studied in Göttingen some time ago.
partnership with a cousin from Schaffenburg, a
Jewish descendant of Weling in Würzburg and Munich
the political sciences and both hope that over time
at least to become a state councillor, or even a minister. —

The members still adhering to Judaism of the
The von Hirsch family in Munich are demonstrably of a certain standard.
the descendants of the Jewish merchant J. Hirsch von Gauß

ae

Königshofen. They have — their father, the court Jew —
the enormous fortune of the Barons von Greifenklau
in a peculiar way, put it in her sack.

In this way they have won over their grandchildren for the be-
thanks, which the great-great-uncle of the Griffin Claw, which the
Jews as ruling Prince-Bishop of Würzburg after
her expulsion allowed her back into the city, for her
had done.

A small account of these Barons von Hirsch existed
A small booklet, which, however, has become very rare because it
It has been bought up everywhere in a peculiar way.
The same is called: "Memorandum on the assets-
holdings of the baronial family von Greifenklau on
Vollraths, by E. Beisler, Doctor of Laws and Ad-
Advocate in Wiesbaden." This document includes, in addition to the
The preface is only ten pages long, but is fully documented by
a supplement: "Contagonist of the former Jewish merchant
J. Hirsch von Gauß Königshofen, now Court Banker
von Hirsch, Lord of Gereuth &c." about his business
with the late Baron von Greifenklau, with the
express remark "by the court banker von Hirsch
self-prepared and legally recognized." This is
a cautionary example for the German nobility, who already
almost everywhere so exploited and cheated by the Jews
It has become clear that he will soon no longer have a place.
where he can lay his head.

In 1848, the Jews of Munich also believed and Jewish descendants, that their day of salvation had come and gesticulated quite senselessly out of sheer lust and Overconfidence. They had it everywhere, even throughout Bavaria.

and especially in the capital city, "their people" in the Newspapers, ministries, and other agencies. Even There were two at the commandant's headquarters in Munich. Jews serving in the royal military service by name Löwenheim") and Neudorfer used it daily. It is a miracle that the Munich Jews were therefore spared from Everyone was informed about what was new and which was presented as a template. Certainly not! The Jews be= Did they make sufficient use of this science and speak through the newspapers that had fallen into their hands, which the Jews Gotthelf, Feust, Feldmann, Ullmann, etc. led or but they provided correspondence, openly stating that now "Their time has come, too." In their audacity The Munich Hebrews went so far as to banish chain, which they gave to themselves and their Jewish comrades, a To raise a toast to the "death of the nobility." Of course. The destruction of the Bavarian nobility would be very much to them. would have been comfortable. They would then have (just as before) many baptized and secret Jews) as soon as possible to the va= being able to set edges, and the saying that Pius Alexander Wolf in his comedy "The Valet" who so aptly puts the words in their mouths: "We all must Becoming a nobleman! would then have been easier to achieve, like now, when the actual core of the Bavarian nobility still possesses full vitality and regards the

This lion's home was, in turn, just like the one from Würzburg-born public prosecutor Löwenheim, a close relative turn of the Jewish scion Minister Ringelmann, who on the 13th died in Munich in January 1870 and, as the invitation stated, was buried "with flames". DV

Jewish rabble looks down on. A simple Munich citizen
Incidentally, he replied to this back in 1848.

Behavior with the following, soon to be in many Hun-
derten of copies circulating in writing completely before=
excellent poems:

call
to the Inden in Bavaria.
Melody: Garlic, garlic, my desire 2c.

To all you Jews,
Orthodox and radical

Do you want to summon your courage?
And don't let it press any longer,
Then seize the opportunity,

Make the most of this exciting time.

Grab together, quickly, swiftly,
Grab your saber, grab your flintlock,
It makes noise and screeches and howls and wailes,
That humanity pities you,

That you may be freed from the yoke,

Make the most of this exciting time.

Come, Jews, set yourselves free!
Free from the yoke of tyranny,
Furthermore, it should adorn Germany,
Let yourselves be emancipated.

Come on! Salvation is not far away!
Make the most of this exciting time.

Schekets, Schickfel, Mann und Frau,
You are all clever and shrewd;

Negotiates, cuddles and fidgets,
It rages and makes a racket and races and fidgets,
Children of Moses, be wise,

Make the most of this exciting time.

1

Max and Brager, Assermann
Riedberg, Ränkel, Aenle, then
Ertheim, Hullmann, Tern and Majr,
Uerzburg, Eldmann, Rey and Peyer*),
Who and what and how you are,
Make the most of this exciting time.

Your trunk will be fresh and green.
Soon they will bloom in the German Reich;
High offices, great honors,

The future will bring you blessings!
Therefore, Hebrews, be wise,

Make the most of this exciting time.

Mayor, City Council,

Soon you will be throughout the whole state;

Nobility, Orders, Rank and Title

They will give you money and resources.
This is no small matter;

Make the most of this exciting time.

Soon Schlome, Feist and Schmul
Sitting on the throne;

Israel will gain power,

They were taken from the princes.

Therefore, it lingers, screeches, and screams,
Make the most of this exciting time.

Deputy, President,

Regent even at the end,
Everything great on Earth can happen
You and your children will.
Arise! Hebrews, therefore cry out:
Long live the golden age!

*) It goes without saying that these names bear a resemblance to
Munich residents have Jewish names! — A. d. V.
2 f

— 18 — N

This poem naturally caused a tremendous stir.
in Munich and frightened the Jews considerably
Dimensions. They were, however, defined by their connections of the
Success in their endeavor is, for the time being, too certain. Soon...
This was again reported in the Bavarian newspapers and in
The agitation of the Jews in most inns. Be-
But it was different with the wine merchant Schimon in
the Kaufingergasse, which was the son of a baptized
Hungarian Jews and with the assistance of those from Jewish tribes
(the innkeeper Michel, who came from here), as a citizen of Mün-
chen had been recorded, where the Jewish demonstration-
kratie had set up her temple of speech. This ski-
Mon later built with capital which he received from the
King Maximilian II, surrounded by Jews and descendants of Jews.
had received an interest-free loan in Munich
The inn "At the Four Seasons" burned down.
Hardly built, it soon grew strongly and brought a good
Insurance sum. Later, this Shimon collected
magnificent change-riding and then plunged when he
He went bankrupt, threw himself into the Isar River and drowned. We were
who subsequently return to this Jew, keh-
But for now, let's go back to the year 1848. — When these

*) This winegrower Michel is said to have been the first Jew which at the beginning of our century in Munich~~er~~ He crept around. He lived in Rosengasse and held court there. In his tavern, he always kept a room open for high-stakes gambling. to which only club members and the innkeeper had access and were able to introduce. The brilliant painter M., a born Döf~~er~~ Seldorfer should always lose a part of his earnings there have. ö A. d. V.

— 19 —

The fact that Jewish democracy was at its height was demonstrated in the Chamber of Estates showed such great sympathy for the Jews, that the March Ministry to the Jew Neustadt resident in Bayreuth for the construction of a church factory~~er~~ to lend the sum of 30,000 guilders was allowed to, with what sum the Jew from Neustadt was soon "very industrialized, has escaped to America." Briefly Thereupon, the old rich Jew M... resigned in Munich his insolvency and agreed with nine Percent. Many noblemen and, what is particularly sad, was, many aristocratic widows and orphans, as well as Many an honest citizen lost his life in this despicable endeavor. Jewish bankruptcy, their entire fortune. The son of this Juden M., whom we will discuss in detail later, is nevertheless, as his father's heir, such an enabler He became a man so that he could provide his children with a steward. stop, drive around in your own carriage and full~~er~~ on life, including the officer in the Citizens' Militia could play. Not long before or at the same time.

*) On April 27, 1856, Frank wrote in this regard~~er~~ further Didaskalia: In a trial initiated by the Bavarian government against the factory owner from Neustädter who fled to New York Bayreuth, for the restoration of a building erected in 1848 from the State treasury received sum of money for his factory company (approximately 30,000 guilders) was pending, this will probably be with empty hands out, by the same, as is customary in free America,

has made such a disposition over his property that he possesses
It appears to be free and nothing can be taken from it. It is even
probably that the costs of the trial of the Bavarian state
will fall to the government. A. d. V.

— 20 —

had the Jewish law student Hänle, who was with the
People's assemblies always had the great say, it was
dares, following the well-known "treasure chamber riot"
to the Most Honorable Lord Chamberlain Count Pocci
an open one, printed in all the red sheets
(To write a threatening letter.) The newspaper Jews Gotthelf,
Faust and others shouted and accused in their newspapers.
to one's heart's content and the baptized, formerly Jewish university
University professor Dr. Neumann appeared at the top.
the shoemaker's boys who cried out for freedom and "num
"The princes were treated like coachmen." —

How Bavarian Jews fared in the context of religious conversion
often make things convenient, as reported by the "Munich"

Diefer Hänle comes from a Jewish family which in
all sorts of "religions." He himself is Jewish; one
One of his brothers in Munich is a Protestant. A second brother in
Mainz became Catholic and a third in Petersburg became Greek —
United. When this Jew Hänle later married in Vienna
wanted to, and the police refused to give him a good character reference.
He therefore turned to the government, to which the police responded.
issued the following certificate: "By order of the government of Ober
Bayern certifies that C. Hänle has a good reputation.
"Owned!" — We'll probably come back to him later!

A. d. V.

**) The well-known author of the witty work: Ludwig
Augustus, King of Bavaria, Dr. Sepp, tells the story on page 376
The following about this Jew: The fishermen of Tutzing had a

Once a legal complaint was filed, this bathers should no longer be allowed entry.
enters the lake near her to allow it, because he through his

The strong smell of garlic drove all the fish away. NT

Payment on books not released before the end of the world
to be printed, whereby he particularly cheated clergy and
has embezzled considerable sums of money. A time
For a long time, he also favored a "Professor from Poznań".
issued, who was expelled because of his religious convictions
had been appointed, for which the clergy once again with
Batzen had to be used. In the jubilee year 1849,
he had been the secretary of a democratic association,
Afterwards, however, he attacked the members of that same club.
denounced to the government of Middle Franconia.
He has also already had experience with forced labor camps.
does, and the people's messenger would have to be very wrong if he believed that
Didn't his bird already appear a few years ago in his
Notices were issued, and especially the clergymen
had warned about him. Lately he has been saying "Ge
"Business" made by helping people through presentations
-mirroring inheritances, money was coaxed out of the bag
"He recently gave 50 fl. to a farmer, with which he went to the
"beautiful free Switzerland" has escaped, from where one
However, the honest rogue was returned as a vagabond.
Feri has, so that he is finally convicted of 13 crimes and
8 offenses of fraud from the Court of Appeal of Mittel
Franken before the public session of the city court
Ansbach was expelled, whereas Monheimerche
now has filed the appeal for annulment in vain, so
that he would soon receive a summons from the Ansbach judges
A decent supply was undoubtedly promised.
will be."

Just as the Ständelommer had tolerated that the
Jews from Neustadt who later embezzled 30,000 guilders

They were loaned by the ministry, she also gave them as soon their approval for a new subscription loan. With reference to this loan from the finance department ministers (Lerchenfeld?) wrote the Munich officials at that time Leaves The following:

"It is on this basis that the estates will lighten Subscriptions Loans at Bankhaus Rothschild an advance of one million in two installments to 500,000 guilders were withdrawn, which were immediately spent in 4 Two appointments for 200,000 fl. and two appointments for 100,000 fl. It was repaid. However, the same Jewish house not only the good interest rates, of 34,527 fl. 48 kr., but also for his trouble (Pro Vision) got an extra 10,000 fl. One must have... to admit that the House of Rothschild was not shortchanged in this regard has come."

This shows once again what significant These loans always yield commissions to the Jews. But all these loans only bring small returns. Visions and interest against what the Jew at the stone The ups and downs of government bonds, as well as the changing Course of paper money earned. For a long time it has been It was therefore the most ardent pursuit of Bavarian Jews, who to get the government to create paper money. She had, until now, kept quite far away from it. and only the Bavarian mortgage and exchange bank has Paper money was issued in very small amounts. Jude Fischel-Arnheim from Bayreuth — a city where, Incidentally, the formerly silver buttons on the Jackets of the local farmers, long since stolen by the Jews

2

have been turned into lead, brought "the necessity" "Not creating paper money" several times in the stands Chamber in proposal. Regarding a meeting held on this matter. "The e Postzeitung" reported this in the year 1851 as follows:

"Munich, February 21. Expenditures and income" are established, that is now settled; but the Coverage is the point of contention that still determines the matter. The deficit is there, the need to cover it. Likewise, but the approach is questionable. The reason Possessions should be taxed; according to other opinions, all possessions should be taxed. Taxable. The matter is indeed double-edged. tes face. Mr. Arnheim=Fischel suggested as a means of the He had paper money as cover. He had it for this purpose. brought nineteen different types of paper money and followed the conclusion of the analogy in justifying the Matter. During his warmly delivered intercession. He held up a paper wallet. Mr. Römmich took it from him, Mr. Lang spread it out. on his table and looked at the thus educated Chart. It was by way of magic or the The change came back into the hands of Mr. Arnheim, without me the moment of return to the former Hand could have noticed — absit omen. Mr. Arn= Heim also recommended his paper to the Finance Minister. and therefore endeavored to go to the ministerial table, alone Mr. Aschenbrenner, Your Excellency, resisted with both hands. ab; he yielded to his opponent's intrusion, laid down However, Mr. Arnheim's paper was immediately placed on the table. of the house, and here Mr. President of the Chamber defended himself

— 26 —

also ab. No member of the chamber touched the The questionable nature of this remedy, and yet Mr. Arnheim had He himself hinted: Whoever needs paper money must pay a premium. pay; and whoever exchanges such things must pay a premium. "Len. Who's changing?"

Referring to this fish, Arnhem brought the "Nürnberger Correspondent" towards the end of September 1863 the following message:

"Munich, September 29th. Mr. Member of the State Parliament" Dr. Arnheim from Bayreuth is from the city council

Hof was appointed an honorary citizen.
"in recognition of his outstanding merits, which
He has been concerned with the well-being of for a number of years.
the municipality has acquired." The corresponding decision of the
Both parish councils have received the most humble confirmation.
Hold on. Dr. Arnheim is the first Israeli in Bavaria.
to whom one of our cities has granted honorary citizenship
will be loaned; he has been a representative of the for fifteen years.
Hof constituency in the Chamber of Deputies and
Since then, also always a member and secretary of the first
Committee, currently also a member of the legislative committee
Committee of the Chamber."

There is no doubt that the Jew Fischel~~A~~ruheim
has been around the city of Hof for a number of years
He had earned merit. The community owed him a debt of gratitude.
probably also the appointment of the baptized Jew
Hellmann to the council at their district court. This Hell~~A~~
Mann had been a lawyer in Weismain until a few years earlier,
where one can talk about one's way of making money, all sorts of things
He told stories. Suddenly (in 1859?) he became

— 27 —

Rath in Hof, although he had never been there before.
had served in royal state service. A few
Years later, he was even appointed as a district court judge.
to Lohr in Lower Franconia. He brought a document there.
may have nearly 100,000 fl. with him, which he in white~~A~~
main and court had "earned", because, although in
Serving in royal state service, he drove on and on
all sorts of money speculation.

Although he had converted to Catholicism and
outwardly observing its forms, he nevertheless stood by name~~A~~
lich, when he was still in Hof, with his former faith~~A~~
They always enjoyed themselves in the best possible way. They worked
continually into his hand, while he himself in
every way also protected. Soon the
The scribe and even the other councilors at the court in
Lohr, that the baptized Jew always treats the Jews with special care.

whose politeness he treated and often brought them into his cabinet
invited them, where they then "conspired" with each other. Against
The Lord Councilor appeared before Protestants and Catholics.
always cold and arrogant, unless they are very
were wealthy or held a position in which they
could be useful to him.
The councilors of the college recognized "that it was with

not far from the Catholicism of Mr. Rath Hellmann
"Here be." The proof of this was soon found.
in the following:

When a Se ER was once in Hof
As announced, the baptized Jew allowed himself to be seen under the pre-
to sign off, "that today is a public holiday." There
but on that day neither a Protestant nor a

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It was a Catholic holiday, so the other council members saw themselves.
and the writers looked bewildered, finally searching in the Sulz-
Bacher calendar and found that this day was a
It was a "Jewish holiday." The Jew who had converted to Catholicism
So he secretly still adhered to the Jewish faith! In
Lohr should present Mr. Rath with several very similar items.
Stories are told with fine gusto. — When he was born on August 1, 1868
He died there shortly before, when he had spent some time
conferred with a rabbi"). Whether fine friend Fischel,
who is now long dead, outwardly also in the Christian-
thum stand, we do not know, and look inside
Nobody.

What a hideous usury the Jews committed throughout Bavaria
with grain, cattle, etc., drive, as they are everywhere known as counterfeiter.
of spirits, wine and other beverages
are known for acting as mortgage creditors and
Destroyers of goods after the revolutionary years,

"") On the secret Judaism in Spain at the time of Emperor
I discussed Charles V in my work "The Jews in Frankfurt am Main".

a striking piece of evidence has been given. The “Js” published in Mainz
“raelit” also recently featured Spain under the heading
The following:

"Until just a few decades ago, in Spain
secret Jews lived who publicly converted to Christianity
known; a German fellow believer who served under Napoleon
who had participated in the German campaign once told us the following
Strange story: "I was," he recounted, "once in a
house in which the head of the family is deathly ill
lay prone. While I was eating my supper, it appeared
a clergyman to administer the last rites to the sick man.

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The “Volksbote” in Munich reported on this extensively.
judgments, some of which we will eject and let follow:
"It is written of the Rhön region that here everything
Half a lot of schnapps is drunk; but since the grain
Because potatoes are too expensive and scarce, they prepare...
Jews made a spirit from spirits, which soothes the breast and stomach
It eats away at food and is extremely harmful to health. It is
almost no innkeeper who doesn't drink this hellish water
gives." |
Furthermore, a correspondence from the same states:
Leaf: .
"From the Alz:" "Dear Volksbot', you recently
asked in your newsletter how one feels about being comforted
How do the caged Jews behave? It's really supposed to be like that.
Something may have happened and we hope to see you again safely.
to be able to give a definitive answer about it. But this much is certain,
that the Jew Bauer is currently between Trostberg
and does business in Tittmoning and now in Freits

But with his last ounce of strength, he pushed the clergyman back.
and cried out: “Shema Yisrael!” Then the clergyman lowered the raised [penis/penis/etc.].
I fell to the ground with the cross and cried: “Hashchem Eloheinu!”
But he laid down his knife and fork, rose, and spoke with
loud voice: “Haschem Echad!” Was that a recognition signal?

Scene! The sick man and the clergyman were both secret Jews who lived in
They recognized their brother in the foreign soldier! The sick house
The man recovered and lived for a few more days; he had, when
when he died, the comfort that fellow believers closed his eyes
pressed."

The author of the book, "The Bible in Spain," adds:
more about this, which we will discuss in detail under "Jews in Spain".
will be remembered! A. d. V.

36 euros

Moos, on behalf of a captain, to Munich
Farmstead destroyed. Also in other places between
He conducts his business on the Alz and Salzach rivers. Meanwhile,
the consequences of the destruction of goods, which have been lamented elsewhere
even in this area, which has so far been largely spared
"Don't keep us waiting long."

Then, a few weeks later, he writes to the same paper
later, warning and admonishing, "From the court
Rothenfels, a countryman:

"Dear People's Messenger, the pernicious Jewish usury is at
not to describe us at all; not the Jews will
not oppressed here by the Christians, but the other way around, the
Jews are crushing the Christians. But the cancerous damage
It remains incurable unless dealt with differently in the courts.
continue to deal with the Jews because of their usury.
will be. Those who are divorced, of course, remain separate from the Jews.
away, but the foolish and simple-minded should then
but they also have protection from the authorities. If
For example, a Christian only received 50 fl. from a Jew.
has, but had to write 85 for it, and this one
Terher states in court why the Jew is not
punished? (The Volksbot' already knows of district judges who...)
have a good mixture for such Hebrews, and with every
Prescription only after holding a rigorous exam: but free
There are also farmers who, to their own detriment,
not tell the truth in court, but state that
(they would have actually received what they did not receive.)

On April 30, 1852, the same person then writes
A leaf that dared to stand alone against the frauds
To proceed against the Jews, the following:

— 21

"In Frankenthal, the negotiations of the
Court of the Disciplinary Police against the Hebrew Isaac Kuhn of
Bissersheim for usury and deception, after they on
Started on March 29th, on April 4th at 8 pm, her
The end has been reached. Because Kuhn is a tremendously "great Ko".
"chem" is, so one believed that with this usury
The process wouldn't yield much; the end of the
But the song taught people something quite different. In
In comparison to the countless "measurement mats" that this
Haupt "Bekrimpler" has been doing for many years,
The 63 indictments are admittedly a small number, but
Many of them are very significant and even serious in themselves,
than those in the trials of the two-legged Palatine wolves.
Kuhn, as I said, cooks, a clever fox, therefore
More cunning than the wolves, initially in the Jewish manner
appeared in court quite brazenly, until the weight of
Transfers and the stark warnings of the
President Mohl voted him down so much that he ultimately
a truly pathetic, pathetic face was cut. Almost at
Two hundred witnesses were questioned and their statements were made.
According to legend, the disgracefulness of usurious
Driving and deception, particularly in two cases
displayed little effort. One listener of the whole
The court writes: "But it was truly outrageous."
to hear how attempts to be made through intermediaries
Stabbing of individual witnesses was carried out, and no less so.
four times, it was actually a false testimony.
Until the protocol was recorded, these people refrained from doing so.
come, and first the fear of the impending punishment
held her back from signing and brought her to

Confession that they lied. They were brought to justice in disgrace. chased out of the courtroom, a punishment that was certainly appropriate for such people are still too few, so reyeing
 "It must also appear to an honest man." Under
 These rascals also included 2 "meschossem" of the
 Jews Kuhn, the Mackler Leppel from Obersulzen and
 the merchant Jew Joseph Simon von Neuleiningen. As
 They stated that their statements should be recorded in the minutes.
 Trembling and shaking, the statement was delivered: "Mr. President= Dent, we lied and we'll take everything
 back; our memory is weak." As she was out
 After leaving the courtroom, 'the:' stated:
 Court President: "That's horrible," to which, immediately=
 In response, Simon remarked: "jo is es gräß=
 lich", while Leppel with a humble "I em=
 "Recommend Mick to you" as he left the hall. The two "Me=
 "Schossem" were probably of the opinion: "As
 "If Purim is no Jontef and Gedaches is no Krenk," then it is
 A false testimony is not perjury. — The State Department
 Hörde requested a fine of [amount] against Kuhn.
 15,700 fl., as half of the usurious capital, and two
 Years in prison for defrauding the system."

On the occasion of the event held on October 18, 1852=
 have auction of diamonds and jewels from
 the Munich pawnshop, whose value is based on more
 which was supposed to amount to two times one hundred thousand guilders,
 The "Volksbote" once again exposes the machinations of the
 Munich and foreign Jews in a crude manner, so:

"— At the auction of valuables at the
 The town hall houses local and foreign businesspeople.

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mostly Hebrews, made good "Mass mats" and
 a large "Rebach" was drawn. Israelites and "Goyim"
 They made similar "mocks" at the auction and
 later the newly acquired items in the "Bavarian Court"
 auctioned it off again amongst themselves. The chief Jew, from whom

If this profitable proposal runs out, a well-known
Local businessmen. The magistrate is supposed to be responsible for
the newly acquired treasures have generated 120,000 fl.;
But what he was “crispy” about during this maneuver:
that is not known. (It seems striking that the
Magistrate of this agreed-upon business operation
macher felt nothing and didn't have any idea
has pushed.)"

When Jewish usury in Munich became prevalent towards the end of
When the year 1852 had become too bad, it was heard
with reference to the government's actions against the
The same applies to the following:

"Munich, December 14. Readers will be surprised."
probably still remember that the Jew Joseph Neuburger
— the main individual, at the end of September
was searched for usurious securities — the Keck's
has had, because of the remarks about his
the “paper” drafted by the police to the Volksbote
to send a so-called "correction", with which he
cleverly whitewashed. The people's messenger knew at the time.
quite sure that nothing came of this "correction".
as rotten fish, solely according to Article 47 of the Press
He had to publish the law in his newsletter from October 3rd.
print, but otherwise gave no answer at all,
because he was convinced in advance that the same Hebrew

3

— 34 —

I would get an answer from somewhere completely different.
Around the same time, that Neuburg resident also had a
A statement was presented in the "Volksbötin" newspaper, in which the
The Volksboten even announced a "defamation lawsuit".
was, the result of which that same Hebrew of his time to the
to inform the public, but which probably still hasn't happened to this day
which has not been consciously established at all. In his so
mentioned “correction” (in issue 293 of the People's Journal)
(offered) was the same Joseph Neuburger bold enough, concluded

to say: "What the result of reviewing my
"As far as paperwork is concerned, I can do the same with calm confidence."
"Let's wait and see, and it will be announced in due time."
"give." But how "calm" is the "conscience" of the same.
The Hebrews' nature is best understood from the fact that he has been...
who ran away; a response to his "report"
The "gung" has now also been completed and reads:
Profile: The local Israeli merchant
Joseph Neuburger, who committed several frauds
is strongly suspected of a crime, has
removed from here, and has not been able to monitor his stay so far
cannot be determined. I therefore request all information.
courts, police and military authorities of the inbound and outbound
lands, towards the merchant Joseph Neuburger.
dispose of and the same in the event of entering this
to have the court-ordered prison sentence brought in. — Personnel
Description of the man from Neuburg. He is 37 years old.
Slightly below average height, stocky build, broad
broad-shouldered and plump, has a lively complexion,
black hair, no beard, always elegantly dressed and
He tends to walk quickly with short steps. December 10th.

1

U

1852. The First Investigating Magistrate at the Royal District
and Munich City Court. Weichsler, Councillor. Seibold."
Except for this hideous usurious Jew, who, like

As you can see, he sought refuge elsewhere, the government of

yes

Upper Bavaria at that time still had fifteen Jews and Jews
They enjoyed taking legal action for habitual usury.
In the Bavarian Palatinate, it emerged at the same time.

the shameful activities of the Jews. The brothers
Wolf in Dürkheim, which covers almost the entire surrounding area
Those who deceptively estimated the fires were prosecuted according to Rhenish law.
They were prosecuted, but partially evaded prosecution by
the escape. On the usury practiced against them
The following was decided during the trial on April 8th.
As reported in 1852 in southern German newspapers:

"We've already been told about Dürkheim in the Palatinate."
It was reported on January 29th that a
Investigation commission from Frankenthal has arrived
would be and the apartment of the Jewish merchants Jakob
Wolf and his four sons were searched and found.
all existing books and papers of these wolves
seized because of reports of serious crimes
Usury was charged against them. The drafted debt
The documents of these Jews were said to be, as was reported at the time,
It amounted to over a quarter of a million guilders. Afterwards,
One of these wolves rebelled violently in the newspapers,
that one should charge usury to such kind-hearted people as they are.
and wanted to accuse him of being hard-hearted. But since then...
the investigating judge sent to Dürkheim the whole
He was employed there at that time. Hundreds of witnesses found
It has already been tapped and there is no end in sight.

— 36 —

The courtroom is constantly filled with listeners from the city.
and land filled, which now with wonder and awe
hear in what cunning and unscrupulous way a
large number of families and individuals completely planned
moderately deprived of their possessions and partly reduced to begging.
brought, some were forced to emigrate
find. The stalwart presiding judge, Dr. Möhl, has
on this occasion most emphatically against the
The outrageous nature of usury was explicitly stated; the worst part.
But the fact is that such bloodsuckers are subject to Palatine law.
They can only be fined, as otherwise they would be over
and earned money through prison. Waih! mer find
"But honest people!"

A few days later, another newspaper reported: ,
"In the Palatinate, under the supervision of the valiant
President von Hohe is going to court.
Crackdown on usurers. In Dürkheim, for example.
Jewish merchants, named Jakob Wolf Sr.,
and his sons Jacob, Joseph and Karl Wolf in Ge
Wealthy rents, good business done and in the ge
Jewish neighbors lived in the manner of Christians to the best of their ability.
They could draw the blood; but now the
Royal District Judge Metzner was on the trail, and has against
They started a lawsuit because of habitual usury.

On March 31, 1852, the "Frankf.
The Postzeitung newspaper wrote the following about Dürkheim:
"The major investigation against local usurers is still ongoing."
Always in full swing. The one from Frankenthal here.
The appointed investigating judge is continuously on duty.
substantial and busy. Hundreds of witnesses have already been questioned.

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Hearings have been heard and the investigation is not yet over.
to be expected. Meanwhile, two other significant
Usury trials before the district court in Frankenthal
negotiated. The field of these usurers was the nearest one.
The canton of Grünstadt is located in the canton. The last hearing has taken place.
The court took three full days to decide the case.
And the verdict hasn't even been delivered yet.
The courtroom was continuously filled with spectators from the city.
and land filled, which listened with wonder and horror
ten, in what cunning and unscrupulous way a
large number of families and individual persons system
matifch for their possessions, not infrequently reduced to begging
brought and were forced to emigrate. The
The presiding judge of the district court, Dr. Möhl, has at
on this occasion very seriously and emphatically against the
The shamefulness of usury has been spoken of. It is regrettable that...
that according to our legislation such habitual usurers

and bloodsuckers can only be fined,
while they certainly lost the prison apart from these
served."

Almost at the same time, the "Münchener Volks" reported
Messenger: "From Frankenthal over there, the Palatinate writes
Newspaper that several days ago the Jewish doctor
Wolf (the arch-rogue, as he is described in the supplement to
No. 28 of the Speyer newspaper from February 1st of this year.
(himself titled) his brother, the notorious usurer
Jakob Wolf was visited in the district prison and there
has shown that he studies something more than just medicine
has. He actually, during that same visit, he showed his dignity...
He gave his brother the advice: "Let yourself starve,

—

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Or if you can, go to the prison yard and swallow gravel.
Selstain, I will take care of your children after all!
One senses the doctor is calculating quite well; through the
The usury process is supposed to end in starvation and thus the
The usurer's children received the handsome sum of approximately
35,000 fl. were secured, which he obtained from the blood of his
has sucked out victims. Meanwhile, the court will already
to ensure that justice is not cheated
becomes."

Finally, the verdict in this case was delivered.
and the "Augsb. Postzeitung" reported on it.
standing:

"Frankenthal, November 3rd. The verdict will be delivered this evening."
in the well-known usury trial against the Israelites
Wolf von Dürkheim was spoken. The session
It lasted four hours; the verdict itself does not include

less than 60 written sheets and reads as follows:
that Wolf 1) with a capital~~z~~ because of habitual usury~~z~~
a fine of 68,000 fl. to a penalty of 30,000 fl.
and 2) for defrauding, to a prison sentence of
has been sentenced for two years, and also to the
Duration of ten years of exercising all civil rights
rights are lost and finally all costs of the
Processes will bear the weight of the six-month period.
preliminary investigation and the evidence obtained during it~~z~~
gendörferaus, as well as the five hundred witnesses who testified at the
three-week negotiations in September
The wiretapped conversations also amounted to an enormous sum.
must amount to..."

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Finally, the "Pfälzer Zeitung" also reported
the following are characteristic of the distressing
IE:

"The one who oversaw the fortune of the great
Jakob Wolf, dj, became notorious for his usury trial.
The status established in Bad Dürkheim has reportedly been...
a deficit of several thousand guilders resulted, so that
not even all creditors, as some of them also
appeared to his usurious debtors, fully be~~z~~
can be satisfied. Whether this involves entirely natural means.
have been involved in various things, or whether there were perhaps sham sales
I am unable to specify whether such events took place;
One would think that usury would hardly be the
The effort would be worthwhile even if nothing came of it.

While the trial against these Jews is underway
was, the government of the Palatinate (at whose head
the very deserving gentleman of high rank) caused,
to take energetic action against several other usurious Jews~~z~~
go. Among other things, this matter was reported.
the "Augsburger Postzeitung" as follows:

"From the Vosges Mountains, May 3rd. Recently..."

The Grünstadt usurer Levi was sentenced to a heavy fine.
convicted, the major judicial inquiry against the
The Dürkheim money-grubbing Jews' bar is not yet closed and is open for business.
Sayings are ripe, — and already it's with someone else again.
Fellow believers and financial comrades, the Sfraelite Wolf in
Maikammer, a judicial investigation concerning the same
Proceedings have been initiated. It is quite right and in accordance with the law.
Highly commendable: our courts go

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the gnawing cancer damage to our rural population with
Water and fire to the body. But it is also time, when
Our middle class will not soon be deprived of their homes and possessions.
hunts and, through no fault of their own, becomes impoverished, living on the brink of
starvation.
Our oppressed time and money situation, that
Completely vanished trust, the fallen credit
instead of a farmer who still owes several thousand guilders
owns free assets, not the ability to acquire some wealth.
to borrow one gulden from a Christian.
speculative Jews, who often risk something small in order to
Those who win big things are then very accommodating, give
They do what he asks for with pleasure, but they do such things
Conditions that, if he is to fulfill them later, he
e.g. for 300-400 fl. borrowed money from his 1500 —
2000 fl. of assessed real estate is lost. Only
through such a lucrative usury business it was possible-
It is possible that today the Jews are our richest capitalists
are. We know some who were still doing that 50 years ago.
Beggar's sack carried from place to place, but today through
their speculative activity in possession of assets
from 100 — 150,000 fl. find.“

Regarding the Jew mentioned in the preceding article
Levi in Grünstadt, it was learned towards the end of the year,
that the same, despite an appeal, for 5000 guilders
fined for habitual usury
be. The investigation against the Jew Wolf in May
The chamber had almost the same result. Similar processes
against Palatinate Jews provided even more proof of how
very much the people in this beautiful Bavarian region

has fallen into Jewish hands. About one of these usurious practices

3

The “Münchener Volksbote” reported on the Jews on the 10th.

Finally, in November 1852, the following was added:

“— — Oh dear! Now the children are moving out”

Israel's from Egypt-Palatinate and the cobbled together

Gold and silver must come along, just like when they left.

from Egypt; and they come here so happily now.

across the Atlantic Sea, as their fathers once did with the

borrowed golden and silver vessels through the red.

Hardly had the brothers of the usurious Jew left Dürkheim

with packaging of money and monetary value, but with

Leaving the legal proceedings initiated against her after

America ran amok so they wouldn't be caught by the collar

grasp them, lock them in the cage and take away their overgrown hair

'You could take away sin money,' so that's already two.

other Jews from the Palatinate also emigrated to America

pushed, namely the clean pair of brothers Samuel and

Ludwig Wormser von Landau, who also belonged to the raffi

belong to the nirten family, who “grudgingly” “our people

They call them “Jewish heads”. This is the same pair,

which because of her activities as a military replacement officer

contracts to money through the Palatinate Court of Appeal

Fines of 1676 fl. to the benefit of the invalids' fund

were judged. Now these mat makers are also

Up and away, the money for which they called the “Gojim” “be

have “krippelt”, has been brought to safety and the Ge

The judges have to look it up, because one doesn't have time.

on which they can place coatings.”

Since then, despite the convictions, usury has continued to spread.

The number of Jews in the Palatinate increased year by year.

Only they are the same — through the trials against the Jews

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Wolf, Levi, Wormser ꝛc. witty — still much ahead

have become tigers in their activities. But since the Jews in Bavaria they achieved their complete emancipation have, especially since 1862, they have also gathered in droves, wise to the old parts of the country, to the Upper Palatinate, moved to Old Bavaria and practice usury there in the most hideous way.

Duke Wolfgang of Zweibrücken and Neuburg, direct ancestor of the Bavarian royal house, whose on Testament erected in Meisenheim on August 17, 1568 to the most illustrious Wittelsbachs always as house and succession (cessionsgesetz gewalten,) determined among other things in Paragraph 25 of the same: “that the Jews — against whom he of Youth’s unequivocal antipathy nurtured — from his territories and those of his heirs for Eternal times should be excluded.”

Based on this house law, the
Your Majesty the King of Bavaria, despite the Chamber of Estates,
the emancipation of the Jewish people in their hereditary lands
Undo at any time. The weak-hearted one=

However, the kindness of King Maximilian II allowed mercy for justice
He granted the Jews everything they had wrested from them.
wanted — even temporarily the entry into the ancient
Tribal lands, which until then had no resident
Jews had seen. In a peculiar way, he was
especially at that time in the immediate vicinity of the king
a well-known descendant of Jews. This was no different for anyone.

) See: Döllinger. Collection of regulations from the year 1835. Volume I, pages 12 and 17.

a

than through only mediocre literary productions
The well-known poet Paul Heyse. The mother of this Jew-
Sprouts was a Jewish woman named Saling,

a niece of the well-known criminal director Hitzig (in Jewish community called Itzig) in Berlin. Heyse is thereby with the Rothschilds and also with the entire distinguished and the often-ennobled Jewish clique in Berlin, of which we later, related to the next topic.

This Jewish scion, Paul Heyse, was seen in the autumn. 1860, when King Maximilian II's Majesty was in Dürk always stayed at home in the Rhine Palatinate for a grape cure. to go out with the literature-loving king and be He noticed him almost everywhere, even elsewhere in his society. Later, a small bomb appears in the bold wall. to have fallen into the work, which Mr. Heyse and Compagnie had listed, for the same had already been standing for some time. Time before King Maximilian II's death, apart from all relationships to the court. Nevertheless, he had connections in Munich. enough to support the performance of almost all of his feeble to push through shoddy works. The public, however, found despite the mostly very excellent facilities which the very intellectually limited, arrogant director general Schmidt and later the utterly insignificant court theatre The director of Perfall lent his plays little Ge I enjoyed it. His play "Elisabeth Charlotte" The Jews were the only ones who saved it from complete fiasco. saved. The Frankfurter Conversationsblatt reported on This play contains the following delightful joke:

"We learn from Weimar through the National Newspaper, that Paul Heyse's "Elisabeth Charlotte" "a truly German"

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can be called "a spectacle". "Also an
"Fight," said the devil, when he saw that fine tail
"became entangled in a mill wheel."

The one on February 2, 1867 at the Munich court
Oriental fairy tales presented in a theatrical setting, freely adapted
Gozzi by Paul Heyse, also only had an effect on Jews
Success, because it contains the Jewish renegade, "Ben Abbas",

so just as a model of Edelmuth and Hochfinn
was presented. It belongs to the series of theatre productions.
works such as Deborah von Mosenthal, Uriel Akosta
von Gutzkow, the ancestral castle of May and that of
A comedy brimming with Jewish nobility: "One of our
"People" etc. were only written to indicate that
To embrace Judaism "from the theater" and mouth
to make just and to show the wretched Christians,
how much "Grausmuth, Hauchfinn and refinement of the
is characteristic of the Jewish race." —

The so-called historical play "Hans"
Lange by Heyse, in turn, displayed a most noble
Jews "Enoch", who was executed on January 15, 1865 by the
half of Munich's Jewish community in the courtyard and National
theater could be admired there.

Soon after, Bavarian newspapers wrote under the
May 8, 1866:

"Professor Dr. Paul Heyse will be honored after the renowned
Similar processes in other German cities soon
here too with several outstanding men of the
Art and Literature: A Call for a Collection
issued for Ferdinand Freiligrath, in honor of the noble poet,
after almost twenty years of effort and worry, on

a
TU — " "

we Be

foreign. Earth in the evening, fine life standing, in a
An uncertain, insecure future looms, bringing life's worries to

facilitate. The relevant application for permission
This has already been submitted and will undoubtedly be the
"Find the highest approval."

However, the appeal for Freiligrath had no such thing as a general appeal.
or only very limited success. Better go there
Against this, the use of Heyse's name for his
Tribal comrade Gutzkow, as the same from Wahnfinns-
plagued by attacks, located in Friedberg in the Wetterau region
He had wanted to cut off his throat. It came for
this Jewish offspring, whose life path and Jewish
Let's continue later in the booklet: "Theater and Time
will examine in detail the "hung Jews", several hundred
Gulden together.

Finally, we would like to briefly address the subject matter.
Mr. Heyse reports that he was once in Rome
was to browse around in the Vatican library
fein. But they already knew him there from Berlin.
Reports and only gave him what he
He should have seen, not what he wanted to see.

The Norddeutsche Zeitung lamented in May 1853
about this "recklessness in Rome", which Paul
Heyse had not wanted to allow "everything in the
to exploit the Vatican Library." |

What would have happened at Wilhelm Hertz in Berlin, a
known Jewish heir there, who descends from them
published works by Heyse, Schack, etc.
Everything for lovely stories about "Nam and the e
They can!

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The good doctor and professor Paul Heyse is still sitting always, despite his friend Geibel's "Call across the Main" with a good Bavarian pension in Munich; around him the entire Jewish clique, from Mr. Dönniges onwards, up to the Minister von der Pfordten, who, like the "Fatherland" proved in 1869, by the Dutch Jews van der Paarten descended from and with a Jewish daughter, Miss Marx from Leipzig, married finely.

The one in Munich through his peculiar career well-known favorite of King Max II, Dönniges, a former schoolmaster, also has a Jewish woman from Berlin to the woman named Wolf and her brothers where they are "still bankers". The "fatherland" of Last year, 1869, Dr. Sigl published 369 incoming [documents/receipts]. Reports about this gentleman, which are well known to us have flowed from the feather. It has been executed therein, like the lovely Miss Dönniges in Geneva her two Worshippers Lafalle and Rakowitz were driven to a duel, how Lassalle was defeated and her soon-to-be husband Rakowitz shortly afterwards to a better beyond. She has been appointed. Furthermore, it was learned that the young woman Dame to go to the theater soon after his death had intended to, but did not perform a trial run in Berlin had been admitted; finally it was heard that Mr. Dönniges in Bern, where he was the Bavarian business representative, They saved the representation fees and bought themselves a nice I have made a fortune. Finally, it was heard that Prince Hohenlohe, who gave him and his Jewish comrade Manches had to thank, Mr. Dönniges, who still had a few Days before his fall to the Bavarian envoy in Flo

Renz advanced, where the Jewish comrade was now warm and soft fits and with the Jews of the Pitti Palace in the most intimate relationships. The highly honorable Count von Paumgarten appointed him as Bavarian envoy had to leave there and was transferred to Dresden. been.

The well-known former Mecklenburg Legation Councillor Adolph v. Schack in Munich, whose mother was a woman from Hamburg was said to have been from a Jewish family, and who also had a who has genuine Jewish physiognomy is with all these Jewish offspring
 fen fehr lüirt, woher auch kommt dass seine Werke
 always received terrible praise from the Jewish press.
 His latest book, "Through All Weathers," is also available at [website/store name].
 Publisher of Paul Heyse's works, at the Jew's
 Paul Hertz, a descendant of the founder of the Berlin-based literary society, was published.
 In his
 During his youth, his genius had once strayed so far,
 to produce a play "Julian, the Apostle", in which
 Christianity came off very badly; whether this work the
 We don't know when it first saw the light of day. But we do know...
 Back then, around 1858, we had one of
 He received the translation of Cenci's work.
 men, which the English Jewish descendant Shelley to
 The author has. This lavish little book, in which the
 It is well known that a father defiles his own daughter.
 The ultimate modern horror comedy.

Mr. von Schack, with whom the other noble freemen
 The Lords of Schack in Mecklenburg only shared the name.
 He wanted to have it, was already a student in Berlin (1842)
 with a certain Jew named Ullmann, who called himself a doctor,
 good friends. Mr. Ullmann was there at the time.

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distinguished by the fact that he came from Frankfurt am Main, where
 he set up his headquarters, the most brilliant
 Articles written against the late Bundestag. There
 But he also worked diligently to ensure that the "free
 the city fell into the hands of the Prussians and the
 Jews there now "dance to the Hohenzollern's tune"
 must.

We could learn a lot more from those based in Munich,

originating from Jewish families and connected to Judaism
closely allied literary figures tell their stories, but we will content ourselves.
Most Indian descendants and Jewish comrades strive to
much higher, like becoming a "great poet".

They want ministers, state councilors, officers, etc.
will be. Except for Minister Ringelman (F on the 13th).
January 1870), von der Pfordten, the State Councillors

von Grandauer et al. we see as officers the

Jews Hähnle*) and those descended from Jewish stock

) This Jewish Captain Hähnle (one of the four brothers),
who, as a Junker, bears the symbol of the Christian army, the
The flag, always carried crooked on a fine back, always wanted it
succeed, with the help of the secret Jews in the War Ministry

to have him transferred back to the Life Regiment. There he sees

straight, like a crooked-legged hawk among eagles, because
He's not 5 feet tall and his legs are the same as his
Their backs must have been wrapped crookedly. The 1867 against the
The opposing farmers in Traunstein wanted him there,
because he rudely approached her, throwing her out the window In
He then very deftly retreated to the toilet and
the royal uniform later smelled of more than garlic
They smelled. The poor farmers were of course "because of the uproar."
Sentenced to prison in the Ruhr region. (A. d. B.)

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so-called Mr. von Kraft. About this Munich
I cannot refrain from mentioning the banking family "von Kraft".
to share the following anecdote, the truth of which is still unknown
will be easy to test:

When I was in the early fifties, out of old age
Attachment to the family of Königseck=Aulendorf,
whose descendant was the Elector of Cologne, Maximilian Fried-
rich Count von Königseck, my great-grandfather Gottfried
Scharff in 1741 to his resident at the
The Imperial City of Frankfurt am Main had pardoned him, the friend-
liche Immenstadt in the Allgäu, which was formerly the main-
had been to the town of Königseck in the county of Rothenfels, visited,
A fortunate coincidence also led me to the ancient Her-
House of the Barons Papus von Tratzberg zu Rauhen-
Zell. In the same lovely family with
I was received kindly, and I was allowed to do a lot for the lady of the house.
I'll tell you about the free city of Frankfurt, where my ancestors were born.
My parents were at home. I learned from her that the ghost...
full, amiable and lively, already there at that time-
The lady, who was of noble birth, said that she was a woman of strength and
then rashly ventured the question of whether she might
is related to the Munich family "von Kraft"?

Then the lady suddenly took a step back and looked
looking intently at me, I answer: "This power finds

none of power, but they are called "Binzgauer" and
find baptized Jews. They have our name ufurpirt

and King Maximilian I appointed him to her address-
Urgently confirmed, and they only receive nobility and coats of arms in
The consequence of a large monetary payment to the Herald's Office

granted legally. I am from the ancient

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Patrician family of the Barons von Kraft, which the
former imperial city of Ulm for many centuries

ruling mayors, councilors and other high-ranking officials
There have been government officials. But I am the last woman
of the oldest branch of my family and thank God!")

As already mentioned, the Jews all want to become noble.
to rise to high positions and rule — the world
greed. Except in Munich, it is particularly teeming in
Würzburg, where Mr. Ringelmann and Mr. Grandauer
They were from baptized, secret and open Jews.
Der fonst, bis zum letzten Landtage sich äusser ft confer=
"Vativ geberdende Herr Profeffor Edel ist ein Juden"
sprout, the advocate Warmuth himself, to whom not all
Trials also succeed; the Kil find out from Jews=
blood, however, have long since had the beautiful old name=

*) This distinguished and highly educated noblewoman, a woman from
of olden times, lived very recently in old age=
old in Munich. Her sons are all well-behaved and well-behaved.
officers drew. Rather, another one "of strength" wrote the
Würzburg newspapers 1867: ö

"Würzburg, January 13th. This afternoon the body was discovered
of the woman Sophie Rosalie von Hartmann, née von Kraft, wife of the
Lieutenant General and Commandant General Jakob Ritter von
Hartmann, in a solemn manner and with very large participation
She was laid to rest. She was born on April 18, 1805.
lived in marriage for 42 years, had one son, the Chevauxlegers=Ober=
Lieutenant Hermann Ritter von Hartmann, and three daughters
sprouted, and died on January 10, 1867, after a short illness.
a lung paralysis in his 62nd year of life."

This woman, General Hartmann, was from Munich.
Jewish family. Of her three daughters, Countess Hypolit chose

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ufurpirt. There are already state representatives from this family.
Lawyers, staff officers, advocates, etc., and it was over
already forgotten that the real name of these people
"Rofenbaum" was there before it had the name ber! ur=

old Franconian bourgeois family assumed. They also found ennobled and it is said that her grandfather had a foot I have done something before Lola got in order to achieve this.

The current Barons von Fuchs in Würzburg have to have a "celebration of honor" for my grandmother, which was impossible can be misunderstood by anyone. A Baherian Blatt brought this up during the last Juristenitag! Munich the following seemingly harmless North:

"From Bavaria. (For the Lawyers' Day.) From friends—" We have just received a message from a third party, which which we do not want to withhold from our readers. It will be present: —

Bodmer especially through frequent trips to Switzerland and She became known in Paris. She has been living off her income for a very long time. Separated from her husband! The general's stepdaughter was the wife. from W. in Darmstadt, which she found very beautiful as a young person had taught the husband of Princess Therese von T.

A nephew of this general, son of the Munich banker von Kraft was a cavalry captain in a Chevauxlegers regiment in 1869. and in 1870 exchanged this position with a certain von Beulwitz from the Vogtland region near Hof (the fine ancestral castle there long ago sold to the Jews and the daughter of a pawnshop owner (had married) against whose captain's seat in the first courier's court-regiments Prince Karl of Bavaria, by allegedly giving him a He paid a premium of 7000 guilders. So now the Jew's offspring sits. in the midst of the high-ranking British officers of this elite-regiments, the former Garde du Corps, to which as a Cadet I once had the honor of belonging to it. A. d. V.

u ED

Mr. Baron Otto von Fuchs, District Court Assessor: The whole and half Jewish faces, a criminal psychotherapist "Gisch sketch."

Regarding the coat of arms of these barons, under which

specifically the First Lieutenant in the 2nd Artillery=

The regiment is distinguished by its oriental physiogeomy,
I will also "don't rely on antiquated family trees".
later an anecdote which is attributed to King Ludwig I.
writes, yet to inform. The District Court Assessor
von Fuchs, who wrote such lovely criminal-psychological sketches
who writes, can neither in his face nor in his posture
and deny obesity to the offspring of Jews. —

Even within the Catholic clergy, as in
Spain, many descendants of Jews had infiltrated. The
Father Himmelstein*) in Würzburg and the
Mr. Dom=Vicar Zimmern in Speyer are the first one
Judensprosse, the latter a Jewish son.

And how many more of this type will there be in
Be Bavarian!

Neither the noble Bishop Stahl in Würzburg, nor
The late Bishop Weiss in Speyer knew this.
And one can recognize "the Jew by his works!"

On another occasion, however, the first one, born in 1870,
deceased Bishop Dr. Stahl, a devout citizen=

*) Just look at what the Lord Cathedral Priest Himmel said:
Stein, in his time, on the expulsion of the Jews from Würzburg in
the antiquities or archaeological society there, whose presiding officer
There stood a very honorable nobleman, published monthly magazines

had written in it. But one must distinguish a little between...

Read the lines. A. d. V.

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son from Stadtprozelten in Lower Franconia, more open eyes.
We mean, during the visit of the false Cardinal Altieri,

a Jew named Meirowitsch.

But let us hear the story, how such things come to us from
to a now deceased, most worthy Augustinian monk
It was told in Würzburg at that time:

In 1841, a pol~~e~~ appeared in Innsbruck.
A rabbi from Nifer, approaching thirty, who...
he showed local clergymen that his name was Meirowitsch
and had been converted to Catholicism in Krakow.
He asked for recommendations to Rome, where he was going.
further studies and preparations for the Catholic
He wished to enter the priesthood. However, he was trusted.
no recommendations, but allowed him to travel to Rome
undertaken with two worthy Catholic clergymen.
Upon arriving in Rome, he tried it himself with the
to sneak in among the Jesuits: however, they themselves warned him with
With customary refinement, in the most courteous manner, the door.
However, this did not significantly disrupt his plans:
He pressed himself against other members of the order and had in
Follow this for some time. To the eee in
Collegium Romanum. ö

Until then, he had always been in Polish air.
and walked around very humbly. Suddenly he disappeared.
he reappeared two years later (1843)
very modern suits, in tails and ice gloves,
in Rome and then moved around there for some time
in nothing less than a spiritual society.

A few years later (around 1853-54) the
Viennese Jewish newspapers reported the harmless note that the pope~~e~~

Benedictine Nuncio in Vienna, Cardinal Prince Altieri, :einerkän-
I have embarked on a journey (to Bavaria). Eight days
Then a gentleman drove to the Bishop of Würzburg.
the team of one of the first inns there
and registered Mh as "Jürft Altieri". He was
of medium build, well-built, and wore a tonsure and
The simple robe of the Catholic clergyman. The bishop.
He addressed them in Italian, as if he were speaking with
very well known to the high-ranking religious dignitaries in Vienna
be and was finally appointed by the Lord Bishop for the following

invited to the table the following day:

He appeared in the small dress of the Kar~~st~~
Dinäle and geberdete sich mit der größte offenhätt.
But suddenly, when the Pope was mentioned, he could
he could not refrain from addressing the bishop with a ge~~st~~
You have to show the new gold pieces which he received from
Rome brought with them the image of His Holiness
showed. -These gold pieces, however, were the traitors of the
Jews, by the very witty Bishop Dr. Stahl entirely
struck by his boasting and by a certain
A premonition suddenly gripped the supposed prince
who exclaimed: "This is truly the image of His
Holiness; but they are not the one who 8 r wohl~~st~~
not a len, but a fraudster!"

The preceding Altieri 399 after this sortie
Buen returned to his inn and had Würzburg
leave within half an hour. The Baherian
The police soon discovered that the fraudster was a
He was a Jew, whose name was Meirowitsch. Later

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He was initially drafted into the Austrian army, but soon
— probably as a result of Jewish assistance — released again.

It is suspected that this fraudster is from
Jews were put forward and supported in order to gain access to their own property.
"As Cardinal Prince Altieri, important state secrets"
to research the facts which belong to the Bavarian episcopate
Partly known and to fathom the Jews
have thus far made in vain efforts. —

One of the more influential Jews in Würzburg was also
who was still active in the nineties of the last century~~st~~
derts vom Fürstbischof Franz Ludwig zum Gaheimen Hof~~st~~
Ruth, personal physician and director of the Juliusspital, appointed
Jude Markus. He lived to a very old age and still knew
in 1836 the calling of the merciful sisters

sent as caregivers in the ö = only
to drive.

In modern times, the term "petanften Juden" has evolved into a
certain Franz Ehrenburg somewhat through skillful
He excels at intrigue. He is, as is the custom in Spain,
very common, and still is, in a Catholic
He joined the order and actually made it all the way to the provincial level.
the Franciscan Province, as well as the spiritual leadership
of the Maidens' Association and the Penitentiary
Men were brought to Oberzell near Würzburg. Meanwhile, they were all gone.
In 1867, he told a story which was not exactly suitable
was to enhance his reputation, but him, the weighty one
Jewish offspring, badly exposed! Let's hear what they have to say about it.
as reported in the newspapers:

"Würzburg, August 5th. A great commotion is caused there="

Here is a pending lawsuit in court for inheritance fraud.

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which have already led to legal action against the Guar=

Father Dominikus Gram of the local Franciscan monastery
mer and P. Franz Ehrenburg gave cause.

Mrs. Sabina Bauer, a native of this area, who
divorced wife of a landowner in Iphofen, was
persuaded by her confessor, Father Franz, to go to the so-called=

to join the third Franciscan order; she now wears
nuns' habits and was from the Franciscan =Guar=
dian as a nun, who are all supposed to be "virgins".
to care for, in the reformatory for penitent women, who are from
released from the penal institutions, housed, after=

to which she bequeathed her fortune of 16,000 fl. to the monastery testa=
bequeathed in memory. The relatives of the same, which
They declared the aforementioned will to have been obtained fraudulently, since the
Mrs. Bauer, now dressed in a nun's habit, is mentally sound.

dend ist, therefore not arbitrarily dispo= their assets
Niren could, deny the validity of this testament.
Everyone is very curious about the outcome of this matter.

The Jewish friends responded to this message.

lichen leaves to the matter for the time being the following dimensions:

“From Würzburg, the “Courier for Lower Saxony”
Bayern” writes of a lawsuit pending in court.
due to inheritance fraud, which has already led to legal proceedings
ten against the Guardian of the local Franciscan monastery
P. Dominikus Grammer and P. Franz Ehrenburg Ver
I have given cause. Of what quality this
The information is intended to inform our readers of the factual situation.
judge that not only in Würzburg is there a Franciscan
guardian is not at all, but that in the whole

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Zen Bavarian Franciscans ≠ Province according to
neither a P. nor a P. is included in the schematism before us.
Grammer, another P. Ehrenburg, was founded.
The message from the C. f. Niederbayern is therefore nothing but
one to the detriment of a venerable order
nene and ejected lie."

But “Au waih geſchrie’n!” the Nuremberg Courier,
otherwise a highly liberal newspaper, suddenly changed its tune
The following message:

"Würzburg, August 10th. They brought in your
The newspaper of the 8th of this month announced that against the
Father Franz Ehrenburg at the local Franciscan monastery
A lawsuit has been filed with the courts here
the. The Bavarian Courier now states with reference to
a similar correspondence, which the Courier for Nieder
Bavaria contained, specifically: "that in the whole of Bavaria"
"No Father Ehrenburg exists in the Franciscan province."
This is a gross misrepresentation of the truth. The priest
Ehrenburg, however, exists in the local Franciscan monastery.
monastery; but it might be possible that the same still
on his father's former name in the order

would be registered. Whose long-deceased father
was an Israelite who only arrived in the 1920s
Years of our century, the name "Ehrenburg"
assumed. There are three more brothers there who were with him.
descended from the same mother and the same father=
men, namely from an old local Israeli family=
milie, which originally had the name "Hetzfelder".

Probably as a result of this proof of its existence
Father Ehrenburg's resignation was then also carried out by the Be=

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ee

accused them of the following statement, which be=
That was right, it made things even more confusing, so that
one cannot really see into it clearly:

"The undersigned members of the local Franciscan community"
Kaner=Minorites=Conventes explain the one from the courier
Article borrowed from the Franconian Times for Lower Bavaria.
No. 188 of August 9, 1867, which has already been published in other editions
The leaves have passed over, as being untrue to the highest degree.
and shamelessly attacking their honor. Not only that.
They are unaware of any legal proceedings against them.
dismissing a lawsuit for inheritance fraud, but
They don't even know with what kind of money Necht
one can even bring such a claim against her
could. Because firstly, neither one nor the other is
ever the confessor of the woman mentioned in the article
Sabina Bauer was; furthermore, neither the one nor
the other one ever advised her, in the so-called
to join the third order, or to enter into a reformation=
housed in an institution; finally, they don't even know that.
The slightest bit of it, that they gave their monastery any sum
money, let alone bequeath her entire fortune
I have. They only know this much: that Mrs. Sab.
Bauer in the "Catholic Virgins Association of the Holy Child"
"Heath Jesus" in Oberzell, which is dedicated to the improvement of fallen

or generally concerned with neglected girls, entered
is. The statutes of this association are from the royal government.
rung approved, and according to section 8.6 of the same the Ver-
assets also include assets
shares of the individual club members. Already from this
The falseness of the claim becomes apparent, as if...

“

Mrs. Sab. Bauer bequeathed her fortune to the monastery of the Unter-
Bequeathed to the signatory by will. — Equally untrue
The last remark proves to be more than mentioned.
Ms. SB is toxic, and therefore unable to
but to dispose of their assets, considering
that a court-ordered application to place the same under guardianship
to ask, rejected, and one of her brothers, who had their
held securities and under cover
for the aforementioned reason, she did not want to hand it over to her.
Through the lawsuit filed in court by the Royal Advocate
Pr. Hartmann was prompted here to give her
to give away the entire fortune.

Soniel to the control of truth and preservation and
With utmost respect. We also ask all esteemed editorial offices to
which is based on complete untruth
Articles that opened up the columns of their pages, even against-
Include the relevant declaration in the same.

Würzburg, Minoriten-Convent, August 11, 1867.
Father Franz Ehrenburg, Provincial and spiritual leader
Littoral Board of the Catholic Virgin
Bertin's and the Reformatory for *
run to Oberzell.
Fr Dominicus Grammer, Guardian. =
But alas! a brother of the unfortunate ones, who through
The cunning of the Jewish ancestor in the monastery "Comfort and Peace"
who was supposed to find him lived in Würzburg and issued as-
The following response will soon follow:
“Regarding the statement by Mr. Ehrenburg and
Wrammer in the Franciscan monastery here on an article
in the "Fränkische Kur." No. 114 and "Fränkische Zeitung" No. 188

I must mention that my sister, Sabina Bauer,
Divorced wife, from Iphofen, truly suffering mentally
is and that not my brother John the Baptist the one
trag auf Curatel ftellte, aberner mein Bruder vom Land
court of their district, as well as from the magistrate of Iphofen
was ordered to seize the assets in his possession by
to restrain her by making him liable if she
in their intellectual limitations, they would be unable to do the same, as they
e.g. with 500 fl. from here to Frankfurt, Darmstadt,
Schaffenburg travelled and was back here 8 days later.
came here without a penny; furthermore bought a house, which
which was not half worth, as well as providing lodging here
rented, in which she did not stay for a single day and return
went through which accommodation would of course also have to be paid for.
had to; furthermore, secretly informing my brother of her death.
may have withdrawn 6000 fl. in paper from the office
and it was only after 14 days that one found out that
She was in the Zell monastery. When he was ordered to go there,
So she took this money back in the presence of the Mother Superior.
this monastery, which already had this money under lock and key
had taken it out of the container and handed it to my brother
(a sign that she was not inclined to stay in the convent)
(remain) again, who took the same with him. Hundreds of
I could provide proof. I'll leave that to the audience.
the judgment on the full understanding of my a
as well as about the whole matter. 2
F. Karl König, Schriftfeper *

Fe ,Shrenbürg, in response to this, had the well-known
Lawyers Hartmann in Würzburg, but a unique one
Prepare a correction, and the matter was dropped. Own

Bl,

In the usual way, the newspapers in Lower Franconia reported
Just a few months later, the following...

Message:

"Würzburg, November 3. The former Franciscan Reformed monastery Schwarzenberg in Lower Franconia (Ore diocese of Bamberg) is now, after that order the local construction costs and other needs not able to carry more, into the hands of the Franciscans Kaner--Minorites passed over. Since the sovereign--If he already grants legal approval for this , then it will be... Schwarzenberg Monastery is occupied by members of the local monastery become."

Those who, over the course of the year and somewhat earlier, already had a The funds that had been spent were therefore put to good use as soon as possible. dung is obtained by being addressed by Provincial Father Ehren castle for the purchase of the indebted Schwarzen Monastery Berg used it. "Just always business," he had told him. Ette (father) was taught Jewry in his youth.

A harmless question came to mind, which I as a young man once to a venerable teacher in Düsseldorf Seldorf, a Benedictine monk, addressed: "Why should..." after the death of the great Loyola and the noble Lainez, the "Have the Jesuits really become so bad?"

"Most likely because they have so many ge baptized Jews and secret followers of Judaism had absorbed it and this had absorbed its malice, its Hatred and its poison against humanity in its origins who wore orders founded with high intentions." So my venerable teacher, a pious man, answered me. Catholic priest." —

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We don't know for sure if the so-called Dr. von Sigmund, who was originally a private lecturer in Würzburg was and now serves as Bavaria's envoy in The Hague, also a descendant of Jews. The wife of the poet Her Wegh is a baptized Jewish woman by name! Sigmund

Minister von der Pfordten (van der Paartan) needed Sigmund into a diplomatic career, in which the same, a poor wretch, who immediately started as an apprentice! The Ministry of Foreign Affairs received 500 fl. in glove allowances. because otherwise he would have had no income at all, to get a He is said to have made a considerable fortune. Regarding this... Sigmund, who was appointed Ministeriales in 1866 by the von der Pforten council assigned to the Bavarian headquarters, what, wrote one after the sad end of the campaign, as follows:

“From Würzburg, the ‘Ci f. RB’ was written
Ben: So, the one who is the official reporter for the “Bayer. Zeitung” from the Ministry of Foreign Affairs, the Headquarters, attached Ministerial Councillor! Dr. v. Sigmund ist mit dem Comthurkreuz des Militärverdiensts decorated with orders!! That must be clear to us laymen. The strategy may have earned merits unknown to it; for the Be address this gentleman, who is a private lecturer in law at the University of Würzburg in this city still in The memory lives on, including his escape from here in 1849. not yet completely forgotten, neither fine kings, still his fatherland, still the headquarters, still used by the army, so that the headquarters was often the third Federn as a defender in the "Allg. Zeitung" requisition He had to. Nevertheless, he received thirty guilders in daily allowances.

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In this way, journalism is also worthwhile for the uninitiated. call out!

The “Batterland” brought at the beginning of the year In 1870, some very curious revelations about this Sigmund emerged. to which the envoy did not consider it good to answer found, nor did they have the courage to initiate a pressing process to attempt.

The Jews and descendants of Jews in Würzburg received In 1866, a huge screed fell when suddenly on the 10th, In June, violent disturbances broke out against them.

had only achieved this through the hideous usury that
he. driven for years, self-inflicted. Names
A certain little flower had a factory owner around
He brought his entire fortune and many others!
cheated. These disturbances of the peace brought the spice.
The following report from the burger newspapers:

"Würzburg, June 12. (Disturbances of the peace in this area)"
(siger city.) After the rioters the day before yesterday
At night from the Jewish house that was under attack
Those who were driven out of the tailor shop, there is peace in the first town.
districts were not further disturbed, only in the II and III.
City districts were still being held by some Jews and others
Houses of excess windows! thrown in, more
However, damage was caused by the person who rushed to the scene immediately.
Military averted, which also meant some twenty rest-
has arrested the troublemaker. — The next reason for
Excess in various breweries was the high price.
of the beer, which is definitely not in the right proportions
which is related to the manufacturing costs. Furthermore, the
Liquid in some breweries far more likely to have the name

HERITAGE 11

"Swedish drink" as beer. At the beer riot on the Erften.
For days, civilians and soldiers are jointly involved in the
Destruction work has begun, but it seems that the Sol-
The data of the seduced party were, which one could either that
Can the military be won over for further excesses, or not?
at least lame for the pre-planned anti-Semitic propaganda
wanted to lay down, because it is quite well known that the soldiers
summoned to the barracks after some kind of ore
will be. This view is also supported by the fact that
that yesterday in the early morning there was further destruction in two
Breweries were targeted without a soldier being present.
would have been involved; through rapid energetic entry-
The military's advance was immediately followed by further announcements.
The tungen were averted. Generally speaking, one hears the
Great discipline and prudent, humane leadership of the HH.
Officers only praise with recognition, as does the country-
defense, which has joined, so that greater excesses,

which threatened to take on ever greater dimensions and caused great terror, becoming impossible. During the attacks on the houses of Silbermann and Blümlein was not at all in the surrounding crowd. criminal indifference rather than malicious harm to perceive joy, and acceptance is not an unthinkable thing. justified that, had the tumultuous men succeeded, one of the two houses before the arrival of the military to break into the protection of the house and pull out a Jew spend, he would have been most severely mistreated, without a single hand being raised to help. Hatred against Jews is, in fact, among the common a people quite generally, but apparently intentionally and

Bi

artificially created by placing the nonsense in all taverns The most recent claims against them were hurled forth, and also to be believed: soon one of them is said to have said, that they still wanted to buy the cathedral, from others The statement was made that she still had contact with would push cones into Christian heads, and the like. More silliness that a sensible man would consider acceptable. Nonsense takes whatever it is and which is openly which originates from an unfair source, but to which many simply just as they believe in the truth of the gospel; and All the advice of reasonable men remains unsuccessful. Sad but true! At Blümlein and Silbermann Furthermore, there was the added circumstance that they were generally large accused of various fraudulent activities, where was brought to begging by several families the; incidentally, there is between a Jewish and a Christian There's certainly no difference between usurers and swindlers. Even that with under the extremely arrogant behavior of individual Ifraelites has I have not gained any particular affection for them, and it would be However, I would recommend that they be more modest. Uebri Gens may be quiet for now, by the comprehensive First safety measures were taken, which enabled the new similar riots have been prevented."

Almost at the same time, indeed even sooner, in the small market towns and villages around the city as well Riots have broken out. This was already written about under May 13th: N

“Last Tuesday, in the town of Schwanfeld near Werneck by a mob of people committing gross excesses perpetrated against the Israelites there, especially many

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They threw something through the window and attacked the Jews they could find. could be badly mistreated, fine.”

And further: "From Bavaria, May 20th. "Nuremberg." The newspapers "Anz." and "Neue Würzb. Ztg." carry announcements. about regrettable excesses that occurred in various places crimes committed by Lower Franconia against Jews and themselves not merely damage to property, but also damage to property. personal abuse of the victims was directed. Thus in Schwanfeld, Heßdorf, Thüngen, Laudenbach and Urjump. In the latter place, five houses were Jewish. Many families were badly devastated.”

And further: “Würzburg, June 2, 1866. It It seems that as a result of the disturbed general world situation besides the great sores of the European statesystems also break down the small local ulcers want. This has recently become apparent in several places. Lower Franconia's old hatred against the Israeli faithbensgniessen wieder in bewegteste Bewegung und Gewaltactivities on the person as well as on property, and Threats to public order form the natural appropriate sequence.” N

The war, the Prussian victories, and the approaching However, they soon redirected the people to other causes. Thoughts. Some of the rioters were also considered. captured and imprisoned indefinitely. As

After the war of 1866 ended, the same people were brought before the
A jury trial was held. But in part, the
seized by wrongdoing, in part the instigators of the whole thing were
The excesses remained shrouded in mystery. They wrote about it.
Lord Jews, in their rage for revenge, did the following:

"Würzburg, December 19, 1866. The defective
The establishment of our local municipal police force was through
the last jury trial once again in office
exposed in all her nakedness. At 3 June
The street posters that have come into the possession of the authorities will be used to...
Jewish riot planned for Sunday the 10th: on the 5th it brings
Banker David Hirsch received two threatening letters.
Official business, for eight days you hear everywhere in the
City rumors of outbreak of a riot against the
Jews; the two leaders of the Israelite
Community and request precautionary measures and legal action
Legal protection due to the circulating rumors. But
the most wise gentlemen, magistrates and community
The authorized representatives will discuss this jointly.
Meeting and they give the message: one should simply remain unconcerned.
These letters, posters, and rumors are only a reason
Loose scatterings and bad jokes from malicious tongues. The
Highly wise gentlemen held a Jewish riot in Würzburg
Burg for impossible, nevertheless in various other
Such outbreaks have already occurred in cities.
were. For three days, you could hear it on all the streets,
so that, so to speak, the sparrows on the rooftops
whistles, also indicating the outbreak of a beer riot
Sunday, June 10th. But June 10th is coming and
Not the slightest precaution is taken.
A beer riot breaks out, which later turns into an attack on the Jews
The riot transformed it. The wild vandal gangs
For several hours, the city was traversed by a
End to end and house terribly; but the Po
The lizei team is so brave that it only after completion

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Riot under military protection and instead of the Tu

Multuanten only arrest shouters and drunks.

The author of the posters, the second secretary of the under-
Franconian Jewish conspiracy and the leader of the
Riots remain a riddle of the Sphinx for the police.
Six people are brought before the jury court.
4 of whom were acquitted. Why was that?
Because she didn't dare to see the police?
to be deployed. Citizens are being called out due to low levels of risk.
They are punished, but dangerous riots
left unprotected."

The outcome of the entire trial against the
The following was a source of disturbance: j

"Six people were convicted for their involvement in the excesses."
They have been placed in the position of the accused. All the accused...
sued, joint defense consists in the claim-
tung that they merely "act as spectators at the excesses"
of June 10th, and as such, the trains of the
Excesses followed." Furthermore, Hübner
and Franz Nöll claimed to be severely drunk. Opposite
the indictment, which concerns the majority of the allegations-
The defense argued that the lawsuit was upheld.
Probation for acquittal, possibly acceptance of a crime
the disturbance of the public peace, regarding the long
especially on the assumption of the violation of a personal right-
Thum damage and at Hübner and Franz Nöll on
Assumption of diminished capacity. The Ge-
The sworn jurors received 6 questions, the answers to which were determined according to
2-hour consultation regarding Erhard and Franz
Nöll in accordance with the indictment, regarding the remaining charges-

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sued the defense's primary claim-
Speaking took place. Accordingly, Erhard and Franz
Nöll for the crime of disturbing the public
Triedens erstörer in eine 4½x-, spätere in eine 4jährige
Sentenced to prison, Kaiser, Hübner, Joh. Nöll
and Joh. Lang was acquitted and immediately released.
set."

Due to a strange incident, we must report on this matter.
The division of the excesses of that time is still remembered. When that
People in front of the house of a man born of Jewish descent
and married to the daughter of a Jewish woman, through
his usury greatly disliked the lawyer and
The old Jewish woman was about to throw something through the windows herself.
88 "the usurer's mother-in-law,
she stuck her head out of the window and shouted loudly:
"We are baptized, we are baptized!" That's good!
The cheerful crowd moved on laughing, after there had only been one
A few windows were smashed and the "Jewish woman" was given a...
had brought."

Jewish usury also existed in Würzburg before 1866.
castle and throughout Lower Franconia a horrific degree
had achieved. And everywhere you looked, only...
fraudulent bankruptcies of Jews and traceless tracing
their disappearance. This continued even after the un-
continued the blessed wars with Prussia. For example, it was said...
immediately afterwards in 1867 in a newspaper:

"Würzburg, January 8th. A great stir is being caused."
the payment suspension that occurred three days ago in
Fritz Strauss, a highly reputable trading house
u. Comp., which has large businesses, especially in grain-

u 1

A deal was struck. The amount of debt is said to be 100,000 fl.
It is believed that an arrangement will be made with the believers-
bigern come about and the e
"Remain without application."

And soon after, news from Schaffenburg was heard:

"According to a district court ruling announced today
The merchants Leopold and Baruch were made aware of these insights.
Adler from here for the offense of fraud to the next-
parts of Jakob and Balthasar Englert von Rothenbuch
to a prison sentence of two months and to a

He was sentenced to a fine of 150 fl. His defense counsel was...
"Advocate Frankenburger of Nuremberg."

These two "Jewish gentlemen" didn't have time.
enough to run away with the swindled money
And so they succeeded in imprisoning her. However, it was heard
one travels from Schweinfurt through the same time
local daily newspaper:

"The one who has been in the Frohnveste in Wechsel for some time
Israeli merchant Klaus von Theilheim, who is currently imprisoned,
who had received permission, accompanied here
And going out there on Monday, given such a situation, is out of the question.
Walks alongside his accompanying assistant, Jäger
disappeared. (The assistant has already returned to the
Frohnveste returned.)" N

Also due to the Zacharias Simon bankruptcy in
Many Christian people in Suhl (1867) were brought about by misfortune
fell.

The most hideous voting event around this time was
but in any case, the fraudulent bankruptcy of the Jew
Lebermann in Untermerzbach. The city of Würzburg

new sea

And the Landbote reported the following about it in September:
September 1867: "The trial concerns the charge
against the 28-year-old, single action commissioner
Ad. Lebermann from Untermerzbach for participation in the
The crime of fraudulent bankruptcy. The deed
The following were present: Maier Lebermann, merchant and
Manufacturer in Untermerzbach, his wife Fanny Leber
man and his two sons Adolph and Ludwig Leber
man, which all, with the sole exception of Adolph
Lebermann, who escaped, has with the participation of his
Relatives by circular dated September 30th.
In 1866 he notified his creditors of his excessive debt and
in this letter he increased his liabilities to 128,170 fl. and
His assets were listed at 124,641 fl. and the creditors

Bigern simultaneously agrees to an arrangement with a severance payment. offered 25%. The bankruptcy proceedings initiated against him. The procedure, however, yielded 128,262 passives and at most 81 — 84,000 active members, including the dubious ones. Stands. On August 6, 1866, Maier, although aware of his over-indebtedness, in accordance and with the participation of his with him in common ownership of goods a notarized agreement with his wife living in the community Carry with him. His two sons Adolf and Ludwig, where the former as procurist, the latter as clerk in the functioned in the father's business, concluded, which ge according to Maier Lebermann and his wife their entire estate may with the entire business establishment and the existing stocks of goods and fruits as well as with all external business units that relate to more as 75,000 fl., to their two sons for the

— 72 —

A sum of 30,000 fl. was assigned, which sum was immediately was declared erased, whereas Maier and Fanny Lebermann reserved the right to manage the passives of the business. to sort it out himself. But hardly had this contract ended closed and the two sons had taken over the business. taken over, so significant demands have already been met a lawsuit was filed against Maier Lebermann and the case was heard It is highly likely that the aforementioned contract only to the detriment of Lebermann's creditors has been closed."

After the negotiations about something further as what had progressed so far turned out to be the case, that a key witness, S. Schwabacher from Bayreuth, due to illness was prevented from appearing. This brought the situation to a temporary end. jury trial and was sentenced for several months postponed.

On December 13, 1867, the same was reopened taken and the e above it read as follows
Dimensions:

“Adolf Lebermann denies any fraudulent intent in Agreement. Nineteen witnesses have been summoned. Regarding the crime... From the indictment, we gather the following: The merchant Maier Lebermann had been operating a business for a number of years. For years, under the company "M. Lebermann", a large trading and factory business in Untermerzbach, which after the introduction of the general German Commercial Code book with retention of the former company under the 30th. August 1862 in the company register of the Royal Trade The court in Schweinfurt was entered with the attachment, that the son of the business owner Adolf Lebermann

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Power of attorney granted. A younger son, Ludwig Leber. The man was also employed as a clerk in the Ge active in his father's businesses. This trading house, whose business operations were very extensive, and particularly in northern Germany, it enjoyed general Caution, as he has a reputation for being quite honest and solid management was on hand. As is generally the case It was assumed that M. Lebermann was in possession of a significant, orderly assets, which is why he decided to acquire one unlimited credit pleased many people, namely from the wealthy Itzgrund region, their dis available funds without any insurance to the same handed over against moderate interest. Maier Lebermann, who is also the chairman of the Islamic religious community Being from Untermerzbach was also considered a private individual a decidedly unpretentious character, while the public Opinion regarding his son Adolph less favorable expression, in which the same, if he at least in the purchase While he might be competent in a male field, this was by no means the same. He enjoyed the same trust as his father did with the public, yes. was even generally unpopular. Among those so minded Under these circumstances, nobody in the area seemed to notice. falling, as Maier Lebermann, who has been for many years had developed tireless activity, under the 6th of August

In 1866 he sold his entire business to his two sons Adolph and Ludwig Lebermann resigned, all the less so since the Health of the current chief executive, as it is known It appeared that his position had become shaky recently. However, upon closer inspection, the provisions had to be revised. This contract may be conspicuous. According to this, they had

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the parents to their aforementioned sons their comrade movable and immovable property worth 30,000 fl. sold with the stipulation that among the movable property not just the complete business equipment alongside the Machines, existing stocks of goods and construction materials, such as household furniture and moveries, the construction man's equipment, the stores of fruit and wood, etc., but also all business assets outside the company without Exceptions and all types should be included, while the sellers themselves the clearing of the business passives for personal and sole execution expressly reserved. The sold real estate in which Located in the tax district of Untermerzbach, it comprised 3 residential areas. houses, the factory premises, barn and a number of Weder. After further stipulations of the contract, the Purchase shillings at 30,000 fl. as cash already corrected listed, namely in the following manner, that the buyers a) a mortgage on the property for the Bavarian mortgage and exchange bank in Munich registered mortgage capital of 6000 fl., b) a loan balance of a ge LF Lebermann in Philadelphia for 10,000 fl., c) one to the estate owner Ferdinand Prieger von Gereuth owes estate purchase shillings of 8000 fl., d) end lich a commodity claim of the Kulmbach spinning mill to 3000 fl. were taken over as payment for personal debts, during the remaining purchase amount of 3000 fl. according to the in Receipt included in the contract from the seller's side which should already have been paid for. According to the regulations. According to the treaty, Adolph and Ludwig also joined Lebermann on August 6th of last year into possession and possession

nut of the purchased and immediately transferred assets
and ran their father's business jointly.
business account continued. Maier Lebermann showed in
The consequences of this through circularity last longer.
transmission of his business motivated by discomfort
with all assets to his sons who were with him in
connection to the established trading world under the addition
that he regulates passives himself.
retain, while at the same time the new business owners,
referring to her father's Circular, her
Business associates conduct the business under
the company "M. Lebermann's Sons" and as usual,
they gave their signatures. But barely 14 days had passed.
expiated when in Untermerzbach and surrounding area the same.
timely filing of significant claims against the
The company M. Lebermann became known, and it appeared
Now, for the first time, suspicion arises that it wants to
the purchase agreement was drawn up solely for the purpose of
to defraud the creditors of Maier Lebermann.
to shorten in a more logical way. The latter, in fact, could therefore be...
little like his family members at the conclusion of this
The contract's high level of debt had been undisclosed, which was fine.
as already during the summer against the company M.
Lebermann at the Schweinfurt Commercial Court, a series
had been brought against him by trade lawsuits which
on September 27th, excluding interest and costs,
nearly 49,000 fl. were declared, as many lawsuits had already been filed.
were present, which soon rose to 82. Banker
Amson Schwabacher of Bayreuth sued for a change of account.
a payment of 1484 fl. from the company Maier Lebermann, and

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he N — — — —

At his request, a ban on switching was ordered.

Then the sons Adolph and Ludwig Lebermann appeared and made, based on the assignment agreement of August 3, their right of ownership to the property with the encumbrance documented assets claimed. After the Commercial Court Schweinfurt declared the contract in question invalid and had declared dissolved, and Adolph Lebermann had given him had written that the old Lebermann company had ceased to exist, and he would receive nothing, Schwabacher stated. Application for the initiation of a criminal investigation due to fraudulent bankruptcy, which application also took place~~r~~ was given. Adolph Lebermann was born on October 2nd. Arrested in 1866. The mother, Fanny Lebermann, was arrested. because they cannot be arrested due to alleged illness was guarded in her apartment; however, she managed to escape. to deceive their guards and escape. The father Maier Lebermann and his brother Ludwig Lebermann were away from home at the time, and the~~r~~ themselves, to flee to America. But now the General insolvency proceedings have been initiated, whereby the creditors suffered major significant losses. — From the public The following resulted from the negotiations: The family Lebermann was always very charitable towards the poor. and contributed a considerable sum to every charitable collection Donations. Even during the war of 1866, Maier Lebermann did not dismiss any of the workers. As Banker Gutmann of Bamberg deposited, The business of Maier Lebermann was good until 1859 and very dynamic, so that it enjoyed unlimited credit. Since 1862, after the defendant Adolph Lebermann was

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The business was managed by the authorized signatory. no longer sound. Numerous changes were made, not more on the customers than before, but on agents. drawn, some of whom protested the same or under They made all sorts of excuses to avoid payment. The business began to falter in April 1866. That, how

accepted the indictment, goods to the father-in-law
son of Maier Lebermann in Hanau were sent,
as well as that an alleged brother of Maier Lebermann,
Lazarus Lebermann, in Philadelphia does not exist
and whose bill of exchange claim of 10,000 fl. a fictitious
This could not be proven. Almost all
Books from the old company M. Lebermann had been disposed of.
have been, so that neither the entire debt, nor the
The entire asset portfolio could be determined.

It must have seemed peculiar that the Ban-
quier Schwabacher, while he imposes a transfer ban
allowed and criminal investigation for fraudulent
Bankerotts requested to write to Lebermann,
against the recognition of the Universal Competition to ee
as it would be advantageous to him."

Finally, the Jew Adolph Lebermann, who
the Jewish lawyer Franckenburger of Nuremberg
theidigt had, only to one year and nine months
Sentenced to prison, to stand trial in a fortress.
This sentence has long since been served and the "sacrifice-
"capable son," as the Nuremberg Jews called him
He should have, but he's already with his beloved family.
in America, which there is from the "stupid"

= Re

Christians in Würzburg quickly swindled money
They should live off their pensions.

While this Jewish fraud trial is in full swing
It happened that two English Jews, who
probably in Frankfurt or even in Würzburg
the credulity of local bankers was noted-
made were, themselves a great swindle-
led to. We are publishing the relevant news here,
as they appeared in the newspapers; the first one is from

Augsburg, November 5, 1867, where it says:

“Augsburg, November 5th. In recent times...”

the one owned by two very noble gentlemen who were in charge of travelers from Berlin and HH. Löwenberg and Oskar

Freiberg was called, in Frankfurt a. M., Mainz, Würz

Burg, Nuremberg and Fürth mortgage bonds and coupons

sold, which was sold by the one who was in Warsaw in 1863

committed major thefts amounting to 3.5 million rubles

originating from, incidentally, already declared completely worthless long ago

and by duplicates bearing the seal of the Directorate-General

of the agricultural credit association in the Kingdom of Poland

have been replaced. As a result of these paper sales, the

Authorities of the aforementioned cities and the local

Police headquarters in heavy telegraphic traffic, which

from here also to the government in Warsaw

and to the authorities of all major cities in Bavaria

expanded, and led to the fortunate result that

the two swindlers on their journey to Munich on

to be taken into custody in Augsburg on October 30th

could." |

u l

In the jury trials in Würzburg,

which on June 21, 1868 against the aforementioned

Swindler Löwenberg and the so-called Freiberg, which

which otherwise usually called itself Davenport, were dealt with,

The following resulted. | |

Davenport had already played in Baden-Baden in September

In 1867, attempts were made to sell disreputable securities.

and to engage in other deceptions. But since to that

The Baden courts have not yet received any further evidence.

Points for initiating a criminal investigation

Due to the circumstances, Davenport had to be released again.

whereupon he soon left Baden. While Davenport

was active in the manner indicated, as it were, in order to

Flights through Germany, Polish mortgage bonds, whose

Unworthiness emerges every time after its sale

The notice to discontinue appeared on October 12th at the banker's office. Wilhelm Goldner of Mainz, a foreign gentleman, who

≠ ...

led and issued the same a Polish mortgage bond over offered 750 rubles for purchase and sold for 688 fl. Goldner, however, had to return to Berlin upon request. drive that this mortgage bond to the 1863 in Warsaw stolen effects belong to him and are worthless. Before Em≠ Incidentally, Löwenberg received this message, which after his statement to Goldner, Paris had his next travel destination in mind, on October 15th. from Frankfurt a. M. from the Goldner 150 Thaler before≠ returned with the comment that...

Handover of the mortgage bond in question, both parts had been mistaken, and that he had in any case

— 80 —

upon his return in the last days of October or the first days of November, the one in question He would have to request the return of the mortgage bond, whereas he would have to pay for the return.

I will ensure payment of the remaining balance.

Löwenberg had to send the letter and make the partial repayment.

out of fear of being discovered too early and being thwarted≠ have completed his operations. From Mainz

Löwenberg came to Bad Homburg, where he met the Berlin from the well-known Louis Nordheim, alleged reindeer, who was in fact a repeatedly convicted, destitute man The swindler is also involved with an alleged lord of the manor.

Oskar von Raschkarw on Vorberg near Calau in the Niederlausitz met, whose financial circumstances

-were quite dilapidated. On October 18th, Lions drove≠

Berg, Nordheim and Raschkarw from Homburg to Frank≠ ford a. M. Here Löwenberg handed over to Rafschkarw 2 Polish mortgage bonds for 750 and 150 rubles with agrees to the order to utilize these documents for him.

or borrow about 300 Thalers for it. To≠

Löwenberg immediately promised Raschkarw, who was in found himself in dire financial straits, 100 fl. in case of

To borrow from the realization of the mortgage bonds. Raschkarw offered

the two mortgage bonds of 750 and 150 rubles at Bankier Gumperz an; dieser hätte dieselben auch kaufen, if he is not on the stock exchange from the banker Goldner of Mainz would have been warned. At the request of the Commissioner Adler was stopped by the policeman Waltensspiel, Raschkarw gave this man the mortgage bond for 150 rubles, explained that he had found such a thing in a Frankfurt business house received, and falsely called himself Oskar von Frey-

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— 81 —

Berg, Dupire, through the appearance of the stranger, gave Waltensspiel continued the pursuit and handed the Bond issued by the authority. Meanwhile, at the instigation of base of Goldner, Löwenberg with his comrades Nordheim and Raschkarw on October 19th in Homburg arrested and handed over to the investigating judge in Frankfurt am Main. In the letterbox of Löwenberg Two mortgage bonds and 750 rubles were found, along with coupons. the papers stolen in Warsaw in 1863 belonged. After Löwenberg had the two mortgage bonds from a banking transaction with the Haufe M. H. Moses in London has been declared to have received and an alleged Invoice from the house M. H. Moses, 14 Union Court, Old Broad Street EC London presented and he like his two comrades, every science of the Mortgage thefts that took place in Warsaw in 1863 and of persistently denying the amortization of these mortgage bonds felt, the same were taken from the Haufe on October 26th. released, but the mortgage bonds found were seized in court. left in custody. On October 27, Löwenberg in Homburg together with E. Davenport, from where the two of them traveled together via Frankfurt to They travelled to Würzburg, where they arrived on the morning of October 28th. arrived at 10:30 and checked into the Hotel zum russischen Hofe They descended. Here, they both immediately inquired with the Doorman Lorenz Siebert after the names of some bankers. Around 11:30 a.m., they left the Russian courtyard.

Löwenberg went to Ban at around 12 noon.

quier Oehninger, offered demelben. zunemost einen russisch=
Polish. Coupon to buy and explained, as Oeh=
6

ninger the payout of the money first from the exchange=
lung in Berlin wanted to make dependent, under such
Under certain circumstances it would be better to issue the bond itself.
to buy, whereupon Oehninger offered to also buy this business
to procure in Berlin, while Löwenberg remarked that
the sale of the bond on the Paris Stock Exchange
would probably be more expedient. Löwenberg then departed.
from the Oehninger office and delivered on

Afternoon, shortly after 2 p.m., 2 mortgage bonds, each worth 750 Ru=
leg next to the coupons. Oehninger paid him one
An advance of 1000 fl. Löwenberg promised to attend on
November 2nd for the complete settlement of the transaction
to meet again at Oehninger's. Oehninger also sent

On October 28th, the mortgage bonds went to Berlin, he=
but immediately stopped by telegraph to report the news.
It is true that such items were stolen in Warsaw and are unsaleable.
Davenport arrived on the morning of October 28th.

Banker Renlinger called himself E. Bernard and
bought 6 coupons of 60 rubles each and 7 of 15 rubles each
720 fl. 45 kr. Already on the afternoon of October 28th.

Renlinger had been appointed city magistrate of Würzburg
He did receive clarification that the items sold to him

Coupons according to the announcement of the Royal Saxon Directorate=
The decree of July 1, 1864, is worthless — to be alone
late, because Davenport and

Lbwenberg departed from Würzburg. From the carriage
Löwenberg called out to the porter Siebert: "If
If someone were to ask about him, he should say that he
on Wednesday evening or on Thursday (30th or
October 31st) will return; the person in question should

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He only dined at the table d'hote for lunch, that's where he met

“She’s safe.” Before her departure, Davenport had spoken with Banquier Sigmund Edenfeld issued a mortgage bond for 750 Rubles, then at Banquier Peter Vornberger a Russian-Polish coupon, of which he showed 20 to 30 pieces,

and Banquier Heim offers 2 coupons for purchase.
"Ten. The two defendants travelled from Würzburg on October 28th to Nuremberg, where they stayed at the inn at the lodged at the Bavarian court. On October 29th, he sold Davenport to the banker David Ichenhäuser 10 Coupons of 60 rubles each and 7 coupons of 15 rubles each 1081 fl. A bid was made at Banker Amson Feuchtwanger's. Russian banknotes belonging to the defendant, at the bank of Max Banker Hirschmann Russian Coupons, Davenport near Banquier Dinkelsbühler, Löwenberg at Banquier Leonhard Kalb Russian-Polish coupons, Löwenberg at Banquier Fels and Götz Russian-Polish coupons and Löwenberg a mortgage bond for 3000 Rubles from Banker Meyer Kohn for sale. In order to realize the last sale, Löwenberg was supposed to provide a guarantor, but he didn't. again. On October 29, the two defendants travelled to Augsburg, but gave Regensburg as the only option, to falsify Led to guide, as a travel destination. — With the stay A case involving the two defendants in Nuremberg is also pending. characteristic meeting of Davenport with the Octavia Wolf, daughter of a pawnshop official from Nuremberg together. She used to be the buffet lady at the café. Lorenz served in Munich, where she served the accused. Davenport, who called himself Edmund Bernard, was seen more often. and for an American captain, sometimes also

Amen then nn
DE EEE 84

— 84 —

spent on an American consul. Davenport struck up a love affair with 21-year-old Oktavia Wolf. He entered into a relationship and promised to marry her. As a result Oktavia Wolf left her post and travelled with

Her lover went to London. There she was taken by the
 He was housed with a working-class family named Röder. There
 Venport left them there in impoverished conditions and
 he explained to her that he could not leave her with his family.
 to bring it, as this was against English custom. He stated
 later, an old man was mistaken for his supposed husband.
 her father, with whom Octavia Wolf did not
 could communicate, since she was completely fluent in the English language
 is utterly ignorant. Since Davenport is not involved in the wedding
 forward step and the same only from certain Ge
 Wanted to know if he had become dependent, the Octa traveled
 via Wolf back to her homeland. She had from
 Davenport only received small items as gifts and
 had to sell a taffeta dress in London before her departure.
 to put, since her lover doesn't have much money to spare
 She explained that she had to pay for her trip home to cover the costs.
 to be able to deny it. Davenport led them to the Iron One
 train. Nevertheless, Oktavia Wolf continued her love affair.
 through correspondence with Davenport. During his
 During his last visit to Nuremberg, Davenport visited his
 lover in her apartment and delivered 100 fl.
 in gold, so that she could buy a dress with it, since he was hers
 I'm afraid of missing the mark. When the two Ange
 already complaining in Augsburg, the Octadia arrived
 Wolf to the doorman of the inn "Zu den drei Mohren" (To the Three Moors)
 and asked about Edmund Bernard. Since one speaks of a

8

knew nothing about such things and described them precisely,
 It was found that this description fit the Lord,
 who entered his name, Eduard Davenport, in the guestbook.
 had written. Oktavia Wolf was startled by this revelation.
 Coverage. — As banker Ichenhäuser in Nuremberg through
 a telegram from the Mendelssohn bank in Berlin
 Upon a formal inquiry, I received the message that the Dar
 Venport purchased Russian-Polish coupons to the in
 Warsaw in 1863, stolen belonging to and merth
 To be free, he sent Davenport by telegraph.
 Follow all directions. By chance, on the 30th...
 October, a brother-in-law of Ichenhäuser, who was from the

Buying the worthless coupons, knowledge had, into the Gasthaus zu den drei Mohren in Augsburg, met there at the table d'hôte the two defendants and others allowed their arrest. Taken from the same. Menen's effects amounted to 46 fl. in cash, which were in the possession of the Davenport, also in the possession of Löwenberg 241 fl. 43 kr. cash, a Prussian coupon worth 11 Thalers 6 pfennigs, 1 Friedrichsdor, 1 Order star, a purse with 11 fl., a Prussian ten-thaler note and a Frankfurt ten-guilder note, and also a stock exchange. with 11 fl. cash. Furthermore, a [item] from Da~~r~~ was delivered to the post office. Venport in Nuremberg to Augsburg under his address Poste restante (posted parcel with declared value) fined 3000 Thalers and brought to court~~r~~ brought to hand. This package contained a be~~r~~ Indicative number of the Russian-Polish pledges in question letters and coupons, all of which belong to the year stolen in Warsaw in 1863 and by the i government-amortized assets belonged.

Muse. 86. —

"On the personality and antecedents of the Defendant Davenport was on trial until the public trial. A dark process. The English authorities... refused to comply with English law and Bavarian law.

Authorities refused to provide any information. But when the criminal investigation department... farius Weber of Berlin appeared as a witness and denfel~~r~~

ben than the one in Berlin in 1863 for several weeks Under criminal investigation for forgery of bills of exchange Edmund Bernard of London, who had been, must

he admit that he is this Bernard and that he is because
at his sentencing in Vienna the name Eduard Daven-
port settled; Weber described it as a decline

ler, who also temporarily went by the names Fernandez and Frei

Berg has settled down. Bernard's mother, now

Fernandez, married, owns a corner pub in London,
in which he (Weber) himself had already been, since he had been 8 times
was in London on official business. From

From July 1st to July 23rd, 1863, Bernard was in Berlin.

was arrested for forgery of bills of exchange and is the under

The search has been discontinued, as it involves nothing but Sola-
wexfel acted, whose giro and remuneration at Nie

manden had been realized. Bernard was Mosaic.
Faith (the same person claims to be baptized and Protestant)

(too refined). The oft-mentioned banker Moses had in
Berlin had a clothing store and 12 years ago,
convicted of multiple counts of fraud and currency exchange debts

He then fled to London. According to a report...
the bank of the Bavarian envoy in London

MH Moses and Comp. in London as agency schwind

referred to as literary enterprises. Almost all German

Frauds committed in England were discovered by Moses and his agents carried out the execution. For the exploitation of the question Moses sent the stolen Polish mortgage bonds. his agents, which also included the two defendants belonged. Through Moses and his agents, since for a longer period of time, the entire European continent was unsafe. done. The following were presented as performers at the hearing: Mr. Joseph Peszke, medical student, from Kalisz, who had one of the mortgage bonds in question and a coupon from the Russian, and Professor at the Realgymnasium Hermann Erkelenz, who wrote various documents translated from English. Bernard was through Judgment of the Imperial and Royal Regional Court in Vienna of April 2, 1864, which was decided on appeal by The Higher Regional Court confirmed on May 3rd, because Crime of the partly completed, partly attempted Betrug. He was sentenced to 3 years of hard labor. He had namely through false exchanges in Ischl, multiple frauds. Businesses partly carried out, partly pursued, exchange without Acceptance sells under unknown or missing names. referring to a merchant from New York issued. It is characteristic that Bernard in Berlin from prison, by bribing the prison-warden, with several people, corresponded. That he did the same in Vienna, where he also met Adele Vitalis in Krakow, with whom he had a love affair at the time. He entertained each other, exchanged letters. Thus he caused Schleicher because several people turned out to be his business associates gave and even affirmed this under oath. In one of letters written to Fernandez from the Vienna prison

He gives his uncle Fernandez the task of creating a
to dispose of the golden watch and to pawn it.
The money should be used for his defense.
the; but the defender should be made with empty promises
to deceive. Also from the spice
The burgher Frohnvefte frequented both Bernard and Löwenberg
through the bribed, now emptied prison
Assistant warden Andreas Bauerbach to the outside world. Löwenberg
corresponded with his lover Johanna Nitz in Ber-
Lin, who has two illegitimate children by him
and already for vagrancy, fraud and violence
famen was punished for theft. The foreign letters
came to Würzburg to the address of Bauerbach in
Haufe of the carriage manufacturer A. Hofmann in the Ebra
Cher Gasse. Through the research of Berlin's Bolt:
This secret correspondence was discovered two years ago.
once by decision of the district court and
twice on appeal to the Royal Delegation
courts, Bernard's application for release against
Security deposit denied. A certain Anna Fer
Nandez, supposedly the sister, but more likely the
Bernard's mother came from London to Würzburg
traveled and offered bail for the same, was
but rejected. — The defendant Löwenberg operated in
Tilsit formerly had a clothing business, but went bankrupt and relocated.
later moved to Berlin, where he ran a commission store,
Chicory trade and stock market business detrieb and, from Wech
Forced to pay false debts, he fled Berlin. — That
Bernard's (Davenport's) behavior in public
The negotiator was incredibly brazen; through his lies

and oppositions against Zengen and lost files!
He prolonged the treatment; he complained about
the smirking of one of the jurors, above the general
laughter at his definitions of "unsellable" and
worthless", wanted!) a ban from the President of the
Closing on the transport through! the gendarmes
and even threatened the Lord State as he passed by.
lawyer. But he proved to be articulate and of
of intellectual talent. Löwenberg joined ea and
995 the image of a depressed person.

Finally, the NS Bernarb (Dovenport)
on June 22nd by the jury court in Würzburg to 7
Years imprisonment, Löwenberg, to 4 years 6 months
prison, to arise in a fortress, and both to
N was sentenced to the first penalty.

A few days e . it in the Arge
Newspaper: e N SErok

"Würzburg, 26th Sunday, The youngest of the oath ="
Courts convicted swindler Edmund Bernard from
London and Herrmann Löwenberg from Tilsit find of
the Prussian judicial authority. to Magdeburg for the examination=
Delivery has been cancelled, as after the expiration of their sentence: _
time in Bavaria against the same in Prussia because of Ver=
No further criminal proceedings are permitted after the age of 18.
would be. Beyond this extradition question is a higher issue.
to await the divorce. The documents that have come before the court.
My funds and belongings were seized by the district court.
Würzburg as a civil court seized, since the beflé=
disten Bankers Oehninger and Renlinger here and
"Ihenhausen in Nuremberg can claim it." —

PR. —

Unfortunately, Bavaria lost this through the peace treaty.
Bavarian territories separated from the state in 1866 around the
The Jews had long lived in the town of Orb and in it.
They engaged in great usury while closely connected.
When the city became Prussian, "they meant
The gentlemen were able to play all the games and complained about it.
the former "Bavarian civil servant population". But this should
They got sick, for soon people were singing in the
Wirthshäuser sang nasty satirical songs about the lords of India.
In this regard, the small provincial newspapers in
Lower Franconia will soon receive multiple submissions from [sources/parties].
of the Jews. Among others, the following was found:
"Orb, December 18, 1867. When uneducated people
to be guilty of unseemly behavior, fo
That is not surprising; but when people do it,
as was the case here, having enjoyed an education,

This deserves the strictest rebuke. On the 17th, this led to...
namely, persons belonging to this area and to the district
sons of the aforementioned category (we want to state the status)
(to keep silent for the time being) on the public-beer bench mockery
Songs against the Jews, one of which was directed at the other
followed. These gentlemen should think a little more humanely,
or do they even long for the times of... Jewish persecution?
Returning? In conclusion, the gentlemen must be told...
It will be noticed that they were previously employed here.
not a single one of our Bavarian colleagues
would have been guilty of such behavior: e
"To play satirical songs in the tavern."

A few days later, an un newspaper reported
nadftehende : un 8... 11

me "Reply. en

For several days now, Jews have been announcing,
A great article will soon appear in these pages.
Articles against us are appearing, but nothing like that has happened yet.
had been. We were expecting the strange animal and
Finally, today in No. 303, the opened gate only spews forth...
a little mouse emerges: such a pathetic script
The idea that one shouldn't reply to it: But we
I would like to say a few words in response. To whom one might choose between...
who wants to distinguish between uneducated and educated people, so
One must, after all, belong to the latter group; the senders
The above article seems to include me. However, they have
through this failed style test, practically the opposite
Partly proven. There were guests on the evening in question.
Sacred and humorous songs were sung, in
whose usury, common haggling, etc., are condemned,
But Mer then said that this referred to the Jews.
find? Of course, as a proverb says: "If one is under
"When the dogs are thrown, the one who is hit howls." These songs
are already from educated and uneducated, from humane
and have been sung to inhumane people, and still are.
furthermore, it will be sung. It would therefore be nonsense to do so.
according to the level of education and humanity of the singers
to want to judge. Perhaps the senders are holding back.
for tenants of education and humanity, or does the

Is this perhaps the same thing, in flirting with the Jews? Whether we do we “long for the times of the persecution of the Jews?” Not that; but the submitters should think about it quite often. To think and be glad that those times are far behind us. have, instead of taking the reins and

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Wanting to dominate everything. Sad enough.
if living beings in a state or municipality of
The case is. If Egypt once took pride in this,
To grant Valke his departure, one cannot
around, in the fact that a major upheaval to
to see that nowadays such an excerpt with
It would be greeted with joy and jubilation. After all, who...
the Bavarian role models submitted to us by the senders
Samples were presented, although they had shown them to us earlier than
They have been called swindlers, drunkards, and debtors.
Disgusting! What a mean thing to do. Slander and two-faced!
ity! — Orb, December 24, 1867.”

Around the same time, in the enlightened
The city of Würzburg proposes that the local rabbi should contact them.
allowed to go, from the city magistrate the permission to lay
to demand a so-called Sabbath wire. What
he saw what was going on with this wire.
man: from the following article, which was published in February
It appeared in several Franconian newspapers in 1868:
"Würzburg. The NWZ shares the following piece:"
chen of the local ultra-Talmudic nabbiner Bamberger
According to an ancient Jewish custom, on the Sabbath
Nobody. Anything, be it a book, an umbrella, a stick.
dder fonst an objekt, über die Straße tragen, wenn
not the city or place is completely enclosed.
This being enclosed can be found in rivers, ramparts, walls,
Fences exist, and it does not hurt if
the gates and doors located in the walls ac.
are always open: the door leaves may even be opened at the
The sides may be nailed down. Also, where the wall is...

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interrupted by an opening without a door, thereby
Help will be provided so that above the opening there is a Stan
wire fences or on the adjacent houses,
fog Sabbarh Draht, is pulled. Since now in consequence
the construction of the road to the new train station a sub
The breach of the city wall and the city guards has occurred.
If, then the aforementioned rabbi told the city magistrate
Therefore, they requested to build a new city wall across the
street such a Sabbath wire or at their near
to be allowed to attach the side door leaves. The city
The magistrate rejected this request because the [unclear]
visible device with the. Indications of our time
not in agreement; the district rabbinate
has therefore lodged a complaint with the k. district
government turned, and one N on the N Pau:

Divorce is tense.

But since the longed-for and requested permission to the
sen Posen von Seiten der k. Kreisregierung nicht ein
It was said that the Jewish gentlemen ran in a stormy place.
mixing winter night the laying of the wire arbitrarily
had undertaken. It had happened that
the Jewish Dr. O., who otherwise considered the most liberal
plays, over his own walking stick onto the wire
fallen, which, being thereby defiled, immediately as
the one who was dug out and N another ge ei
has been.

(But to show that Be alone in u Bbg
the Indians on the silly precepts of the Talmud
not only that, but also that this occurs elsewhere, broke

— —ü—ä4ä——— nn

no

ten befriended ai in a man 0
the following:

Prov. 81g reports from Posen, April 10.

f. Schl." The following: Today the marital vows were to take place here.
bond between a young, childless Jewish widow and
a man from the Cohn tribe, and
For weeks now, the institutions have been preparing for the wedding.
firmly operated. But imagine the dismay of the
fiancé(e), when they were a few hours before their wedding
I received notification from the rabbi that their
A connection could not be established because after a
discovered ritual=Determination of members of the tribe
Cohn never associated with Nee.
may."

Finally, at 9 85 Ahr. a number
mischievous guests from a neighboring inn
had allowed themselves to erect the Sabbath wire on the new railway line=
to excavate Hofstraße again after a few days, so that
All Jews in Würzburg were sentenced to penance.
They have fallen and according to Talmudic law now every penance
would have to do.

Regarding the "prejudices" of Christians,
The Jews constantly criticize and mock this, and
even dared to participate in the founding of the Commis Association in
in the following poisonous way, they mocked each other in public
Leafing through this association of brave, ambitious, Christians=
to express the views of like-minded men:

"Würzburg, December 11, 1867. Considered very interesting"
And, almost unbelievably, I tell you that the one here be=
standing or rather vegetating Commis=Verein fich bei

—n — en “„. — . u

The founding document included a paragraph: "Jewish
Commis clerks are not accepted. However, it is
Correct, the Israeli clerk who distinguished himself through striving
Kindness and diligence are often found among fine Christian colleagues
distinguishes! Not worthy enough to be with those gentlemen.
to live in a society; by no means, this would be
terribly violated conventional good manners. On
In other places, young prospective buyers are named
people who, instead of seeking a free and healthy education to
strive, not even to dismiss an old, stupid prejudice
can lay, with the undelicate name "Käskrämer",
alone in Würzburg — as the a sungen, 8 zw
"lay the young ones." Eu

But the Christian officials had done very well,
fine Jews under fi to take on fine Jews; for soon thereafter
The jury court in Würzburg felt compelled to take action against
a Jewish boy who was the eee ne
to issue the following profile

"In the name of His Majesty the King of We

The Royal Court of Appeal of Lower Franconia and
Schaffenburg played against Seligmann on June 27th of this year.
Roman, 16 years old, born and residing in Hei
dingsfeld, single commercial apprentice, for crime
of abuse for unnatural lust, committed on
May 13, 1867, afternoon in the building of the purchase
man Jakob Rofenheim zu Heidingsfeld to Marie Kro
nenberger, daughter of the shopkeeper Nikolaus Kronenberger
there, convicted on charges, the same for the ¢abortion hearing
before the jury court of Lower Franconia and Aschaffen
Burg banished and his execution ordered.

— 986 —

Accordingly, Seligmann Norman Hieneid is named _

requested to report to the district office within three months
 court Würzburg, where is: the jury court" held
 will appear and because of what is apparent to him
 to be held accountable for ten crimes, otherwise against him
 as a disobedient person, to be treated according to the law
 15 the division of the babble in its finest "sequence En
 "Würzburg, August 20, 1867. I
 de aan des Schwurgericht, von m Untertfenten
 Be 5 ie en, 1 710 *
 Nina. os Hocheder. .
 e „ — =
 The girl, soft, the boy seduced and wit
 The girl who had been subjected to violence and rape was only four years old.
 The trial against him took place in restricted public view.

lichkeit sstatt. The Jew had the aruten christian.

Children whose genitals are completely torn! He
 was convicted of the crime of abuse.
 natural lust lin „ en ,bier Be
 nn convicted. 8

We hereby wish to share our notes about u oer
 to temporarily close Würzburg. 1
 How things are in Nuremberg, the old imperial city, against
 3. He is involved with Judaism, they brought this up.
 the Baherish en. in the second Dr 1868 He
 a message: e

"From the Regnitz, July 21st. In May 1850 he
 "First Jewish religious in Nuremberg in the community association
 federally admitted, after "the imperial chamber
 "Servants" completely disappeared towards the end of the 14th century.

— 97 —

They had been expelled from the imperial city. They settled in
 They did arrive in neighboring Fürth, but did not find what they were looking for there.
 the necessary leeway, which is why they repeatedly, despite

all the drudgery, with Nuremberg in business dealings entered. Following a council decree of 1773, a Jews were only allowed entry into the city of Nuremberg through two gates. and had to pay 45 kr. for a one-day stay to the City pledge and 15 kr. for him on all the corridors Pay the accompanying old woman. No Jew was allowed in Stay overnight in Nuremberg, not in the house of a Christian to use a vault for business, to be in the market They didn't let it be seen, and the Be~~r~~ were just as spiteful. Opinions on trade in agricultural products c. In Although the Jewish tax was abolished in October 1800, In contrast, the toll was 7 kr., the legitimization certificate 30 kr., the permit to stay overnight 1 fl. Fee set. Currently residing in Nuremberg. 153 Jewish families"), who have a school and a prayer~~r~~ They set up a house; they are in the process of establishing a cemetery. advertise, for what purpose the banker Cahn just has offered 1000 fl., with the promise of further Ga~~r~~ ben, if the funds were insufficient. Two private companies~~r~~ Companies refuse to admit Jews; in the Mu~~r~~

The first (baptized) Jew to settle in Nuremberg Smuggled in at the beginning of our century was a certain Pikert, who died only recently at almost ninety years old. His Sons, also antique dealers like their father, can in Face and posture that Jewish offspring do not deny, also have, Although in form Protestant, Jewish women again to women taken. — | | A. d. V.

7

Bavarian
594348
Sibliotbek
monks

No

The museum, where Nuremberg's elite gather, was found
So far 15 such places; among the Jewish inhabitants
In Nuremberg there are two lawyers and two doctors.

Since then, since 1863, the Jews have again
in Nuremberg through a truly extraordinary fruit bar-
keit and greatly increased by the influx of rural Jews.
The establishment of a special rabbinate was in 1866-
follows. In the existing people's association there, they lead
Jews have the big say. Dr. Morgenstern, Dr.
Landmann and the Jewish lawyer Dr. Frankenburger
hold them there, as well as previously in the meetings
the Progress Party, consistently giving "excellent" speeches.
The latter already said in 1865: "Some ultramontanes, farewell-
Leagues and aristocrats pretend to represent the people!
means that the Jewish gentlemen are the people and are the lords-
[The text abruptly shifts to a seemingly unrelated topic:] [The text abruptly shifts again:] In
1867 this stirred up
The cloverleaf is found not only in Nuremberg but also especially in...
the neighboring town of Fürth, where almost all Christians
I am a worker and the Jews are merely masters. About
The meetings of these deluded workers were learned of
The following was said at the time:

"Nuremberg, November 8th. As in Nuremberg, there exists
There is also a people's association in Fürth, and like in the local one...
The great [is] also reflected there, currently through
Germany's ongoing divorce of the parties. This showed
themselves, albeit not in such sharp outlines as here
eight days ago, at yesterday's meeting of the Fürth
Association. While Dr. Landmann (who is a kind of
Rogue plot between Prussia and Austria-
took, after which Prussia annexed the German states, Austria

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(receiving a monetary settlement) from the assets he had acquired in
Six classes divided parties opted for the one that was
separated, which was part of the Imperial Constitution of 1849 with the

The supreme rule of Prussia contains, — Dr. [Name] stated, Morgenstern on the purely democratic point of view and endorsed the inclusion in the Fürth program People's Association admitted, also with monarchical entry-direction possible, under equality of its members established federal state, as it exists in Switzerland and the United States exists. Through freedom to unity. "Be the right slogan," not: "Through unity to..." Freedom, as Prussian annexationists wanted it at any price preached. Incidentally, the means and ways to The federal state cannot yet be determined, as one cannot be in "...can look to the future." —

The chairman of the People's Association in Fürth is the Dr. Landmann, the lawyer of this cooperative Dr. Kronacher. The workers' association in Fürth had In 1867, the Jew Gabriel Löwenstein was appointed secretary, which in the same sense as Landmann and Kronacher It worked.

Bankruptcy, like that of the Jewish Dutch brothers in Fürth, which in 1865 had a large number of Christian families in the vicinity of this city, they were there for twenty years among the Jews at daytime-order. The Jewish swindle is also supposed to be in Nuremberg. have already reached a considerable height, although they have, when they have only just moved back into a city, very to gather together so that one can for the time being of their close They stick together and notice nothing of their Jewish activities.

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However, Jews from the surrounding area, who are less They proceed more cleverly than city dwellers, but sometimes in Nuremberg caught engaging in fraudulent activity. So It happened there in 1866 and it was written about it. Franconian Courier:

"Nuremberg, January 11. As the participation was suspected of forging Bavarian 5-fl. notes the hop merchant Meyer jgr. from Plech and a ge-

Wisser Preu was imprisoned there and against
An arrest warrant was issued for the father of the first. —
The negotiator Heinr. Wölfel von Plech is also, as
suspected of participating in the falsification of the notes,
"has been taken into custody pending investigation."

What high-flown reports about the Jews of this
to both cities again and again at suitable opportunities
being sent out into the world, one can draw some conclusions from that.
Make sense of it when you consider the following when...
Search for the Majesty of King Ludwig II in autumn 1866
A flowery presentation, released from the stack, and where it is
Literally, that means:

"During the royal visit of the King to Fürth,
His Majesty also visited the synagogue there. The
It was most magnificently decorated and illuminated
Rabbi Dr. Löwy was already waiting for the
King, and His Majesty made a speech and
the priestly blessing of the same. About
The monarch spent half an hour in the temple, with
the facilities of Syna of the liveliest interest
Looking at the person. The personality and demeanor.
The rabbi had a message for the king.

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made a pleasing impression that he was at his
The companion literally said: What a pleasant, wu
What a remarkable personality this old man is! From the synagogue
His Majesty visited the establishment of
Ullmann & Engelmann, to manufacture in that factory
A warehouse that is unparalleled, the ultimate in warehousing.
Enjoy the pressure of Fürth's industry. The richness
The quality and magnificent furnishings of that camp surprised everyone.
the king, who was particularly concerned about the cloths and about
Those goods were of interest that were intended for overseas transport
determined to find. From there the king disposed of himself in the
Wood ornaments Brick factory, here as there the
equal recognition of the high perfection of the
Pronounced Fürth industry. After several hours

Stay, during which time the city suddenly, as with
With a magic stroke, it appeared magnificently illuminated, returned
the monarch amid endless cheers and enthusiasm from the
Residents of Fürth return to Nuremberg.

That the Jews of Nuremberg and Fürth advertised
and advertising for their industry is truly great.
The following "sent" from the dor~~s~~ testifies to the ability to afford this.
newspapers: ur

"The famous French champagne is known through
a German sparkling wine manufacturer, a dangerous
Competition arises that may possibly challenge the ordinary
Champagne, or rather sparkling wine, completely from
It can displace markets. The champagne factory of
Mr. CF Crailsheim in Fürth has been delivering since
In modern times, a product called "Punch Champagne".
named all known finer wines in terms of taste

— — — —

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and quality far surpasses, and we find in doubt whether
we more the power and richness of the wine or the
utmost refinement of the punch — this seems to be the reason~~s~~
The product's appearance — something to admire.
We delight gourmets in their en e on
"This wine attentively."

Christian fools and idiots are indeed
just as simple-minded, this punch~~s~~ Champagne
They ordered them, but are said to have gotten colic from them.

Despite all this, Mr. Frankenburger, who
Jewish lawyer, soon brought there, already in 1867 by
Leutershausen in the Hofheim Regional Court as a candidate for
to establish the customs parliament. However, there was
People who informed the honest farmers there,

that this man from Frankenburg is a Jew.

Regarding the aforementioned Rabbi Dr. Löwy in
Regarding Fürth, it was learned that this "worthy"
"Old man", weddings in the surrounding area in inns
distinguished. It was said about it in one:

"(Submitted) Gunzenhausen, December 27th. After
the person responsible for the synagogues and rabbis of Middle Franconia
By the highest and most steadfast order, the weddings shall take place.
Jewish couples will be married in the synagogue,
which from our responsible rabbi, Mr. Grünbaum
Whatever happens in Ansbach; but how is it that...
that weddings, which foreign rabbis perform here
take, not in the synagogues, but in Wirths
Can this be carried out in houses? It only happened from
Rabbi Dr. Löwy from Fürth, and we had

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We rejoiced in vain, this famous pulpit orator
"To be heard here. A Jew."

One can see from this that the same Jewish rabbi, who
cher in Fürth bestowed his blessing upon the young king
and flattered him in the most intrusive way, in
Gunzenhausen completely against his orders and Ge
She dares to act.

But that's quite common throughout the whole of Germany!
all, and especially in religious matters, the same
like how we at the Sabbath wire in Würzburg
No matter how Talmudic they may be, the Jews act
entirely according to their will and knowledge to measure very well,
how far they are allowed to go to avoid the Bavarian penalty
The law cannot be enforced. As a mocker
and defamers of the clergy") they also have in Bavaria
Much has been achieved since 1848. One last fact of this kind.
is from a certain Seckendorfer of Heiligen
The town near Forchheim became known. It was written there

about November 15, 1869:

"So, in Heiligenstadt there is the Jew Jof. Seckendorfer,"
whose father was known for his exploitative treatment of peasants
Despite the protection afforded by the regional court, he died in prison.
Elected as an elector under pressure from capital.
Most ordinary people are struggling because of the...

5) The Lord Bishop Kettler of Mainz was, after
he had just taken his seat there, in the open street.
mocked and "spit on" by a young person, by whom
Yes, during the police interrogation, he stated that he was a * 5

A.

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They knew of loans from him, and woe to him who took them.
not elected, because the Jew is not just money, but
He is also ambitious and wants to be seen as a trusted man.
on election day in the presence of a Catholic priest
a hoarse, screeching speech against the robes, i.e. the
Catholic "priests" unleashed "who are dumbing down the people."
His statement that he was a Catholic is already known.
A pastor is worth as much as a goose boy, and if he
encountering such a person, namely Pastor Mahr,
he would spit in his face. This coming together
The meeting will take place in Forchheim — so, you citizens
Farmers and citizens of the Forchheim electoral district are on the
Post when the Jew comes and the clergyman goes into
Face spitting! The royal state government with its stinging!
ten collars and blue skirts, however, this over
courage to still coddle the Jewish honorable men;
because it makes patriotic citizens get out of bed at night
fetch, put in chains and scorn the Jews
to drag boys through two cities, only to later see them again
to be released as completely innocent: but against the scorn
Citizens have no protection against Jews. Therefore,
possibly the act of self-defense and self-help
must enter. Even Seckendorfer's friends, the
Protestant pastor Hereth and the lawyer Rupp, who

Masters of electoral district fragmentation have once again prepared new speeches. against the “patriotic stockfish” and so who

which will bring us some interesting scenes.”

And further, an advertisement against him states:

"For your information! On November 2nd, the Jew Joseph Seckendorfer von Heiligenstadt, whose conduct at the

the last election is still fresh in our minds, the cheeky had today, in the local Royal Regional Court, about the Catholic priests or priests, as he called them, to to revile and specifically express: “such a priest” “He values me as much as a goose boy.” It seems, that the attention of the local pastor on the usurious practices of the Jews, the same very It's unpleasant. We just want to talk about that cheeky...

Behaving towards the other citizens and farmers herewith once They will give news for a while. But to the Jew Seckendorfer, who relied on the favor of the Lord District Judge Dennerlein as though he seems about to leave, we hereby wish to remind you that his far and wide, a fine time—famous father, the man Little Seckendorfer, who entered with a burning tobacco pipe The district court went and inspected the files itself. took, but despite the friendship with the Lord Land judge for his exploitation of peasants and other in Incidents in prison that stand as cursed memories had to die. Since no one is happy before death To praise is, as Mr. Joseph Seckendorfer also knows. Not where he dies. Incidentally, the Jews are only supposed to... The sooner they go, the more their measure will be filled. Ebermann City, November 3, 1869. Some citizens.”

Despite this well-intentioned warning, the Jew appears Seckendorfer before and after in exactly the same sense. “I’m not afraid of the priests!” he was also supposed to say. At the beginning of this year, to the anti-church-minded Kaufmann G. in E. said and added with a mocking laugh have: “In Rome they are already dancing to our music too.” Pipe; they all need to be called capores!

How things are in the Rhineland-Palatinate/Bavaria with the Be-
The deceptions of the Jews look like, we have in the 8
over the course of the years, except for the one at the beginning of this writing
As already mentioned, there is still much to learn.
brought. In the sixties, however, they were back again.
So many scoundrels and frauds perpetrated by Jews there!
It has even happened that we cannot avoid some
to record this. In 1865 the house
JG Cullmann in Neustadt suddenly went bankrupt and the
The head of the same resigned without informing his many creditors.
to know something, to do something, a readiness for America.
The newspapers then reported about him on
April 25:

"From the fugitive head of Eullmann's
New Schwin houses have been appearing constantly lately.
deleen, perpetrated against rich and poor private individuals, on8
emerges. This has plunged some families into deepest sorrow.
has been transferred. In view of this and the magnificent8
Against fraud in general, the public spoke out.
The opinion is not wrong to assume that the state is responsible for the fact that...
because of energetic steps to capture the Ge8
named and to atone for the gravely offended law
...should have happened. Now it will be too late."

And further, it was heard:

"From the Palatinate, September 19th. At the oath8"
me of the third quarter was also
the magnificent falliment of Cullmann's
Trading house in Neuftadt negotiated and Cull8
man for fraudulent bankruptcy, simple bank8
Rott and embezzlement in the crime grade of eight

Sentenced to years in prison. As the jury trial
Negotiations revealed the total amount of the pass.
measures 105,000 fl. In addition, he will be given a
a whole series of embezzlements and frauds related to
A charge has been laid. The criminal has fled to America,
where the punishment of justice will not so easily overtake him
will be, but the curse and hex of widows,
orphans and so many others whom he had helped for their
Money cheated, follow him across the waves of Atlan
Ocean tables. One must disregard the presumption and grandeur.
have observed Cullmann's khuerei from close up,
to alleviate the general bitterness and indignation which
to assess the cause of this bankruptcy.
It remains incomprehensible, almost enigmatic, how the criminal
was able to escape to America without his
was caught in time.”

Finally, it was said:

"Landau, December 1st. The merchant Hans Gott"
Fried Cullmann from Neustadt, who on September 15th
l. J. from the jury court in contumaciam to 8 years
Sentenced to prison for fraudulent bankruptcy
has been, is on its way to the Hei
math. As a result of a conflict that has been ongoing for two years between Bavaria
and the state treaty concluded with the United States
Cullmann was hired on the prop of the Bavarian
State authorities in America arrested and will be sought after
meeting for a further hearing before the jury
The case will be heard in court in Zweibrücken. The costs of a
10. Arrest and extradition amount to more than

fl. u.

*

However, Cullmann is said to be still in charge despite this newspaper report. ten were never brought back to the Rhine Palatinate. He reportedly found an opportunity in Liverpool. to escape and am now in South America, with which Bavaria does not have an extradition treaty.

About a year later, there was another report of one other Jewish scoundrels in the Palatinate said the following:

"Edenkoben, November 21st. The local banker Wolf Isaac announced his new residence on the 19th of this month. let and is wanted for fraudulent bankruptcy^s persecuted. The losses suffered by the inhabitants of our city as a result, amount to, as far as is known so far, over 100,000 fl. Since several indigent people also contributed their sour had invested their acquired savings with Wolf Isaac, They lost everything they owned. The trail. The fugitive has not been able to proceed any further as a man so far. "Being persecuted at home."

A major wine forgery in Ungstein had already At the beginning of that same year, the game caused a stir. the auction of the coated wines came, As can be seen from the following report, most of it to the Jewish houses of M. Weil and Haas, which a allegedly purchased them for vinegar production:

"Dürkheim, March 20. The one announced for today^s digte auction of the seven wine forgery be^s Wines confiscated from the guilty residents of Ungstein is attracting a large number of buyers and those eager to try it out today It happened in the morning; about 45 cartloads arrived. Wine was offered and the prices ranged from 63 to 140 fl. per Fuder achieved; the average price may be

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amount to approximately 100 fl. The greater part of the Vinegar production, auctioned wines were presented by the gentlemen M. Weil von Astweiler und Haas aus Mannheim acqui^s Rirt, but some of them also come here. The

The court seals that had been placed on the property were found unharmed. However, we hear that several barrels are to be partially... and two ran dry except for one small thing, fine.”

The greatest Jewish swindle, however, had already been 1863 in the small villages of Marnheim and Bubenheim near This occurred in Alzey. The otherwise always reported on it. pro-Jewish “Didaskalia” under September 13 1863 under the title "Edifying Consequences of the Lottery" “games” as follows:

In Zweibrücken, after two days of negotiations On September 3rd, Gottschalk Strauss, real estate agent in Kirchheim, because of a massive fraud, in association with Isaac Metzger from Gauersheim and Daniel Baum from Alzey, committed against two residents of Marnheim and Bubenheim, to a prison sentence of three years Convicted. The butcher fled and Baum already referred to a prison by the Hessian courts. He was sentenced to four years in prison. From the ver. The action has revealed that the defendant Strauss from the chief collector in Frankfurt two eighths Loose the Frankfurt city lottery and such at Wittner in Marnheim and Setzer in Bubenheim through The butcher's mediation has been discontinued. — On October 11th. In 1862, the relevant Loos No. 2723 arrived with a Total profit of 115,000 fl. Strauss received immediate news of this by telegraph,

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The aforementioned butcher and fine Schwa sat down untidy. The tree in Alzey was discovered and it now began more the operations to give the winners the lots or but to embezzle a large part of the profits.

Metzger first went to Jakob Wittner in Marn

home, the owner of the one eighth of the lot, and ann let him hand over the lot, iudem he falsely stated that the same was only possible with the stake out came and paid him back that deposit. Only after the butcher put the lottery ticket in his briefcase

Wittner, suspecting this, demanded his fate.
back, by formally explaining to him that he believed,
to have been cheated by him.

In response to the energetic demand, Metz confessed.
He finally received the profit, but at the same time explained that
Wittner gave him 3000 fl. from the profit e müffe,
otherwise he would tear the lot apart.

After some initial reluctance, Wittner asked him to...
fear of ultimately losing all his winnings, a
promissory note for 3000 fl., whereupon the butcher gave him
returned the lot with the explanation that Strauss had already
to Frankfurt to collect the money, and on
I will come this evening to collect his winnings.
pay. It was on the morning of October 13th and
Metzger had only expected a profit of
100,000 fl. spoken.

Immediately after receiving the talent,
Strauss with his brother-in-law Baum from Alzey to
Kaiserslautern rushed, where they themselves sent a letter of credit.
the Ladenburg House in Mannheim at one of their

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They had obtained this from a retired friend; they immediately hurried from
Kaiserslautern to Mannheim, raised there the
25,000 fl. and now travelled the same via Worms to
Mannheim.

Already on the way to the village of Harxheim, they were
expected from the butcher, who immediately went to them.
sat down in the chaise longue. Around 9 o'clock they arrived in Mann-
home; Strauss stayed in the chaise longue in front of the village.
sat and placed the tree there as the chief collector
Höchberg of Frankfurt. He immediately took action.
the word, congratulated on the win of 100,000 fl.
and explained that he had come all the way from Frankfurt to Mannheim
traveled to deliver the joyful news and the money
to deliver it himself. At the same time, Metzger brought the money.
arrived in several sacks and the alleged chief collector-'
Teur began counting the money onto the table.

Wittner, however, had fi) during the day because
looked around his profit and in the “Frankfurt
I read in the journal that he had won 115,000 fl.
had, and Baum replied to this remark:
The 15,000 fl. belonged to the management. But Wittner
demanded his entire profit of 12,500 fl., by
He remarked that he knew the way to Frankfurt himself, where
to the butcher he replied: “Don’t talk nonsense, sir
The chief collector is one of the first men, you will surely
Don’t believe he wants to cheat you, you have ea
to claim a larger profit.”

He was eventually paid 9650 fl.
from Baum, without that of the butcher Morgens
Wittner extorted a promissory note of 3000 fl. in the room

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the language was, so that it can be seen from this that before
between butcher and tree about this promissory note
It was spoken and agreed that this amount would be paid as such.
to deduct from the profit, how then
also the fact that butchers already in the morning the Witt
a man from his arrival with Strauss and with the money
of the evening, he gave his knowledge and his companions in
Harxheim had expected, leaving no doubt about it,
that between ostrich, butcher and tree the campaign
was arranged against the holders of the winning lottery ticket.

After removing the butcher and tree, Witt counted
ner the 9650 fl. that Baum had placed on the table after
and convinced himself that a sum of 457 fl. in
Cologne banknotes were missing. Wittner had told the person
lichen Obercollecteur 20 fl. 15 from Frankfurt
given. i

From Marnheim the three Allies drove to Buben
home to the widow Setzer, the owner of the second eighth
Loose; it was already 11 o'clock when they arrived there,
and the inhabitants of the house were in a deep sleep.

The butcher knocked them out and shouted the message to them.
Regarding: "her lottery ticket won 100,000 fl." That is
The chaise was driven into the courtyard, the money into the upper...
Stock brought and there by butcher and tree daffelbe
Maneuvers were performed as described by Wittner. Butcher
He initially demanded a tip of 3000 fl., but eventually he was satisfied with less.
He dealt with 200. The alleged chief collector told the
Widow Setzer, she would have been entitled to 10,000 fl.; a
Meanwhile, a relative of the widow Setzer had been summoned.
but had demanded the drawing list from him and

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fi) convinced from this that the widow's eighth lot
Setzer 12,500 fl. had fallen, and on whose reference
Butchers and
Baum: "After deducting costs, the profit amounts to..."
Eighths of loose only 10,000 fl. — since then, that is.
Bavarian lottery has been cancelled, several deuces have been cancelled.
No more numbers have been entered into the Frankfurt lottery.
men and it would be twenty percent of the big lot
withdrawn." — After much back and forth,
The widow Setzer offered the 10,000 fl. after Baum
had written a note in which he was responsible for the possibly
a guaranteed additional amount of profit. This
Schein signed Baum with the name Karl Hirschberg.

The defendant Strauss had during this
Negotiation in a room on the lower floor
held there, where part of the money was also kept. To the
sons and the brother of the widow Setzer, who in
came to this room and expressed indignation about the
During the negotiations on the upper floor, Strauss remarked:
"Since they had the money in the house, they should use it as best they could."
as possible to agree."

After a few days, the son, Setzer, decided to...
to Frankfurt to meet the chief collector Karl Hirschberg,
who had signed the guarantee certificate,
to seek him out. He learned there that such a thing did not exist.
ftire, he also heard that the alleged chief collector

The real estate agent Baum from Alzey had been there, whereupon he turned to went to a local lawyer, who also helped the tree immediately wrote: "That if Karl Hirschberg took up the matter If I do not arrange with the widow Setzer without delay, then

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"Immediate action should be taken against him." It was also threatened to file an immediate complaint with the state authorities.

This did not go unnoticed. Already the following day...
The three allies held a nightly meeting during the day.
arrival at the merchant Jakobi's in Kindenheim and
caused him, as a parliamentarian, to approach the widow
to setter and make a comparison regarding the
to settle the remaining 2500 fl. The next morning
The comparison also took place to determine the sum of
2500 fl. The money for this was received the night before.
from the house of Strauss in Kirchheim in secret.
White ones were dragged in and the three participants
They stayed overnight in Klein-Bockenheim until the settlement
completed and the one named Karl
Hirschberg signed the certificate again in his hand.
that was.

Wittner was also involved, both because of what had been extorted from him
3000 fl., as well as because of the 457 fl. stolen from him.
He appeared complaining. The butcher sought him out for a
Comparison to persuade, by telling Wittner, who
The owner of a butcher's shop said: "You know,
"Half a sausage is better than an empty intestine," where=
But Wittner replied: "A comparison is not for me
That's quite right, but I want to give the animal some food first.
"See belly." |

After various preliminaries and after a
I called a lawyer in Alzey, then filed a complaint with...
threatened the state authority and sent a negotiator=
and was sent there, a settlement was reached.
concluded that Wittner was referring to the missing 457 fl.

waived and was to receive 2200 fl. instead of 3000 fl. namely 1400 fl. in cash and 800 fl. in a bill of exchange on a tree. Later, however, it turned out that the change only amounted to 700 fl. Even during the comparison-Negotiations with Wittner involved Strauss, Baum and Butchers are always on the go and in company. Strauss was also the one who was most concerned about it His aim was to exploit the situation as much as possible; he only spoke of it. for a settlement sum of 1500 fl. for the widow Settlers out, while Baum extends the comparison to each Wanted to know the price was finalized, in anticipation that There was imminent danger.

The matter was well-known in Hesse and led to the announcement. show came and tree itself became a four= He was sentenced to one year in prison. Following this, he went Metzger fled and Strauss declared after his arrest= tung, he only acted out of friendship for butchers= del; what butcher and tree together to the detriment of each other the lottery holder was driven, that was unknown to him, he I also didn't do any lottery-related business with Höchberg. The butcher obtained the loose meat directly from the same source. and a telegram did not reach him either. men. In general, this also remained his defense. before the jury; only he could hear the explanation of the Ober=Collecteurs Höchberg in Frankfurt opposite not furthermore, deny that it was not butcher, but he, the defendant Strauss, the two Achkel=Loofe von Höch= had moved to the mountain. Likewise, he could not deny that he already on October 19th the total=wins with 25,000 fl. at Höchberg in Frankfurt am Main

Sirt and the debt contracted at Ladenburg= had erased.

The cohesion of all these contributes to the burden
The Strauss-leading pieces of evidence could not be used for Nieß
It is doubtful that Strauss, in association with
Baum and Metzger, the exploitation described above, of
Credulity and joyful surprise of the lot
The owner has done this.

Strauss was acquitted by the jury of participation
in the extortion of the promissory note of 3000 fl. to
The disadvantage of Wittner for being innocent, on the other hand of Be-
Attempted fraud to the detriment of the same by more than
1000 fl., then for participating in the fraud to
The widow Setzer owes a loss of 2500 fl.
recognized." N

The pro-Jewish "Didaskalia" states in the pre-
The existing reports make no mention of the fact that all of them are in
Swindler appearing in this trial: Gottschalk Strauss.
Isaac Metzger, Daniel Baum, as well as the trade-
Mann Jakobi in Kindenheim — Jews find, which
the winners of the big draw, all honest, easy-
devout Christians and Germans, in the most infamous way
had cheated.

On the contrary, the Frankfurt Journal regrets in
a report from the Rheinpfalz newspaper of June 4, 1866,
that the alleged "first appointment of an Israeli in
the Palatinate Magistrate" unfortunately proved to be a misconduct-
has demonstrated understanding. It is not enough for the Jews,
that they already exist in Bavaria on this side and across the Rhine
a lot of "their people" as lawyers and No-

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have accommodated tare u. s. w.; one wants that, immediately-
as in Munich, Jewish magistrates everywhere intri-
guen would like and Jews in the household of the Palatinate
Cities everywhere would be hired. The Frankfurt Journal
Don't consider what the Jews in the Senate and legislation have done.
the body of the formerly free city of Frankfurt and in

the administration of the same brought about before 1866 have. It is not content with its own achievements. She creates and works on and on for Judaism.

As in the Palatinate, that's how it's been since the Jewish emancipation. The emancipation is almost in all larger Bavarian cities. The young Jewish offspring move with those inherited from their fathers. Money accumulated in the countryside flowed into the larger cities and fuels government bond and real estate speculation, fruit Wholesale trade and other lucrative businesses. In order to become more and more accustomed to it, the rich sometimes throw out The Christians as angels also have no "appealing" "non-profit foundation", will be awarded medals for this pardoned and now shine in the eyes of the "simple" "Gen Goyim" in an even higher light. It is claimed that that such foundations are usually not even funded by the money of the individual who makes it, not run out, but that the whole community contributes to this in secret, because something is of great benefit to the same.*) —

In July 1863, the Bavarian newspapers published the following: Notification: "To Dr. W. Königswarter in Munich, who recently established a substantial charitable foundation, that is Awarded the Knight's Cross 2nd Class of the Order of St. Michael; the first Case of the awarding of an order to an Israeli in Bavaria. And again, on January 8, 1868, it was stated: "The one from the banker

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How the Jew manages to get himself hooked everywhere, one arises from the appointment of a certain Bernau, former Bavarian consul in Athens, who was before Kurzem succeeded, "with appropriate content and pragmatic" "The right wing" to the Bavarian Consul General in Trieste to be appointed. Mr. Bernau was known to be with Count Ferdinand Hompesch, the Bavarian Ambassador to Athens, he was very friendly. This Count Hompesch") but has at the last Greek The revolution was distinguished by the fact that he also did not had an inkling of the conspiracy, which was under his eyes were set on it. He then gave the noble

and high-minded king Otto the council, “not after
“To return to Athens,” this high lord said, “to give blood.”
To avoid shedding, unfortunately, he followed the advice. As Count Hom-
Pesch left Athens some time later, and took over
Consul Bernau, of course, “the businesses.” The same
became known to the Greeks in a peculiar way, and a

Joseph Kohn in Nuremberg with a foundation capital of
10,000 fl. for a polytechnic to be built in Nuremberg-
The foundation was founded under the title “Saphir Kohn'sche polytech-”
“Niche foundation” received the sovereign's confirmation.”

) He is the great-nephew of the last Grand Master of the Order.
of Malta, Count Ferdinand von Hompesch, who owned the island
presented it to Napoleon I and gave himself 100,000 francs for his
silverware had it paid for. When his great-nephew entered the
Diplomacy came into play, said a well-known figure, much of harsh fate.
beats of the tested and most illustrious House of Wittelsbach
Very affectionate gentleman: “This simple man is not equal to anyone else.”
la grace du Roi, but de par la grace du cotillon ins Mini-
“The sterium of the external has come in!” 5

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a significant sum, property of King Otto, was
covered with coatings. What became of it further is...
We have not come to know. Consul Bernau —
of which the German Jewish newspapers the most excellent
reported — came to Munich soon after, applied
ji for the position of Consul General in Trieste and
received the same.

What kind of individuals exist in Bavaria under
the seemingly royalist Jews, of that the
former Court Councillor von Dessauer still a repellent
Example. This Jew from Schaffenburg
many years ago it had already been possible to, with help
to love the baptized Jews in Munich. After
He, too, had been baptized, and received before and
after the title of Court Councillor, the nobility and other distinctions-

drawings. He lived in a large house in Munich.
peculiar house by the English garden, which is
Friend Kaulbach, the famous current academy-Director,
tor, which he decorated with fresco paintings. He gave brilliant
lante Gefellschaften, to which the crème of Munich ge-
Jews, Jewish descendants and Jewish comrades were baptized.
was. The well-known “agitator in Zollverein matters”,
Mr. von Kerstorff, who also had a paternal and
maternal side from Jewish lineage is, “) went as a young

*) The father of Kerstorff originally had, as the be-
Bavarian Imperial Archivist Lang knew the nasty name
Sigmund Heimann Pappenheimer. Meanwhile, he was killed on April 20th.
Ennobled in 1817 with the name "von Kerstorff". (The Jew Gran-
The duration was already in the king's secret cabinet back then-
whose position is used.) The “wife” of the aforementioned cardboard-

Jĩ ðiTud bœr

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Men came and went at his house. All baptized Jews and
Jewish descendants praised the noble, art-loving gentleman of
Dessaur, who was “very rich, very amiable and very
"Divorced" should be and should stand out even more because of it-
he claimed that he would be on his estate — for the same
He also owned a significant estate — and bred donkeys. But
Look there: although he was considered a very good boy in Munich
The man was disgraced and people there were slandered.
He hadn't noticed anything amiss while breeding donkeys for years; then it happened to
him in
Years 1860, that he suddenly became involved in an embezzlement
was caught with pupil money. This brought him
He was brought to trial for fraud and was convicted despite
All attempts by "fine friends" to bring about the loss of the nobility
and the title of Court Councillor, as well as imprisonment for several years-
Sentenced.

What now to the aforementioned Mr. von Ker-

Storff in Augsburg, who is the president of the "Association" for German industry" itself was, from which the believe- zealous Austria recently awarded the Commander's Cross of the Franz Joseph Order received, and a few years ago the chief critic against Prussia in Zollverein matters- If he gave up, it's good to know that the- not always the same as in recent years before the He spoke of the wars of 1870. It exists, in fact.

Heimer was a Seligmann, also known as Eichthal, from Berg am Laim. in the Rhineland-Palatinate, of pure Jewish blood. We saw her. still in 1836 on the balcony of her house in Ludwigs- street, short and thick with a swollen neck, sparkling eyes and a drooping Jewish nose and heard her call down: "God of Righteous people, what heat! —

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a brochure written in 1851 by this Kerstorff- a document entitled: "Memorandum on the Continuation of the German Customs and Trade Association," in which he defended precisely what he ultimately rejected: the necessity of the Prussian super-weight in customs union matters. It states under Other:

"It is not the time, from the South German side, to the commercial contract with any conditions, or even with the threat of what was already being done by Prussia to encounter the previously foreseen alternative of withdrawal You can only defeat such a determined opponent with friendship. To obtain favorable conditions through compassion and submission, But barking where you can't bite, that is and was Clumsy at all times.

"For people who are not completely blind and deaf, No argument is needed about the fact that we in

South of Germany us in the impossibility of a
"Separation from the Zollverein is taking place." |

Back then, things were different, and the hate was more intense.
Wars against Prussia, like the ones now, would not be possible at all.
would have been appropriate.

Catholic Austria, which in many things
so to speak, completely Jewishized, did not recognize the far-
the Jewish comrade's maneuvers and decorated the
Kerstorff with the prestigious Franz Joseph Order. That this
Hofrath, by the way, in no way knew his Hebrew
An article by Frank- proves that someone can deny their origins.
jurter Journals of September 27, 1863, where it was stated:

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"According to the 'Schles. Zig.', the Bavarian would be
Court Councillor Herr von Kerstorff, the much-mentioned indefatigable
Agitator against the trade agreement with France, not
more to be feared. This tariff evader is supposed to...
He had apparently fallen out with his representatives after he
He paid the same for his round trip no less than 6000 fl.
has been billed."

This article shows that the "Brofitches",
which the noble Pappenheimer protected through his protective tariffs-
had turned towards ripeness, which were not insignificant. Whether the-
He and his "representatives" were later back in order.
The Frankfurt Journal also reported on this.
not reported. It is striking that Kerstorff-Pappen-
Heimer has become somewhat subdued since that report.
and for the time being from talking and from other demons-
kept stations quite far away.

However, the Munich newspapers reported in June
In 1865, for example, the following occurred:

"Munich, June 5th. This afternoon Mr.
v. Kerstorf of Augsburg had a longer audience with the
King, who probably refers to the current critical state

likely related to the customs union issue.”

On March 16th of that same year, one of the best
Friends of ꝛc. Kerftorff in Augsburg have passed away.
was this the long one originally from Stuttgart?
Dr. Gustav, 20-year-old editor of the Allgemeine Zeitung
Kolb. He had the Jew, and in particular the
Munich and Augsburg Jews, much to please
done and especially the Kerstorf-Pappenheimer always
Raised up. Whether this Kolb, like so many Frankfurters

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Kolb, Kilb, Kalb, Kahn, Kuhn, Kohn etc. w. origin?
Even though he was also from the Jewish tribe, we could not
to fathom it, but they had to consider its entire direction
and, based on his connections, almost assume, because in
The Allgemeine Zeitung used Jewish language from 1840 to 1865
Absolutely enormous.

In the venerable Nag Bur, the Jews
and Jewish descendants already had one about fifteen years ago
gained so much influence that she controlled more of her people?
specialist trained as officers of the Landwehr (reserve army). In the year
In 1863 (7) however, they succeeded in arresting the Jewish banker
Obermeyer there to their Landwehr colonel to him
lift. The Munich newspapers wrote about this gentleman.
The following note was made on September 11, 1864:

"The Ministry of the Interior has assigned the Landwehr?
Colonel Herr Obermeyer, Commandant of the Land?
Augsburg military regiment, which was given the order to enter a
in German states, then in Belgium and France,
the local militia, or National Guard.
to examine the institutes and discuss the gradual process.
to submit a detailed report on ten observations.
Mr. Obermayer will be accompanied by a first lieutenant.
to serve as adjutant to the line in the coming days
"To embark on a mission."

When the "grey Jewish man" arrived in Belgium,
France and some German states. Everything considered,
He went to Berlin. On February 27, 1865 (7)
Our King Ludwig II received Colonel Ober-
Mayer and took from him, the chief Mayer, a brief

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Report on his stay in the North German Metro-
Pole. But the Jews said: "Obermayer has
Lecture given to the King on the military
Conditions in Prussia."

The author of this text believes 105 years ago.
Years ago I heard that a Jewish boy-
fer fich in den allerkleinsten Lieutenant der bayeri-
I have fallen in love with him.
had run away and married him. Whether he had run away
— the son of a weary Bavarian staff officer —
Whether she became Jewish or Lutheran is unknown to us.
It has not been made public. However, it is certain that the Lord
husband later — as captain in Neu-Ulm — his
had to acknowledge receipt of the charge because he was a Württembergian
Lieutenant v. B. from an old Nuremberg patrician family,
who was exceptionally handsome, tall, and strong,
had friends over the house and knew a lot about the evil world
He had spoken about his relationship with his wife. He is alive.
now money from his "wife" in Stuttgart and writing-
stellert, as we heard, as before in the light friend-
In a literal sense. Whether, meanwhile, a light has been shed on the matter.
We do not know whether Judaism has been absorbed, for since
of our youth, when we once saw him ourselves in front of Jews-
Despite warnings, a great deal of time has passed.

Just as in Augsburg, so too in Munich
The Jews knew after 1848 that several of
to elevate "their people" to the rank of Landwehr officer. Names-

They probably also brought along a certain Marx.
the eldest son of the bankrupt in the forties
having, previously mentioned Jewish bankers

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Marx) before and after up to the colonel of the entire
Munich Landwehr. From him N towards the end.
December 1865: 5

"In the local area, the Major and
Commander of the 1st Füfilier~~z~~ Battalion, Mr. Ludwig
Marx, to lieutenant colonel and the lieutenant colonel and
Regimental Adjutant, Mr. August Friedberg, major
Dog commander of the 2nd Fufilier battalion appointed."

The one who, at the same time as Marx, became a major
The exalted Mr. August Friedberg is also Jewish. So
Things continued smoothly regarding the Jews, who all
"Lieutenants and Cavaliers", "Knights of the Order" and "noble"
want to become. In April 1866, the Lord was born.
Lieutenant Colonel Marx was actually already promoted to colonel.
and commanders of the entire Munich Landwehr~~z~~
Regiments appointed. On April 8th, the Mün~~z~~
Jewish newspapers: "This morning, our
Landwehr in honor of the newly appointed Colonel and Com~~z~~
client Mr. Marx in e a N
fact~~z~~ parade ffactfound; #

This cunning Jew, "old Marx," had above all
They had their sights set on the nobility. The Counts of H., the Barons
from P., the families of C. and B, who gave him their assets
Those who had entrusted him with their affairs are completely ruined by his bankruptcy.
Many respectable Munich bourgeois families also went.
This was the root cause. Nevertheless, his son Ludwig soon afterwards
to his children a steward and to his wife, a Jew,
Equipage. A second son, who was present at the banquet of the Jews in

The year 1848 had been when people shouted "Death to the nobility,"
went to England in 1850, but was supposed to return from there soon after
to be and in Munich nn A. d. V.

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On April 25th, the following coloring-
full reports from a Jew, as follows:

"Munich, April 25. The excellent spirit who
The Landwehr of Munich, which is animated, has in the most recent
Time has been expressed again on several occasions. Yesterday
In the evening, the non-commissioned officers and soldiers of the
Landwehr Regiment to the newly appointed Colonel and
Commandant of the same, Mr. Marx, in the extremely
tastefully decorated premises of the Westend Hall
A splendid festival was held, during which patriotic
Speeches to sentiments of unwavering loyalty and devotion
Giving for King and Fatherland, law and order
was given the most vivid expression. Toast on His
His Majesty the King as supreme commander of war, His Royal Highness.
Prince Adalbert as district commander, Mr.
Major General Stöber as Commandant of the Landwehr
Brigade Munich and Mr. Colonel Marx, whose he
The nomination was met with such general joy by the entire regiment.
was greeted, then turned to the regiment itself, increased
the prevailing patriotic mood. The whole office
The regiment's guard of honor attended the magnificent festivities.
the masterfully delivered lectures of a series
selected musical pieces from the side of the music corps of the
Regiment under the excellent direction of its band
Master Mr. Hager, to whom the most raucous [something] was also awarded.
He received applause and unanimous recognition.
was beautified and lasted until late in the evening. Aehn
The officers' corps of the
II. Fusilier Battalion, then the non-commissioned officers and troops
Men of the 8th Company of the same. In honor of the

after 26 honorably completed years of service from the active Landwehr services and from the commando of the aforementioned Company of departing Captain Würzburger organized, with tastefully decorated certificates. were presented, expressing feelings of high esteem and love, which all his comrades and sub-comrades They will always prove themselves to him, expressed were."

Mr. Würzburger, who was the last to be dressed, also a Jew, was already enlisted as a Landwehr soldier in 1841⁷ to become a corporal after a quarter of a year. and having become a lieutenant in 1848, it also had He was soon brought to the captain and now rests on his Laurels.

Even the Landwehr Colonel Ludwig Marx is Withdrew from the scene in 1867. He said:

"Mr. Landwehr Colonel Marx, who provisionally holds a Having taken several weeks of vacation, he is considering how to... informs us that he is resigning completely from the Landwehr service. (Order Pains 2)

But in its place there are already a lot of others. other Jewish agents, both in the new organization⁸ Station of the Landwehr, as well as in the army in general smuggled in, which opened the door to the people of Israel They will remain open and soon spread.

⁷ The greatest bankruptcy of a Jewish descendant, which However, the one that occurred recently in Munich was the one of the wine merchant and innkeeper Shimon there, which we have already mentioned earlier in this issue. This

Shimon came from Hungary in the early 1940s.
 came to Munich and originated, although he was all
 had brought papers labeled "Protestant", from a
 Jews from Timișoara. The old Jew Michel, who
 who was still alive at that time and was a wine innkeeper in Rosengasse,
 He determined, as already mentioned, that he had citizenship rights.
 The entire Jewish community naturally ran there and the wine
 Shimon's economy became notorious in 1848
 Democrats' pub. The Jews and Democrats received
 also "kosher". Drinking wine and champagne,
 during the Christian citizen, the officer and
 Edelmänn always — in a peculiar way — on the at
 Shimon drank wine and champagne, the ugly thing
 got the worst colic! — ö

As soon as the stormy year of 1848 was over, things changed.
 Shimon, who until then had been very democratic himself
 than, the color and became a follower and eulogist
 of King Maximilian II of Bavaria, as there was no
 larger ones. He succeeded, as they say,
 by King Max himself a building site in the Maximilians
 A street was given as a gift, along with interest-free capital for construction.
 to borrow from a large inn. The hotel
 "To the Four Seasons" was built and financed with credit.
 Richly furnished. But very soon after Vollen
 The construction and furnishing of the building burned especially
 Barely the roof truss and the upper floor partly
 However, since he was well insured, he was soon released.
 Rebuilt. The entire Jewish community of Germany,
 Yes, Europe's entry point was there, when it went after
 Munich came. Many simple-minded Christians also paid.

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there the enormous prices or gambled and wasted
 their money and their assets there. They spoke softly.
 first in 1865 that Mr. Shimon was no longer
 He was doing well. An immeasurable number of changes were there for him.
 in circulation. If he were to redeem it, too many would appear
 They encountered difficulties and had to make new changes.

Resp. or rather, a practice of switching allegiances was being carried out. Suddenly it was said

written by a Jewish author on February 25, 1866:

"Once again, the most senseless speculative frenzy is a
Victims were killed. Anyone who came to Munich visited everyone.
even the most beautiful inn in the city, the "four
Seasons", and everyone found the most welcoming, comfortable one
tabular recording at the owner's. And this,
Mr. Shimon, this afternoon in the Isar...
drowned. The reason for this unfortunate act was the
sudden inheritance of a leather manufacturer, for which
Mr. Sch. had set his own credit in motion.

And it continued: "The deception that manifests itself in
audacious speculations are made public and the Munich
the emergence of entire city districts is due to, increases
here, every day in the most alarming way: The auction
the leather manufacturer Streicher, the suicide of Schimon,
the fear of the fulfillment of a great
The exchange was caused by the sale of the exchange sensal
Dorn, the hotel owner Sauer, and others are sad bees.
wise for the reckless administrative style that is practiced here
encountered in financial matters."

And furthermore, on March 28th, it was learned from Nuremberg

Berger Correspondent:

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"The consequences of the innkeeper's suicide
Shimon are unfortunately becoming increasingly sad. After
The factory owners Kaltenecker, father and son, Gi
. aunts of many Shimon exchanges, a few weeks ago
have left here and gone to Switzerland,
The Pichler trading house is now also the heirs of the deceased.

which had also spun many Shimonian bills of exchange, in the necessity has arisen to stop his payments~~en~~ len, a case that is all the more regrettable in all circles were agitated when this house became one of the oldest and was most respected and moved in the widest circles of the best name."

The highly respected business Pichler's Erben, which Descendants of an honest ducal Bavarian servant (Salzfaktors?), an ancient Munich bourgeois family, whose ancestor in medieval costume, in master~~en~~ a wooden portrait of him was enthroned in the office of the same. also ruined by Jewish intrigue!

— The passives of Shimon are said to follow a Notice published on May 13th at 1,200,000 Gul~~en~~ which amounted to, while the assets did not reach 180,000 They reached guilders. A few weeks later it was learned:

"In the Schimon family's inn (Gasthof zu den)" ("four seasons") is a comparison in the manner of state It has come to pass that the creditors will immediately receive 17 percent, while all the furniture: and real estate~~en~~ assets in the property of the Shimon relics passes over and they undertake to pay the creditors 15 One percent annually for years, so even more to pay 15 percent of their claims."

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The son-in-law of Shimon leads the guest~~en~~ court away. It is likely to be very peculiar at this ban~~en~~ Kerott must surely be the case that only Christian trading houses and Christian families were thereby destroyed~~en~~ the, while not a single Jew was involved in the slightest It suffered damage. —

As the Jewish gentlemen do it: with the customs make and circumvent him by inducing Christians to They know about smuggling the goods across the border. We also have the following charming example from the year 1866:

"Munich, May 1st. Yesterday a hearing took place." a rare type of trial took place before the local district court, namely because of customs fraud. About 14 days before Jakobi v. J. was the horse trader Jak. Mair from Munich to Salzburg and bought a so= there the aforementioned Salzburgerwägerl next to two ponies together Harness, and asked the horse that was also present there= merchant Xav. Grandl from Thann in Lower Bavaria, him to lead this wagon out to Munich. Grandl He agreed to this and brought the horse and carriage here. without, however, at the Bavarian transition station Freilassing the customs duty, — which for the wagon was 87½ fl., for a Horse 2 fl. 20 kr. and for a horse harness 1 fl. 42 kr. The amount is to be paid. The matter was thereby turned into The courts have found that a customs officer, a certain JB Oberstatter, at the Augustinerbrand there= here listened to a conversation concerning this process and then, by using two people, the thing= knew how to determine the behavior and then filed a report.

The court found the two e of the customs officer=

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dation bez. der Theilnahme hieran fchhaft und verur= She divided it for the subsequent payment of the customs duty, for the payment of the four times the customs duty as a penalty and added to the costs."

Xaver Grandl is a Catholic farmer and not really a horse trader, but just, like so many others, down-and-out peasants, a middleman and under= subservient servant of the Jews. Jakob Mair, on the other hand, is a rich Jew! The carefully laid plan of the Jews had been completely successful until Grandl at Augustinerbräu chatted about it, and the customs officer B. Oberstätter took it to court.

Almost a similar case, where two Jews were involved in the The bankruptcy of a Christian, which was intertwined with the situation, came to light in Munich.

This occurred in 1866. It was written about on February 8th:

“Albert Bichelmaier, merchant of, is accused here, because of the crime of fraudulent bankruptcy, then Heinrich Schwarz, haberdasher, 31 years old old, from here, and Adolph Schüllein, 23 years old, Action committee of Thalmässing, due to participation on the crime of fraudulent bankruptcy. State=

Lawyer: Mr. Barth; Bertheid: Dr. Gott=

Help and Dr. Frankenburger from Nuremberg; Sach= understand: the HH. Daxenberger and Sontheimer, Merchants; siblings: the HH. Edel, Schwarz, Birzer, Altinger, Stindt, Paur, Heftes, Röckl, Lehmann

Schweykart, Huber and Dr. Königswarter. The hay=

The indictment is only against Schwarz and Schhüllen. This is because Bichelmaier is a fugitive in Switzerland. formerly located in Maximilianstrasse, the business of

— 1883 —

Bichelmaier went badly, yes, that he was from fine Glänbi= was often pressured and several sales took place announced. Schwarz and Schüllein set out on the 6th. July 1863 there, to buy a large batch of goods cheaply to go shopping when the auction was already at the door. They later bought it for 5212 fl. 12 kr. by court order. valued goods for 2800 fl. and had them sent to Packaging at the shipping company of Pichler's heirs Bring it here. Bichelmaier took the proceeds to Zurich fled after incurring some debts beforehand. had paid, as he feared being sent to the custodial prison. to be led. Bichelmaier previously stated that Schwarz and Schüllein had encouraged him to sell. The former said: “They are from your wholesalers You have been cheated; how can you feel good about that? to get out of there, to cheat them again; sell your Goods before you are placed in a change arrest.” The an= The defendant denies this statement; just as little as it is It is true that Bichelmaier during the trade the Lad= nerin removed, and that the goods in the twilight

was taken to Pichler. Bichelmaier, on the other hand,
they fled, while the two defendants
volunteered. The state authority reported a non-compliance.
guilty, which was determined by the foreman of the jury,
Mr. Edel, was also announced. The two freedmen
Those who spoke left the hall freely. Against Bichelmaier
The jury court will deliver a verdict in contumaciam
will be felled."

The co-defendants Heinrich Schwarz and Adolph
Schüllein were Jewish. So were their defense attorneys, Dr. Gott.

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"Help" and Dr. Frankenburger were Jewish. One of them
Both experts, including Mr. Sontheimer, are Jews.
Of the jurors, Dr. Königswarter is certainly one
Jew. Whether juror Edel is a Jew, they don't know.
We are not certain. In the case of the same person from Würzburg.
Since he comes from [country name], he is probably also Jewish, because the well-known
[person/person]
Professor Edel himself, who so often changed his color
He is of Jewish descent. The juror Lehmann
was also Jewish. What happened at this jury trial?
even further from the tribe "Take", they could
we don't know exactly; and must tell others about it
to investigate whether juror Schwarz is a
Jewish Black, just like the accused. —
One of the most despicable Jewish swindlers was
probably the Jew Isaak Neustätter in Munich, wel
a lot of poor servants and clerks on

The cheekiest one cheated and then made a run for it. The
The Bayerische Kurier reported on this on August 2nd, 1867:

"The subject of the last hearing of the 2nd
The indictment formed the basis of the extraordinary jury trial.
against Isaac Neustätter, 37 years old, married name Schneider
Master and agent of Munich, for fraud. State
Lawyer: Mr. von Reichert; Defense Counsel: Dr. Diet
f sir; 1 there are none present because the defendant

9 The Jewish doctor, advocate, and lawyer is probably the same.
Macher and Acher, who used to be the clumsy "courier" in
Munich edited, but as soon as the same was put on his fingers
It flopped, . Did its influence return?

(Question from the author.)

— 135 —

is fleeting, therefore the Contumacial procedure for application
dung to come. — In the period from spring
From 1865 to 1866, several articles appeared in the local publications.
Latest news: an advertisement stating that a
Go-outs were being sought, and those who reflected on this learned...
upon inquiry, that the merchant Isaak Neustätter this
I had the advertisement placed. It appeared in the
During the aforementioned periods, a number of people were involved with Neu
stätter; he revealed to them that he needed in his capacity
as an agent of a Berlin fire insurance company
of a traveler who was a participant in the aforementioned Ge
company wins, then again, he needs as a banker
and to operate his mantilla business, an exit
The person who has to procure and collect the money. New
The town took everyone who came into his service against Ver
swearing of a monthly fee of 17-45 fl.,
However, he always demanded a deposit in cash.
or in securities of 100–1000 fl. For security
The agreed-upon provisions were put in writing, with

even notarized, certified, or Neustätter sed
Exchange about the deposits received, concealed each
but in doing so, he simultaneously had a whole number of
I assumed so-called outgoers and let everyone
based on the belief that he was the only one. At the same time, he knew
to arrange it in such a way that those in his service
People who did not live with him, not with each other
met and thus his manipulations would not soon be over.
discovered. Since several of the outgoing members (they were their
24, from whom he had swindled a total of 7890 fl.
soon withdrew again and demanded the reimbursement of their

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Deposits and the mostly outstanding fees are...
langten, derfchwand Neustätter Ende Mai v. J."

The jury convicted him in vain.
to an eight-year prison sentence.

On August 20th of the same year, the old
and the well-reputed inn "Zur blauen"
The "Traube" winery in Munich was forcibly auctioned off publicly.
Jewish money-makers had somewhat carelessly...
fiber jo lange geleißen, bie fie die Hand aufs thun
could. The inn fell to the two main creditors,
the Jewish private citizen Sigmund Friedmann from Munich
chen and the Jewish merchant Ulrich von Harburg.

What influence did the Munich Jews have in direct
The way they exerted influence on the theater's conditions is also be
They knew. They knew, by investing their capital in
Stock Theatres and their connections to the Court Theatre

played, almost all the wretched works of Jews

and Jewish offspring there more than at other theaters

to bring it forth. They accomplished the earliest first
Performance of the scandalous operetta by the Cologne Jew

Jakob Offenbach "Orpheus in the Underworld" and the
other works by the same, all of which were solely based on that
are designed, from the German stage down our
to demoralize the people. Yes, they even wanted to...
the vile whore and Parisian street singer
Theresa to be imported. A Munich newspaper had itself
The following little article about Jews was published on March 6, 1866.
write:

"Our royal city will also soon have one"
Impresario, like Ulmann, received. A already

— 137 —

a somewhat elderly man, with a fortune of approximately
2000 fl., who possesses fine language skills and so
has the polish to behave nobly and tactfully in large groups
To move circles and salons, a maturity is intended.
to travel to Paris in order to, where possible, visit the local...
Street singer Theresa, who now lives in Seinstadt
causing an enormous sensation, even before the powerful
The Emperor sang to great applause, after
"To seduce Germany." -

But fiehe: in the year 1867, fih was roused on March 2nd.
once the better audience of a Bavarian city,
to the Jewish activities and comedy on the
To give German theater a "mark" once. From
Ingolstadt wrote the following day:

"The whole town is in an uproar over a
The incident yesterday gave rise to one of the worst
There were theater scandals. A former member of the local theater company...
Girter, a singing comedian, Mr. Hirsch, a Jew, performed several times
as a guest here again, and was in a theater
The criticism in the local daily newspaper was quite harsh.
his inappropriate and unworthy play. About that
Enraged, he placed an ad the next day that was usually...

a retort brimming with insults, in which he
among other things, it also allowed the use of the name of a local
The officer, whom he initially mistook for the author, who
But the editors of the newspaper told him to
had been described as a non-author, whose
regardless of throwing mud at him. When he now took to the stage
As he entered, he heard shouts from all sides: "Get out!"
contrary to, which was followed by whistling and thumping, while others

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since shouts of protest were heard. The noise continued,
until the prelude fell and a second comedy sketch was scheduled,
in which Mr. Hirsch was not employed, it began,
whereupon renewed calls for Mr. Hirsch led to the continuation.
also prevented this piece, and the present gentleman
Mayor Doll, on behalf of the law, presents the idea
adjusted and the present SUFJOIDENEE, to remove themselves
"nen, which also happened quietly."

Unfortunately, it soon happened that the ae
scion of a noble German princely family, Prince
Paul von Thurn und Taxis, from a Jewish comedy
diantin, a Mamsell Kreutzer, was involved, and
She married. This was reported in 1867 by the Bavarian newspapers.
Leave the following from Munich:

"At court and in the circles of our aristocracy
and in the distinguished world a story is circulating which
caused a stir due to the circumstances surrounding it. Prince
Paul von Thurn und Taxis, the King's adjutant,
is with the actress Miss Kreutzer to Switzerland
They hurried to get married there. The wedding is
but it has not yet happened, as the prince's mistress is a
She is Jewish and will only undergo baptism later.
But now it is announced — and this version is going into our
Highest circles, from word to word — that Prince Maxi
milian von Thurn und Taxis himself into Switzerland
I have gone to see my fine son, if possible, still on
to bring back the old railway. A playbill, which N
the prince immediately upon his arrival in Lucerne

found, and the name of Miss Kreutzer
as a contributor in a play, is supposed to

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"Have led the father to his son's trail. In
the opinion that the prince is suffering from delusional love
in the audience, admiring his beloved
To find him, the prince hurried to the theater, and was supposed to
his surprise, which was like a thunderclap —
Here ends the little story which took place in our high world-
the fateful circuit makes — the prince and
Son as an actor on the boards that be the world
to interpret, to have seen each other again. Everyone told each other...
The thing about the prince, that he — still as adjutant
of the King — in Hohenschwangau, his illustrious
He surprised his patrons and lord by suddenly appearing as
Lohengrin, in costume, entered the king's chamber.
and His Majesty the bumpy Wagnerian verses with
He pre-recorded it with the most appropriate softness possible. They spoke
in all the inns, it was mentioned that Prince Paul Taxis, as
The king once heard the music of the 1st Infantry Regiment.
summoned to Hohenschwangau, under romantic moonlight
as Lohengrin on a boat slowly across Swan Lake
passed through when the king was on the balcony watching Wagner
listened to the wise man, who played music on the battlement
presented at the castle. But whether the young prince was not the
will one day exclaim with Schiller's "Ferdinand": "This
Unfortunate flute playing! I should never have learned it!
we want to leave it to the all-balancing future."
The young prince became an actor; he, who otherwise
performed on the court stage. In October 1867
The couple appeared as Mr. and Mrs. von Thurn on
The city theater in Aachen is open. But the old Prince Maxi
Milian Lamoral von Thurn und Taxis forbade them

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this name. They turned to Zurich, where Prince

Paul debuted — without any success. The father
He finally took pity on his son and asked the king
Ludwig II, his deceased son, to be "Lord of
to make a rock. This happened; the prince appointed him
a pension and the couple now lives — he most
unhappy, as they say — pretty much in the bane
generosity and — forgotten. — N

The first Jewish woman, fifty or more years ago
married into Munich and thus the descendant
men der Weling, Kerstorf, Seligmann, Pappenheimer
The same Sarchen D. was the one who surpassed the others in rank.
An Alsatian Jewish girl learned after the war years
1813 and 1814 the Lieutenant Baron von D., from ancient
Munich patrician families knew and accompanied him,
as recently as Mamsell Kreutzer, after the end of the
campaign as far as Munich, where he then also
married. Sarchen D. was a short-legged, plump man.
Jewish woman. She had already had one before her marriage.
extremely decrepid, ancient emigrants, a baron
of Montmorency, had as a "friend", who,
as they say, as an exceptional gourmet of her
roundish Jewish mouths the most peculiar and from
had made the most widespread use of it. Hardly had Sar
When she had become Mrs. D., she hurried to
the old gentleman, to follow her to the Bavarian residence
and to get off at her place. He was then seen
regularly on every theater evening to the left of his
"Dame" at the Gallerie Noble, while the husband
always modestly content with a second-place finish

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had to. Sarchen, even as a young woman, was always with
decked out in the most colorful flowers and ribbons and
She started wearing red makeup when she was barely 25 years old.
and knows how to conceal her Asian complexion.
With the entire baptized Jewish community, with Westheimers,
Strasbourg's, Weling's, Pappenheimer's, etc. on the
Standing on her best feet, she greeted us, after we had already seen the
Corridor had heard her piercing voice, at her

Entering the theater in the most familiar way, he bowed.
often against her, whom she barely knew at all,
high above her, slumbering persons, to whom she looked unto herself
was trying very hard to flatter her. Soon long
She then slobbered all over the house in the most outrageous way.
and then sang in French during the
The piece with the Baron of Montmorency was so loud that
the ground floor audience not infrequently made their displeasure known through loud
Silence was commanded.

After the Baron towards the end of the 1930s
Having passed away at a very advanced age, he left behind
er "der ganze kleine niedliche Mund" a number of state
papers and fine family jewelry, which in a Un
masses of jewels: diamonds, rubies, sapphires and
Emeralds of every shape and setting existed. As
The singer R. asked the Jewish woman what Sarchen meant by that.
When she wanted to start, she simply said: "That's for the...
future! | |

Her husband, a high-ranking, stately lord, who the
Baron von Montmorency tolerated, but not after
imitated, but continued straight ahead on his usual path and
who sometimes went left, died a few years after her

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Friends. Neither from him, but even less so from him.
Sarchen had children with the Frenchman.
The widow turned to the "future generation", but had to
but, as they say, to get the diamond set in rings
ten wills, sometimes to the utmost, i.e., up to
the highly esteemed Munich police, go; for their
young, handsome, but penniless worshipper seized to year
a chance to use the Montmorency diamond
tenkaften to carry out their precious pieces.

Sarchen D., nearing eighty, is still living in
Munich and still appears at the Hoftheater
On the Galleria Noble. She's just like she was in her youth.
Heavily made up, wearing a black wig with longing

her ancient head is as before adorned with flowers and covered in ribbons and her black eyes, the edges of which Deeply flushed, they eagerly seek out — future husbands. King Ludwig I called the lady: the prototype of the Jews' fate. — ö

But we turn away from this ugly image. aside and are now making some appointments and Be' Calls from Jews and descendants of Jews, which in the last years in the civil service and elsewhere' came into consideration.

As we have already reported, King Ludwig II, who abdicated his uncle, of King Otto of Greece, heavily involved Jews from Bernau appointed Bavarian Consul in Trieste He had been promoted to general very shortly afterwards. consul for Italy "with pragmatic rights and ent' a "speaking salary" was levied. In February 1866

— 13 —

then the Jewish scion and accessor Karl Dessauer from Schaffenburg was appointed assessor in Laufen. Aschaffenburg Dessau, the father of the Assessor He was a merchant in Laufen and had a business in Schaffenburg he founded a colored paper factory. But he turned to An' went bankrupt in the fifties and moved to Ame' Rika, where he lived quite well "on his means". Its creditors, mostly Jews, They ensured that the colored paper factory was incorporated as a stock corporation. The company continued and retained its peculiar character. Weise, the eldest son of the bankrupt Dessau resident, as Director of the same.") This Dessau, in form a Christian, was also through peculiar connections'

*) In the summer of 1867, reports were received from Aschaffenburg' castle, that there the red-cheeked, youthful-strong son of a Christian supervisor at the Dessauer colored paper factory suddenly disappeared without a trace. On October 24th of the same year

The Aschaffenburg newspaper reported with reference to this secret
The full incident, verbatim, is as follows: ö

“We issued the statement a few months ago,
that the son of the glue factory master in the local colored paper
The company is missing. All sorts of things were done back then.
Research was conducted and, among other things, the possibility that
the boy into one of the deep limestone pits, where the glue leather was laid
parried, may have fallen, caught in the eye and therein after
searched. Today, during the accidental complete emptying of such a
The body of the unfortunate man was found at the very bottom of the pit.
Boys.”

Those residents of Schaffenburg who were subject to the conscription of the
Boys from the limestone quarry who were present claimed that its neck
completely “shrunk up” and his face completely puffy
being. A. d. V.

— 14 —

soon became Consul in Spain. When the noble and
High-minded Lieutenant Frei from Bamberg, to the Ver
stances regarding the murder of Professor Hof
to uncover the man and his wife, to Spain
traveled and about the explored horrible facts
Having reported going, Consul Dessauer sought his exit
to weaken in every way. This approach of the
Judensprossen led the unfortunate officer into a
A kind of profundity from which he can no longer escape.
The assessor in Laufen lived there.
better than this in the ee from an assessor salary
can happen.

On April 20, 1866, the following followed:
The appointment of a Jew as assessor and reported the
Munich newspapers commented on it as follows:

"Amidst these warlike noises, a
pleasant news, which was seen throughout the country as a time
with great satisfaction the progress of humanity

will be recorded: the Access Rosenthal was
appointed assessor at the local city court. Thus
A Jew has been made a civil servant.
This appointment is the first such case in Bavaria.

The Jew Kohnstamm had long since been the right-winger
Apprentice Isaac Horwitz was appointed royal apprentice in 1865.
Appointed as lawyers in Schweinfurt. So it went on.
quite leisurely, and a lot of lawyers, assessors,
Assessors, etc., from Jewish stock were expelled by the
The King's Secret Cabinet was raised into positions.
Jude Berolzheim at the Royal Commercial Court of Fürth
was appointed as a substitute judge. Messrs. Kaula,

— 15 —

Mayer and others became jurors. The architect Hitzig
in Berlin, son of the well-known Jewish criminal director
Itzig himself was made an honorary citizen on Kaulbach's proposal.
member of the Munich Academy of Fine Arts
appointed N

When the municipal commercial school in Munich was founded in 1868
The reason for this was reported in the Nuremberg Courier.
even the following:

"Munich, June 24. The two community colleagues
The city of Gien appointed a new director yesterday.
our newly founded municipal commercial school, the Royal Rector
the commercial and trade school in Fürth, Dr. Bren
Tano was elected. The election could hardly have been more suitable.
A more pleasant personality may be attracted, since Dr. Brentano is too
belonged to the first men in his field. That the two
Municipal councils of the Bavarian capital and residence
Instead of appointing an Israeli to head the new educational institution
have appointed — namely the council of the congregation
authorized with almost all votes and the
A unanimous city council — is a gratifying time

A e ee ee, |

The city of Erlangen had already done so on April 8, 1867.

. the Jewish university professor Dr. Herz himself the Honorary citizenship awarded.

In Paris he worked as a commissioner in industry= Exhibition of the Jewish Consul Schwab. Who also Jewish Consul in Vienna, Leopold von Wertheimstein, received the Knight's Cross of the Order of Merit of the Holy Michael. Many other Jews received medals, or... who was appointed consul. And so it continued in one fell swoop.

10

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as long as the head of the Secret Cabinet of King Ludwig II.

Ministerial Councillor Lutz") was. Hardly had he, the

Jews on the one hand and the Ultramontanes on the other, much to do favors, state officials appointed Minister of Justice avancirt, when suddenly it was said:

"Munich, April 21. Following a ministerial meeting= Resolution of the 25th of this month: Israeli notaries may and lawyers are appointed as Landwehr auditors."

Alongside this, the Jewish lawyers Kronacher were also active, Kohnstamm, Hähnle, Gotthelf, etc., only everywhere in in the most exciting way and were only looking for the Jews everywhere to move forward. The Jewish Dr. Frankenburger

in Nuremberg, which through fine speeches into the—

Assemblies of the Progress Party in the very place where it is notorious, worked openly for Judaism and became the defender= almost every Jewish criminal. “*) The one from a

Dr. von Schauß, a lawyer descended from a Jewish family, worked

*) This Minister of State for Justice, who recently visited Versailles

The son who signed the sad treaty with Prussia is

a schoolteacher in Würzburg. He was head of the Rabinet's king, Louis II, and as such tried to the even those who did not fully belong to the royal house of the Wittelsbachs Princess Sophie Charlotte of Bavaria, of equal rank, as his wife to give. Meanwhile, true royalists found a way to thwart this plan. We will discuss this further later in our Works "Bavarian Memoirs from 1825 — 1875" in detail

come back to this matter.

) In the workers' association in Fürth, which was biased against Jews The town is teeming with people, and Gabriel Löwenstein was the head in 1867. Lawyer Kronacher and the [unintelligible] were active in the People's Association there. Dr. Landmann in the Jewish Plane. A. d. V.

RT

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in the anti-Bavarian and decidedly Prussian interest. He voted with the Jews at popular assemblies doctor Dr. Strauss, the lawyer Gotthelf, the gentlemen Rubner, Hähnle, etc.

They reported on the Jewish Dr. Aub in Munich. The Bavarian Jewish newspapers in January 1870 reported the following:

"The "Business Repartition Committee" had opposed the
The efforts of Mr. Mayor von Steinsdorf to...
administrative activity of the civic councils increasingly
restrict, a very unanimous and energetic protest
raised and Dr. Aub gave an exhaustive and excellent
motivated, the mayoral measures sharply criticized
judgment, report delivered, which is of a general nature
The applause was gratifying. The faculty joined in the discussion.
Applications to which we will occasionally return—
the unanimous and maintained the customary practice over it
The debate energetically addressed the principle of autonomy, as
he, in the spirit of the new municipal code, irrevocably
merely emerges."

Soon after, the Jews and their friends succeeded in

to prompt this very honorable gentleman to resign
let it be.

Meanwhile, the Jewish merchants *) were also moving everywhere
their posts. In September 1869 it was stated:

*) The larger retail area is located in Munich. It's almost full now.
They only came into Jewish hands. Until 1826, when in
When the first synagogue was consecrated in Munich, they were located there themselves
only forty Jewish families. Since then, they have become so conspicuous.
so many that there are now almost four hundred of them. They abstained

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"In the first [event] which took place a few days ago
ordinary general meeting of the Munich Chamber of Commerce
The club's annual report was presented and the preliminary discussions were held.
The state parliament was newly elected. This was learned from the former.
Pleasure that the club only considers the stock exchange as one thing
Considering the individual, already achieved purpose, its full potential
attentiveness but unexposed to the interests of trade
standes in general, as well as those of a
each of its members is dedicated to it. The report,
which is also available to non-members at the club secretariat

Having riote will undoubtedly cause many to
to join the club. The board consists of as follows:
Previously, the following gentlemen were elected: JM Gerbeissen (1st Chairman)
the), Moritz Guggenheimer (2nd Chairman), B. Limann
(1st Secretary), FJ Ruederer (2nd Secretary),
Felix Breuninger, H. Kaula, F. Rau, JC Weibert.
In place of Mr. Max Schulze, who was the re-entry
"If the election was rejected, Mr. S. Neustätter (treasurer) takes over."

Of the nine chairmen, Guggenheimer, Kaula,
Rau and Neustätter Jews. Meanwhile, it happened that
two Jews who had done "many different things",
suddenly from Munich, leaving behind a mountain of debt.
escaped. The following was stated on October 20, 1869:

"Mendel's shop in the Maxi-
miliansstraße is currently under court-ordered closure.

In 1869 they planned to build a second synagogue and requested funding for it.
in the most impetuous way the magnificent square, planted with tall elm trees
near the fairground. The city council rejected this cheeky proposal.
ren ab, but granted them the significant cash sum of 10,000
Gulden for the further construction of their new temple. A. d. V.

— 19 —

It was laid. Mendel operated a confectionery business in addition to his other business.
business still a so-called stock exchange office, whose soul
actually his brother-in-law, the well-known writer and book author
dealer Siegfried Neuburger was. Both have been since
Disappeared on Sunday without a trace so far.
from them. At the stock exchange office, they are now
Unfortunately, many people who had entrusted him with money...
suffer considerable damage."

The runaway Neuburg resident was also named
the author and editor of a "History of Be-
deceptions of the priests and monks," as well as the "Bar-
bara Ubryk", which both works of his only
had been created to be used against the Catholics

incite. A close relative of the same, also a newcomer.
burger, was already in 1855 for forgery and
Embezzlement, sentenced to 6 years in a workhouse
he had escaped this punishment by fleeing.
drew. The competition opening against the writer Neu-
burger and the 2c. Mendel was:
Announcement. Since the preliminary proceedings of the university
Versalconcurses into the assets of the merchant Julius
Mendel and the merchant and bookseller Sieg-
Fried Neuburger, especially regarding the one mentioned by these
both together here in Salvator Street
No. 18 and in Maximilians-Straße No. 24 operated
benen Münchner Bank und Börfen-Commiffions-Comp-
toir and fashion goods business, closed, will become
Securing the creditors of the same, all those,
which payments to this person as a shareholder or to a
to make the same, or things of these or for

I

8

— 150 —

whose invoice is in hand, are hereby requested to
such payments or deliveries until further notice
Legal instructions only to the undersigned mug
close.

Munich, October 26, 1869.

Royal Bavarian District Court Munich

"Left of the Isar."

The Jew in question, Mendel, was also Consul of the

Republic of Nicaragua, where he probably went at that time

has run away. A few days after the above bankruptcy
A call for tenders was issued about him and Neuburger:
"Several weeks have now passed since the noble

Bifolium Neuburger and Mendel the local city home-
has left. Equipped with all means to
a base escape, undoubtedly sufficiently packed with the
swindled funds from their duped clients,
It seems they have completely succeeded in helping the poor
to escape the competent judicial authorities! Another one
Perhaps for a short time, and initially for the city's conversation.
The affair, once it has become an affair, loses its novelty appeal.
have, will be under the waves of big city life-
have gone — to learn another juicy piece of news
Make way. — That's the way of the world! — Where it
but it shouldn't be forgotten so soon, that's a vicious cycle.
those unfortunate people who were harmed by this coup of some
destitute people deprived of a large part of their means of subsistence-
come find; it will remain unforgettable in the womb.
those families where parents and children cry out for revenge
and utter curses against the robbers of their
"Hard-earned fortune!" N

How many Bavarian and especially Munich families-
lien are through such Jewish intrigues, like those of Neuburger
And Mendel, ruined! Just look at all the...
the magnificent houses in the Theatiner, Kaufinger-,
Wine- and other streets in Munich, whereupon the
Jews had lent money that they used in bad times
resigned, and now find their own. The Jews in
Munich has had this since 1850 and particularly in recent years.
Over the years, they amassed great wealth. But they
may beware that not the young and old Bavarian
One day, Faust drives into their necks and they
had to move out again from good old Bavaria, "where
"Milk and honey flow," and where they made their
"Measure mats"! — Goodbye!

. r 1

re Bavarian
514418

2 ink K

2 "5 3 5" 2
1 1 4 „ DE 7
1 2 —

Corrections and printing errors.

1) I am told that the Jewish merchant Hänle in Munich
I could be sued for injuriarum because of the note (page 48).
However, I am always ready to prove the truth, i.e.
to ascertain its growth by judicial inspection.
Those convicted of rioting will flee to the third location.
Farmers' sons testify to this.

2) Page 106. The Cullmanns mentioned there are said to be Jewish.
Her ancestry is Jewish. Her grandfather, it is said, was a Jewish teacher.
being; but her father had been baptized early.

ent! arbte Jude nt hum

3

Ber re ont ig in Sue.

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The

rolemic and the human sacrifice

rn:

PLabkinmisimus.'

Osze , % el del,
Sophoel. Antig. el,

A scientific answer without polemics
for the rabbis and their companions.

on

Dr. Aug. Rehline.

—ů — ha a ů —

Paderborn.

Published by Bonifacius Printing House (JW Schroder).

1883.

Printed by the Uyrillo-Metliod printing house {
in Prague.

Foreword.

Since my statements made in court-
Disputes over Judaism among rabbis. against
which meant I had to initiate legal proceedings.
as an offer of perjury, by Franz Delitzsch
described as cretinism.
every legally minded person, especially in Rick-
view on the socizde importance of the in Red»

The questions raised will probably be understandable, that
I am entitled to the right granted to me by law,
to scientifically examine my life beliefs—
to establish, to make use of customs, allow me.

Neither the rabbis nor
Delitzsch and other comrades of the same Hhalt-
Cash was brought against me; but since one
These people still exist in certain circles
ascribes a meaning to them that they do not have, so
is an objective one, referring back to the original texts
Discussion of the Jewish question, which was not merely
not only the translations, but also the originals

presents and comments where necessary, indispensable-

1 *

Do Jews believe that laws which are not
to exist, to be protected against any criticism,
So, for my own protection, I invoke the truth.
for whom I am willing to live and die.

Anyone who contradicts me with compelling evidence-
I can lay down. That's welcome, but violence and lies
will not benefit you, as the world has long known
Sehon understood. Because of the approximately one thousand
Members of the German Oriental Society
company that has already been my company for twelve years
Views could be examined, except for
to the rabbis about my previous publications
only six Protestant scholars spoke disparagingly—
expresses, moreover in mere assertions, which
lacked proper evidence, and from
These six topics are wishes and Delitzsch
well-known Jews, who belonged to a Protestant church.
gained in denomination, that one in Dresden, this one
about 20 years old a long time ago, when
Heidelberg had a little bit of the rights to know
learned. Whoever knows the allure of Delitzsch, the un-
has observed the tireless fighter for Israel.

will have easily noticed how significant he
puts “my Lord and Savior” in his mouth;

Stuff to go. The lamb goes before, who \
They think a wolf is nearby! Listen!

— | —

Some believe the following learned word.
The evidence regarding Israel is clear. (rabbinical)
and Christian ethics of pretty much the same value
be. The calculation is therefore not bel, but
Only the truth exists.

By taking this new step, I am writing a treatise
about the one I call “Rahbinism.”
To give expression to the thoughts of Saint Peter,
that the Jewish people, despite all complaints,
which gives cause
One must pity those who err, who through their
Rabbi is misled. This “shepherd- be-
Main. To preach Moses and the Protestants:
But they teach what those reject. The thinking idea
Jew, who read the Old Testament without his
Wanting to study rabbis easily leads to the realization...
Come. That I'm telling the truth. They are, after all.
the rabbinic teachings, which are precisely these mine
Scripture informs us. The Old Testament completely
foreign. And how rabbinism views the holy
The authors of the Bible themselves twisted the words,
The esteemed Jewish reader might, for example,
to illustrate this through the following passages: Kerithut
fol. 7a, Menachoth fol. 43b, Pesachim f. 64a,
Rosh Hashanah f. 6b and 24a, Mohd Katon f. 2a
and Rashi there as Nimuge Joseph there,
Nimuge Josef Moed katon perek 2 f. 377 b.
Rashi to Menachoth 27, Rabenu Asher Chullin

—

Namma f. Ila. Kelim to the end and li

Quickly and quickly to this place and

Job 6.25 and Ramban to Exodus 22.

ruchin 33a.

Prague, July 29, 1883.

Prof. Dr. Aug.

ag

To address the Jewish polemic, the Christian—
To understand stenthum, one must first know...

that the rabbinic writers not only

as O3, (Nazarenes). but also as 2

— — us

Gum), rap ep (idolaters), &°%

(Goyim. Heathens). Oe (Minimum. Heretics), MON

278 (Peoples of the World), Nd o ker

11

of the earth). Os (Nochrim, strangers) and del.

describe.

shows Orach chayim 3 113. S: 17 ND r

— ma „ 2 de 3m N 2 „ |
E

That Christians are called Oi,

zo) 130 as IN M® N 12 W If

A Jew is praying and encounters an Akum.

has a cross in his hand, and the Jew comes
in prayer to the place where one bows.

He shouldn't bow like that, even if his

The intention would be directed towards God. An Akum with
Someone holding a cross is obviously a Christian.

Further reasons why Christians were among the Jews

|
|

Akum is called, you can find it in my for the
Royal Bohemian forbidden “answers to
the rabbis” (Prax 1885 Cyrillo-Method'sche
(Book, p. 18 f.), where it is also shown that we
by the name Akum (literally star worshipper)
already the idol worshippers who worship creatures,

to be counted.

This also occurs through further be-
drawing of the Christians as i 73 Ta

That I 72 (aboda zara) idol-

service means, 12 5 of the Talmud in the tractate
Aboda Zara 3a, where Nimrod is listed as a witness
that Abraham did not worship idols: N"
MN MTDI TI NE e DI TS
Nimrod will come and bear witness about Abr that
he did not practice aboda zara (idolatry). In
Even in Abraham's time, there were rabbis—

Nischer Wissenschaft only worship and idols

service; Ishmaelites or Nazarenes or others
People who write in popular literature and newspapers about
Habinians probably as members of a harmless .
“[foreign cultus” can be called, which also

Abraham could have paid homage without idols
There was no such thing as being a servant. Furthermore, the

Talmud Sab. 82 ne 75 2 .. 9 an \

— I >

(we 2 ENTER = 1272)
Kabl Akiba says: how do we know that the

u

Aboda zara their carrier \erunreniet wii

Unclean woman? Because it is sung (l. m. 22 e

You will desecrate your teachers.
and the golden dresses of one form une 8
Negwerlen like Unrach. The Prophet reset is open.

of idolatry and says. (des che liekelmter

They will one day remove him like unrath: 1 taberla
zara) is therefore also according to the Talmud. because it is through
these words of the prophet as purifying

will be shown. True idolatry, Auell Sch. sh
This is proof of that. And such places...
a large number. According to the
Talmud: all uncircumcised idolaters. Sab.
SSb and S9a are reported to have angels in the
Heaven once gave Moses the Torah
and wanted to have them for themselves: then Gratt spoke:
The Torah states that you shall not have any other gods.
Have you ever lived among uncircumcised people?
who are idolaters. That you heed this admonition
needed? It literally says:: ge am) wi'

N 0 Ss am — 9
ner C' 'ne 7 N

Pe l — N te says
“

Se DNS: again, it is eu-recited

In the Torah: you shall not have foreign gods:

ee

Do you live among non-residents, which are 722?
== (Idolatry) practice? Cf. Nedarim 31 hf.

"It is also foreign service", which the

God-given worship is transferred to treschöpfe,

idol worship.

— 10 —

That now Christians or idols
servants in the eyes of the Jews, it can be seen
Easily proven. Thus writes Maimonides (Aboda).

zurn misehna 3). which they call the "Eagle":

22 —ä— " — — — u) ama un. ir N ah Yan
N en eien ee N

Say Sb e zen Ne ww

us 2 2 — * u * sauna 3 Rn
al "Al ly * .. 2 7 we 8 10 ame! IN 19,

Te N IND 1 Br. 7 5 And know that

IN

this people of the Nazarenes, who followed Jesus
to err. Although their dogmas differ,
But all are idolaters, and one must deal with
to teach them how to deal with idols-
servants... and so the Talmud teaches. Furthermore
says Rabbenn Ascher Aboda 2nd per. 11/4
r nem 12 Mn IIND DOT

\
— 03

15 „ ee 712 the silver chalice, woe
the Christian priest holds in his hand. and
the barrel. with which one smokes, they
They serve idolatry. In the Hagahoth R. Ascher
From. to. per. 5 siman 5 it says: Do a
11. The cross belongs to idolatry (= aboda z.)
The early Christians probably know that we have a cross.
They did not believe themselves, but the crucified one.
This is what Rabbi Salomon Margalioth, who lived about
The rabbi in Brody for 70 years was that the Jew
probably faces and objects that are associated with a
Krenz are mentioned. They may have them in the house.

1

Because, as he explains, the crosses are no longer acceptable?

be prayed to. Not a direct idol, but un
Objects belonging to the idol are "bowls".

utschub. peri tebuah 5 51).

Furthermore, Christians also belong to the

— 8 *

D (Gosim). J, says Rabbi Leiv (Worterbimlh
via Talm. and Mldr. S. v. Leipzir. Id. St
8. vn Niehtjude. 3 (0j — Non-Indian. Kue .

The Turks belong to the Sa. obelwsch ge

Jews should not be considered idolaters. e! e

Allah as the One God. Muhammad, however, merely

to honor as prophets. The Christians are as 24

Idolaters, because they worship Jesus as God.
and profess the Trinity, which constitutes the modern

Judaism as a polytheistic view. Thus it is understood
7

See that one goes to the Shulchan (Orach ch. 8 128.
(in the stomach of Khraham) teaches. The Turks are Heine.
Idolaters. But probably the Christians. That the

The fact that there are 8 Christians can also be seen in I. Ascher.

*

oda zp l sim. 9: n rin

A goy came and discussed it with us.

In the name of Jesus. And Aboda zara 20b Tos, it says:

in the ey

= e bie Juden, who are now tau—

They let themselves be. They mingle among the goyim, and

You don't call someone like that: your brother

— 1

—

live with you, but it is the law. To push him
the pit. The authors of the Tosfoth lived
France and since they had the experience,
that Jews who were baptized at that time,
usually sincerely embraces Christianity-

When they took them, they counted them as goyim.

That the Christians 'Glinim, Retzer)
Talmud Sabb. 116a teaches that they are called.

dz ze (D'yan NED In) e

R. Meier called the books of the 859 misfortune.
that is written on blank paper: IN
za stands. as does Levy J. csv, "notices
cacophemic for the Gospel. Also
Maschi comments: nt a = Ir Nez

8 Mm SS ö Tin which translates to:
N: Ve called the books of Minim misfortune
on blank paper (aven gilajon) because the minimum
They call their books Evangelia. Rashi also speaks.
to Sanh. 100 b of the ez, 329 e ven
the books of Minim, the Shorn One; Ge—
They call the Catholic priests "shorne".
because this one tonsure on the head

make (Keneseth haggedola Jore deah p. 116.);
See also Aboda, ed. 26b Tos. That the Christians
That they belong to the Minim also follows from Aboda 2.
17a. for which Akiba once felt bitter regret,

that he was pleased with the accurate remark

1

=...

had been pleased by a Christian; this friend was

just an approach to the (heretics)

of Christianity. According to Abodu b, it should be

The right-wing Jew never from a doctor who the

as Ben

Damma was once bitten by a snake

Minim listened to, let heal; for

and a Christian in the name of his Lord, 'Jesus, him
Rabbi Ismael would not allow it if he wanted to heal her.
because you can't be healed by one minute
is allowed. According to Sota 49 b, most kings are
when the Messiah comes, minimal; it should be noted
Beh: pn 277 52 e oer
eee NEVER Ne ae? er
35 82 The rule over the largest
Part of the world is given to heresy (minnth) —
hear, the followers of the error of Jesus, whose

Pupils are called Minim (heretics).

That Christians continue to be strangers (IND)
be called. That's self-evident. It-
It suffices to cite Taanith 27b, that the Jews
Do not fast on Sunday because of the Nazarenes.
and next to it Sotrim XVII. Beginning, where of Kr
The matter at hand is and — Wei with Dr.
Rabbi Jacob, also known as Rabbi Tam, changes.
A grandson of Naschi, lived in Frank- in the 12th century.
rich and acquired there after Seder hadoratli
p. 157 through usury great wealth, and

says in Rosh Baba mezia per. 5 sim. 52 (also

— 1

Tos. Baba m. 70 b). that the Jews the wuehern
init the “stranger” (2) is allowed. yes that
man (and he finds a special one for it, — the
other ideas of rabbinism from the king-
Israel's right to rule over the whole world is not valid.
excluding — reason in the high taxes
and taxes) can proliferate without limit. Because.
Whatever one demands is necessary for life
(d): the French, which Tam
Those who were there were undoubtedly Christians. And these
He calls them strangers, 292. One can also find evidence for this.
Evidence in the Chatam Sofer (VI. S 24. with reference
on Baba m. 90 a) and in many other places.

That the Christians belong to the non-Jewish
Peoples of the world or of the earth belong.
after the (they already said clearly; like Moses the
Not all, e.g. Deut. 28:10, peoples of the earth
This is also what the Talmud and Rabbinism call it.

iiberhaupt (Ss. Berach. 6a and Menach. 35 b and

haschi there, where he begins with “DW”.

That Christians are not human beings, but rather...
They are regarded as beasts. It blows from countless clouds.
Highlight.

From the Go) stands Tos Kethub. “ b um

Jebam. 22 4 eri M wine en a seed

It is calculated like cattle semen. b'erner stands ke.

(at the time of the Temple) with the holy anointing
Anointing an animal . . . or a (10) was without punishment.
This may be the case with regard to an animal. Because
it is not a person. but regarding the (ojim
Why should they go unpunished? Sure, they are.
But people. No. Because it is written:
You (Jews) are my sheep, my sheep.
Willow, you are human beings. You are called human beings and
not called people who (iim, parallels)

Jebam can be found in 6la. Babu mezia 114 b, where

—

It's called IN DIN e Y NN everywhere
(i.e., you Jews) means people and
nieht heissen Menschen die Gojim; ef. Sah, Tower
Furthermore, Tahnud Makkoth 7b states:
SAN UN en Fee Pe: |. ann?
NN as Dar N e
(is a criminal offence...) except for those who intend
to kill an animal and kills a human being
or who intends to kill a goy and kills
a 'Jew. Likewise Sanh. 79a. 23 celebrated

Nabbi Edels says to Kethub. 110b D TED

WO ie ms (the Psalmist) + equal
the Akum with the unclean pig of the forest.
Ju berach. 61 b says Edels: an * r ei),
Ice —=22 TINO dh the Akum, which

everywhere the unclean animals (pigs) are forbidden-

ichen will be; cf. also Edels on Kiddushin
3041. Regarding Makkoth 23 a, Edels says: I Air

2

8185 di the donkey is the name of the
Akum. Im Sefer Midrash Talpioth (Warsaw 1875)

in the form of a little creature to the honor of the Jews, because

1

The Akum were not created solely to
To serve the Jews day and night! more
to withdraw from their service. And it is not.
befitting a prince (the Jew). that
He is served by an animal in animal form. (probably referring to a specific person or group)
an animal in human form. Berach. 58 a will
It is said that Rabbi Shila killed a Jew,
because he realized that this one was telling the goyim
wanted. They would be called donkeys by the Rabbis:

ea 3 en e TEN

WFT 19 2 N - n

eo uren Nit N oN r

h D i ARE vv

red 2 dh they (the Gojim) will not be donkeys
named, since it is written that their flesh is
Donkey meat? Since he saw that (the Jewish layman) was going
wanted to tell the goyim they would be donkeys
named him. He (Shilah) said: this one wants me in
They pose a danger to life, and the Torah says: if
If someone wants to kill you, get ahead of him and
beat him to death, and he took a club and

killed him.

III.

The animal is incapable of being lied to.
That is the point: that the rabbi told the lie,
the fraud. the false oath against Christians as
Permissible, as the Talmud says. Baba K. 113b:
rn re: it is allowed to decompose the Go)
schen; the suffix changes depending on the context.

Baba Kamma 113a it says: INIE N
Pie Man De > NIE Ze,

MONI TE 15 13 e

2 1 9 2 „„

Dee 2 1d 7

—

N eee ee yyy

De Ti ieh eee N Es

is tradition. When a Jew and a (Go kom-

An —
NN

men to the court and you can see him (the Jew)
to achieve victory through the laws of the Jews, so
Make him win and tell the goy: so it will be
our (resetz; through the laws of the peoples of
World, so make him win and tell the (10:
That is what your law requires; if not, then come

(One via the Go) with fraud. So say the words.

No

R. Ismael's. Rabbi Akiba says: one does not come

about him alen 010 niit fraudsters because of the
Sanctification of the Name. What Immel from Braclitton
[He] brings this up. This is not being addressed by Akiba, for example.
rigirt; for Akiba merely says that one should ih

Beware of being discovered, because the leh gane

—

The name itself necessitates this caution. Therefore

“* 8 * 0

Rashi writes the following about this point: IN a

“

D nic ir? TR Den dh

Untwelhun k,
There is no desecration of the name.

The Go) didn't notice that the Jew was online. En!

ze. E. 115 writes Rashi: Dr" N

— .

ah rg D —*— 1 8 NO. he",

Pede N 352 3 NIT dh met 18.
desecration of the name where, for example, the
(Jude, lying to an inheriting Cru) Says: I
It was given to your father, and he died. If the
(foi not sure knows that the Jew adds")
Baba k. 113h it says: Nei DD NT

2 1 ran TR ere

* In trust, open the hatches of the Christians
Do the Jews allow themselves to be treated, 1 Tall
Jesus is not mentioned at all. Like the 'Indians under eh
about Christian scholars, which such aerepurem 8
Talking is common, looks like a lot in Deter Jachwenh
(Amsterdam 1717) fol. h b. where it says. The Rablomer be-
The Nazarenes were always deceived by telling them...
Jesus' Talmud is not the definitive 'este,' the
Jesus of the Christians; they allowed themselves this lie around 4

For the sake of peace.
5

DD FDD

that Jew who knows a testimony for a
 Goj goes and gives testimony for him in the Ge-
 The Gentile's judgment against a Jew, his Ge—
 Nossen, this we put under the great ban.
 Suhl hagahoth Asherah 6:4 it says:
 IN INS NO Dyavdn Von rind D
 D 257 Wh dio un u N
 D wherein Dias ND 8 N
 m = yd yin oO' dh If the city-
 The authorities demand that the Jews swear an oath that they
 Don't leave the city at all, or anything else.
 If they wish to carry out such actions, they are permitted to do so.
 deceive, thinking in their hearts that they
 Don't go out today or do nothing today
 want to deport. A similar place can be found
 man Tos. Nedarim 28a. These passages about the
 The permissibility of false oaths may be discussed here.
 That's sufficient; but many others can be cited.
 Where, however, loyalty and truth are opposed to men-
 They are not respected, there are also
 no truthfulness regarding the divine.
 Therefore, rabbinism teaches that the Jew should
 outwardly profess Christianity
 may. Jorch deah \$ 157 (ed. Vilna 1875)
 it says: D Dome oniyen? ID D
 me DD INK db If the Jew

—

that Akum can deceive. That they think he is.
 An accumulator, so it is permitted. The Jew, who
 was sincerely baptized or after Kimpfang
 a mock baptism went into her sight and authentic

Becoming a Christian means being one who angers God.
 is to be killed; this “actually Joreh deah

S 8 DEN ee new —
 N 158. 5 \ enn — 7 2 - . N
 tar sam mu ms 8 =

eros Ger WI EDIT TR

ALL Eure > m arms an mn om .
Dr SB) Dis J Oe 15 non 08 5

i.e. the baptized, welehe see aunts Hesse
(pro forma) and then put himself under the accum

mixed around like idolatry 1 1 hair

Key *

to drive, they are like those who...
They had themselves baptized to anger God, and one
He falls into the pit and doesn't pull her out.
The sham baptism and sham confession of the
Christianity is clearly presented here as a permitted one.
The thing is described. Only the sincere assumption
Christianity is a sin that God forbade.
angers. This is also shown in the passage Choschen ham—
mischpat \$425.5, which concerns us further down—
gen will be. These teachings of rabbinism give
the Jew Grätz in his “History of the Jews”
Volume 11 (Leipzig 1870), p. 368, even in German.
Language expression, by means of his Panegyricus
on Börne and Heine without any proof
The clergy who baptized these honorable Jews, the

He accuses them of not being sincere.
profession of faith by these baptized persons
which now “both indeed”, as Dr. Grätz be-
notices, “outwardly renounced Judaism,
but only like fighters who armor the enemy
and seize Faline to make him all the more secure
to strike and destroy all the more emphatically.”
Da Grätz, professor at the rabbinical seminary in Breslau
is. So we hear that the “shepherds” of Israel
are intended to establish Christianity as a
to treat the enemy, to strike decisively

and is safe to destroy, and that also
Means of such a rogue nature are used for this purpose. *)

) Grätz is an excellent individual of the Reform Judaism. One can see, however, how all "reformers" of which Jews are talking, the Talmudic enemy-Salvation against Christianity in no way alters can. Hence the fact that the Alliance Israelite the rigid Orthodox, who believe in Terefa, Tefillin, Chazaschuh etc. hold fast, like the reformers and themselves the Karaites united as brothers (Archives israelites 15 Aug. 1867). The converted Rabbi Drach remarks in his work about the lamentation between the church and the (old) synagogue J. 197 f., that despite all attempts to change Judaism reforming the mass of Jews towards Talmudism (also regarding such statutes as Terefa us w, which are for us (not affecting further) remains devoted body and soul, as long as the world has not reached its final days will be: this is simply in the nature of Judaism, which It is not Mosaicism, but nothing but Talmudism: the Talmudism is its definition; if Moses wanted to hear it, 80 would, in a consistent development of thought, lead to Jesus come from Nazareth.

— 23 —

It is therefore not surprising that the Rabbi in the fourth article of their dog Synedrims from 1807 even to Emperor Napoleon I, the cheeky They spoke lies to people's faces. All people were... her brothers.

Rabbinicism pays homage to the Geseit. without question the principle that the purpose is The means justify the means. The end it derives from religious belief because of persecution, as we shall see shortly. Israel's rule over the world. A Gesellschaft that considers any means permissible, must be very successful. Rabbunism is so aware of this culpability that he was in the Yalkut Sim. 75a writes: Israel is like the lady of the

house, to which her husband brings the money; so it is
Israel without the burden of work and receives the
Money from the peoples of the world. And since it's at
Diligence and talent among non-Jews, indeed
If it is not missing, then the solution to the puzzle can be found.
why the Jews are ahead of everyone in terms of success
Non-Jews are generally superior
are, however, only in the basic rabbinic
I wanted to find a way to say that any means are acceptable.
To characterize such principles polemically,
I could think of no more fitting representation than this one.
Rabbinism itself in the Seder Haddorotli p. 258
has given. Here it is told that Rabbi Yosi

once attacked by 400 robbers, but on his

Prayer was thus strengthened from the lion
he an (unmentionable) "aroma* of himself a
which so stunned the robbers

that they fell unconscious to the ground; yes, the
(This spread even across the ocean,
so that he became noticeable on all ships.
When modern rabbis recount the fables of their
They explain holy books as allegories, so han-
They argue against the Talmud (Baba Bathra 75a)
and the "Eagle (hakdamotli Zeraim) says that
He who interprets those things as allegories is considered godless.
consider. But at least it may be permissible to
besides the literal meaning, there is also a
to find a so-called "higher" meaning in such anecdotes
then the "aroma" of E. Josi means
It seems that Israel has what it takes to conquer the whole world.

to pollute.

IV.

Major Asman tells his story in his book

"The conquest of the world by the Jews"
 (Wiesbaden 1875. 7th ed.) by a synod of the people
 which met in Krakow around 1840 and the Is
 The solution was seized. The press fell into the hands of the Jews.
 to bring. to stun the world and to
 deceive and thus from the North Pole to the South Pole for
 To achieve dominion for Israel. Rabbi Edels to
 Sanh. 97a says the Messiah will come.
 Christians would have lost their faith. If
 so the Jewish press since Deenien at "Be-
 "Stun and deception" – all those who offer up, who
 To undermine Christian principles. That's not right.
 It is doubtful that this pen war is Judas.
 more effective than a field marshal's sword—
 Schalls, in the system of rabbinism as a holy-
 A war for the Lord's cause. For various
 The reign of the Messiah and his people Israel
 to be understood.

Yes, Israel wants to rule, not just glewe.

have rights; for it considers its own cause

ee

as the cause of God, to whom of course everything is
 must submit. The Talmud says Sanh. 104a
 Od Dale Pisa yoan me Din >
 That is, everywhere. And when the Jews come, they should...
 to make themselves rulers over their masters.
 The rabbis of the following times also speak similarly,
 I'll just mention N. Edels in this context. So-
 as long as they do not have power, they feel
 themselves as exiles, as prisoners, in nn. Orach
 In ch. 3 561 beth Josef (ed. Vilna 1879) it says:

END DN = ON eg Fe N
 == DD 5 dh even if the Jews
 They live in their cities, but do not rule them.
 About them, they say: churban. Wasteland, misery!

The Zohar II 16 b says: NN Sy al - 7 IND
r NN. N d brabenee
N NN * D 32 — e 02
1 N n DinDı ND ba ars

NNW SI AN m Ni nd , o AR
Y NND TTIN NA DT dh Whoever rules over Israel,
It's as if he rules the whole world. Why?
Will the Israelites subjugate all nations? So that
they will be left to them (belong to them, fall under their control) the
world, because they are like the whole world, because
It is written: on that day (when the Mass-

(then comes), Jehovah will be one and his

—1

Name of One (i.e., his or her name will be in full)
his. will contain his last he and not
or (see below, sub V.) and
If his name is one, Israel Funes will also be
sem, as it is written: One people on earth.

The Talmud says Sanlı. 98a JN= N 2 J

“ *

ei de p' di der Messins kommt
not until the low, miserable ends
Kingdom (of Christendom). Maschi notices dun,

As Edels explains: NO D nn N
Mom mn MN PEN D di der
The Messiah will not come before the Christian rule.
(rises), so that they (the Christians) have no master at all.
They have more to say about Israel. Not even one.

small and minor.

The arrival of the Messiah is, of course, the
deepest desire of the Orthodox Jew; his
Desire and aspiration. All power to Christians
To take it is therefore a holy fulfillment of duty.
Before this goal is achieved, the Jew lives
Therefore, in war with us, the best Christian is
His greatest enemy. That is why the Talmud commands
18 b: r Dee Fe Ak
Best of the Akui beat to death (of course, where it is)
(give). In their characteristic shrewdness, the rabbis
In some editions of this text, the word "in" appears

wars" added to make people believe that

Be

the Talmud refers only to a battle in the ordinary
I think about it in a certain way. Where it's unavoidable,
that even the best person can be killed. But
That earlier (what she said is enough to explain this rab-
to recognize the worthlessness of binic evasion.
Therefore, the Zohar III. RI fol. 14 b also states:
EI TER (aD nz) IND above Di Ng
7 ONE Dom am n DNN
rn S f Nr F
22 3032 FOEAN DT n v
N" ar) mia 2d hr 2 NIT
N 9 ae, D 7291 Ne .
rr ei, NUT S* iN D
D 2 100 272297 25 1⁰ \ W a
That is, about the peoples of the Akum, it is said
wrote (bz. 23): their flesh is donkey flesh and
Their seed, cattle seed. And therefore the holy ones
Jews are children of truth, the tribe that was at
Mount Sinai was perfumed so that every speck of dirt was removed.
from them; they have all been perfumed,
so that they all entered into the holy covenant,
to be completely perfect day and night in
every relationship, while from the peoples of

Akum, the dirt is difficult to remove and

even up to the third gender (if a
Akum ('becomes a Jew, remains bound'), and therefore have

— 29

we receive the lesson: the best of the
Akum beat to death.

In the Sefer Chiunk of the Gaon Rabbi Khron vou
Barcelona (Vienna print 1827 f. US by wird em
21 lines executed that the seven Volker
Canaan's, which were exterminated by the Jews
They should not have disappeared entirely, but
lost among the other peoples of the world,
which is why it was also required of Maimonides to every
To kill non-Jews, if possible; for
He may well be a descendant of those seven peoples
to be, and the Jew therefore transgresses the law,
If he never kills whom he can kill: «that
The commandment to exterminate the seven peoples applies to
All times. Thus, what the Talmud Aboda says is true.
2. 26b says: If a goy falls into a pit, 50
one covers a stone on it, and Rashi be-
He notes that one should thwart all means where
get out through the Goy and save yourself
could. And Kethub. 3b, also Jebam. 22a says
the Talmud: 57 137 779917 MITEN NT
I uni air m DE Or Fan
That is, the All-Merciful declared them outlaws.
the children of the Goy, for it is written:
Horse semen is her semen. And his (the 60-year-old's) semen.
It is therefore calculated like cattle semen.

The more our lives are free as birds, the more

Our property is like the sand of the sea.

Au se — ar 5213 des (10 lives is in
'Loose Jews, hand. Like cattle, more of his money — that is
Wales hes Anton. Deimgenäss also says the valley-
meal Sem li. Th, «let God grant a Jew who nem
God of the dead draws back this sin not
"vergeilit deni," Maschi says about this point.
The Jew is seen as someone who has
en het. and whoever hates a 670 light, hates his
Scopter. The Shulchan (choshen ham. § 266. 1)

ene emes Akum is in the Jew's hand. for
(It is Wan Moses) said: the lost of yours
Binders teih zurück). and whoever it (the Akum)
Anekgibt, übertrut ein Gesetz, weil er die Macht
ler and the strong.
But I want the positions which the self-
and the non-Jew's property of the Jew
h. ehen. Not here. Such views
m) self-evident. where Judaism even
Was our fief to be freely available?
Hlarinch yearns. He thirsts in the blood of non-Jews.
lad. 11
The bloodthirsty nature of rabbinism

We are the subject of world history. Saul

Anl", Ir ze mordschmanbend (spirans caedis)

against the Christians. The Acts of the Apostles
reports how the Jews in all cities, where
They came. The pagan inhabitants against the
Christians incited. The Jews themselves tell the story.
in the Seder hadoroth, which historians rarely mention.
acknowledged the fact that rabbis witnessed the deaths of many.

Christians in pagan Rome caused. Antiochus Pius is usually met with hostility from all hostility-acquitted of the Christians. But Hafner wrote the Edictum Antonini in 1781. The authenticity of Christianity was disputed, and even the emperor (Eusebius IV, 26) some Cities against outbreaks of popular anger against the Christians were warned. This does not preclude what The Seder, Hadith, p. 127, recounts; he reports here. that Rabbenu Jehuda the Nasi received the favor of monarchs possessed this, the wickedness of Nazarenes as the cause of a plague-like disease-heit designated and enforced that 3915 (d. 155 a. C.) all Nazarenes in Rome murdered were. Ibid. p. 127 it is reported that Mark. Aurelius, at the instigation of the Jews, all the Nazarenes had them murdered; in ib. 125 it says that the Jews 3974 (d. 214 n. C.) in Rome over 200,000 Christians and killed all Christians in Cyprus. Der Sefer Juchasin (Amsterd. 1717) f. 108 be—that the Jews at the time of the Pope Clement I in and outside Rome “like the sand of the

He killed Christians, including the popes Caius. Melitardellimas, as well as Caius' brother I whose lyre Rosa. Diss the Jews to the heart

Narok Ugang land, is also otherwise known

The rabbis' writings drip with Blood
"Through all centuries." Even in the last
They wait for decades. Printed works with bloodstains.
to deliver, partly by publishing new writings 21
Recommendation and defense of the ritual Mor-

of the composed, partly the older secret texts

However, these types will become more common, as they are like ex

In the first edition of the Freiburg Church Lexicon Meimuptet, Hisenmenger did not properly distinguished between different times; the rabbis of For centuries, marriages of different gesi n Tuer ost che substance of the claim. leh erlau we saw «the well-earned remark that egg less contains no factually incorrect passage u + rabbinical writings of the entire time after Christ. the Talmm lists, like the later Rabliäs, exceptionally to pay homage to particular views; they are in this “hanging as an unchanging dogma of the Catholic Kirn Wer we any Hebrew or Aramaic Schr pen ortlonloxe Rabbiers shows, which for Jewish Rats weeps, is in the teaching, presents the non-ju or Mes lien according to (the principles of justice and N en „he, we as \eses taught, to treat eien, — r wre eee een alis.

— 33 —

in connection with presenting the blood doctrine and therefore through non-Jewish (it was easier) could be exploited to the detriment of Israel. rarely or never shown in catalogs and It was kept very secret; I have been for quite some time looking for such a document. whose content I know exactly and in word- A licher translation is to be published, as soon as I have the unfortunately lost and Despite months of research, to no avail I will get my hands on the sought-after little work again. Some Jewish booksellers responded to the order- lung, the booklet does not exist, others gave No answer at all, while others provided one grammatical work of the same title by Wesely, Others finally wrote: JN “to di. . Out of print; I met a Bohemian Jew who He said he had the work, but he didn't give it away. Here. The author, Rabbi Mendel in Kossuw, died about 20 years ago; the script is called

Sys hortus clausus and exists in some twenty
Conditions that are in different locations, e.g. in
Lemberg, were printed.

I must therefore currently focus on the
Zohar and other books limit which
numerous and sufficient evidence
contained, but scattered and in various locations

Places. These books constitute the actual
2

— 31 —

Adware or the Ns (mstar). and dA
Honor indeed Sohar. Sefer hakang. Schaare ora,

de NWG Val, Luna' u. &. Next to them

1% lee leni Eik. Halachoth gedoloth. Maimon
el un Aecharomm (Betli Jose. Beth Chadasch,
Mahal. Shaloth uteshuboth Meharash de
Mthen. Le buse by Kalbi Marcus Jaffa,

ulla. Get Suter. Magen Abraham etc.)

cut-like of the Rubbinian lactic, which
anteorilian une ehnenfendlichen Lehre ent-
var m mrrer existence or regarding their
to deny validity. have the
enen Germany (Ss. "Messenger from the Giant-
ele S. uh Kurzlieh dem Audium gesagt,
that the Zohar with the lance nistar for them
"bens means little than for Christians about
din Aritte Letter of Peter or the 6th and 7th Book
Mo- |

Nansen's wetness was noticed here.
ur lan ee levels the distinction of
Hi md nieleh. Which the Jews make,
which is in and of itself quite unnecessary,
ds de etluschen Pringgpian. welche das Verhalten
ern, Niehtiaden determine, also in the niglel
Kell deutheh- to express themselves, and

was like Sue. whose observation Giottesdien

is.”) Even those components of the peschät, which-
those who were subject to censorship, hringen
These principles are presented with absolute clarity.
position. even if often only indirectly and a—
Finally. In fact, however, the under-
Divorce is in progress and we need to deal with it even more.
take that into account. than the works of the
Nistar mostly escaped censorship and therefore
some (thoughts with beautiful explicitness—
speak, though rarely in omnibus sa as
The difficult-to-approach Rabbi Mendel did it.
Based on what has just been said, it would be more correct if
all the rabbis (their interventions, which they against
to teach non-Jews, to refer to them as nistar-
whether they are in the Talmud or the Zohar.
However, as noted, because of the often larger
Explicitness of Kabbalah (inistar) the latter the Be-
Naming the “hidden” by par eminence. dus
within its entire sphere only the initiated.
Israel's belonging, not without justification leads, so

Let's face the facts.

ii this n is the expression of the Zohar
That is, the rabbis of the Mishma and the Gemara have their
Talmud according to the secrets of Kabbalah (the Nistar)

georiluet. The Kabbalah itself, like the Talmud, extstirten

marriages already took place before they were put in writing.

*

.)

— —

and note that the Orthodox Jew the
tar the Kahbeia) considers much holier than
The Inghah. Far from the fact that Kabbalah is for
The Auden would be nothing, like a 6th or
Moes, rather we read Tikune Sohar 82a and
1144 b. that it is a grave sin which
To deny the wisdom of Kabbalah (of course against)
Hypocrisy is considered unethical. The Maft teach
which is added to the first volume of the Pfeinysler Zohar-
Given, this can be expressed briefly as follows: WIYY
e Zap on a Demon
na ash N Diet ode non D ND
N dd. h. He who commits a great sin does so
The wisdom of Kabbalah (in reality) denies and
gt, there was only peschät; it would be better for him,

not to have been born.

The holiness of Kabbalah is so great that:
one can do them without becoming despicable, unsuitable-
more may be communicated; this applies implicitly.
Provision, of course, for equivalent teaching-
ren des nigleh, which the happiness of Israel on the
want to build the rum of Christendom. Whoever
The inhibitions of Kabbalah reveal themselves to the uninitiated,
According to Zohar III. 244a, he wakes up so poorly as
before he joined a mistress. And the Zohar

en tan a et: NT nd Ina nd N
Delete Ba hv > ,

ne pee de Man man D NT

* Se 3 IND dh it is not allowed to do this

To uncover words (of Kabbalah), except
the society of gardeners (i.e. the
Kabbalists); for if one does not act accordingly
Will that happen, then let those who come be cursed,
(the words) to reveal to the ignorant.

The great authority of Kabbalah illuminates
also from the following. In the work; from Lyra onwards
at the beginning of O' Oi 55 in the name of the

“

ie im 0 Doe und im 1

In D it says that one must follow all the laws of
Kabbalah, which is found in the Talmud and the Poskim
(Tur, Shulchan etc.) do not occur, follow
must; yes, if the Zohar is against the Talmud
If there is a dispute, one follows the crowd (so:
a 2 ss: in dd hagahoth beth Josef
oth 4). Furthermore, the Shulchan aruch hun-
third of the laws were taken from the Zohar;
ee

\$61, 366, Joreh deah \$89 etc. Sellist die
Reform Jews follow these rules at their weddings in
the ring-pinning, a Kabbalistic practice in the Zohar
justified statute; for Eben hatzer 27

Haga says: WM - 7 d 159 —

i Bir Sa, DD 5 dh and so it is

Custom that one chooses the bride through the ring

Ü

— 90

took up the position. And those who do this find their reason.
in the tikune group (but this custom has
(the Indians of the whole world). How high the Zohar
M Lermel is in a hurry. That's also evident from the fact.

It is evident that all Jews, including those of the so-called Re-
For example, prayers were often offered before the "open Ark of the Covenant".
will be (Monday, Thursday, Saturday, etc.), that
rn TE 3 m): speak, which just from
taken from the Zohar (II. 206).

Professor Franz Delitzsch has worked in the Jewish
Time step "The Modern Age" (No. 26, June 29, 1883)
claims that the "unjust pronouncements" of the rabbi-
mus, which recently the Jewish Mirror by Dr. Ju-
stus from the schoolhouse began and which in
In another version, my "Talmud Jew" informed me,
They would no longer be valid today. We know this.
to selmtzen that Delitzsch these "unjust sentences"
recognizes as truly existing; for the Jews
will be, after friend Delitzsch, their patron
and Ilohher priest, who expressed this recognition,
no longer allowed to say the opposite. By
But Delitzsch now the other way rabbi-
rather Taktik plays where singing takes place, the ge-
The alleged "unjust sentences" would have no validity.
moreover, they were "old, loose Canaanites who had no
"People wear more": that's how one becomes already from
the preceding remarks on the Holy-
knowledge of Kabbalah and the great duty of its

Confidentiality and information concerning the matters concerning Son of the Holy Spirit.
244b proven influence of Kabbalah on the
Talmud understands that this position is also completely
This is untenable. Delitzsch has also carefully considered the situation.
guarded, his claim to be supported by reasons to
to support, even though he could know that the
mere insurance, even of a Leipzig professor-
Sors without compelling arguments in today's
The world has no meaning.

The discerning reader should therefore note that
the Shulchan as a compendium of the Talmud under
the influence of Kabbalah and already of the—
partly for the reasons already mentioned
the Jews of all countries quite obligatory
This is so much the case that the Jew
Heinrich Ellenberger in his lawsuit against me —

summarized the work "Historical Handbook" (Buda-
 pest 1883) p. 47 says: "The Shulchan Aruch is
 for three centuries the (only) theological
 Jewish Law Code and our Catechism."
 Shulchan is essentially the Talmud for the J'raxis,
 the epitome of Talmudic legal principles—
 gen, the legal components of the Talmud
 omitting the Haggadan anecdotes and
 of what is no longer practical today, what once relied on
 which referred to the temple service in Jerusalem
 both Sedarim Oy and id etc.

Furthermore, Delitzsch should know, because the

— 40 —

Jews are praised as experts in their own secrets, that
 in Schaloth uteschuboth dire noam Theil eben
 It is said that those who say that
 The words of Shulchan are not a necessity
 hang up. to comply with them. they were
 cursed and called a snake; through
 our great sins (of course against the (travels)
 (of the Talmuli) we no longer have Synedrium ®).
 (40 'Kahre before the destruction of the Temple by
 Titus lost his validity), but the words
 of the Shulchan now the pillars of the
 Law; we have no right to deviate.
 from his words (except when in
 Shulchan em word of the "holy" Talmud about-
 schen ist, like 2. B. in Ture sahab in Joreh
 denh 7 158 is proven. that the
 Schnlchan forgot a word of the Talmud, ef. Sifse
 kohen un Com. zu Choschen ham. X 92). —

Wernerlun should know about Delitzsch from the
 numerous excerpts from the Shulchan, which the
 "Unjust laws* as Jewish law up to the
 to impress upon all Jews this day. Thus he wrote

About 100 years ago, Rah Ahr. Danzig its

tm dr they now write in the newspapers, in
when we serve their “enlightened® public”, they
when been appointed to form a “Synedrium®” to the
Wels n abergau, that I am wrong. The “Syne-

Mr. Napoleon I also spoke for Israel, but

u T wiesen wie!

— —

Sehulchan catechisms N 'n with the explanation-
rung DIN NIE and DIN e with mie ya
Thus wrote the still-living Hungarian rabbi
Sal. Ganzfried his 7 vr RR and
such excerpts containing the anti-Christian “Un:
There are quite a few "legal provisions", and they
are continuously listed in the catalogs of the Jewish-
offered to booksellers.

Likewise, Delitzsch should know that annually-
borrowed from private individuals and (communities many (knowledge-
questions addressed to the rabbimates and from last-
ren just decided above all after the Shulchan
will be. Collections of these questions and decisions
Many dungs (Schaloth uteschuboth) exist; in
to the catalog of Faust's bookshop
For these collections, 2d can be found in Krakow.

A alone numbers 1070 — 1203; the
Collection of eggs from three or four years ago
recently deceased Rabbi Nathansohn in Lviv
and Sal. Kluger in Brody alone fills entire
Folios; those of the Gaon Rabbi Schreiber, the father
of the recently deceased Viennese Member of Parliament
It appeared in recent years under the title
Chatam Sofer in six parts. The books which
I have referred to them as the Jewish law books,

are therefore legally valid until this hour; because
One doesn't write about them for nothing.

ee

about fish, conscientious objections, decisions that
bahanten zullen.

Kiullieh should know what's in Delitzsch.
Buche Leb hwibri (Lemberg 1873) Part
beth din is to be read. After this passage
It was decided in Hungary around autumn 1866 that
one can access school anywhere and at any time
Follow Chan's orders. Even if all the great ones...
eseren him would be and one of the greater ones
ware than the Shulchan. This decree is under-
They wrote of 94 Rahbins. Among them are three,
which are considered "all holy* in Israel.

Having said this, "Critique of (ual),"
to justify the evidentiary value of the cited
Having discussed the works in detail, may I then...
I will not examine the bleeding sites myself.
The following is a collection of such places in
three groups. When one considers court statements
rejected medical delinquents because they allegedly
without exception through undue coercion
came. So one can speak against the rabbinic
Such passages are not taken from the writings.
hringen: for these writings are a spontaneous
Products of rabbinism. As a priori be-
let it mature and in the numerous relevant
The places are clearly visible, but it is not
personal measure revenge for personal
lalden and the like, which is how rabbinism changed.

to murder and exploit non-Jewish people—
schen world, to the destruction of our lives. un-
feels pressured by his honor and possessions. It is the
naked religious fanaticism, the film to blood-
spilling and driving to destruction, that is to say,

the delusion of thereby becoming pleasing to God.
to obtain forgiveness of sins, the arrival
of the supposedly yet to come Messiah
accelerate and reach paradise, the eternal
To ensure salvation. In that sense, the murders are
which are considered holy in the Jewish books-
all ritual murders are praised, including...
in cases where the blood of the murdered is not
just as it is being added to the matzah. Rabbi Mendel
In its Sys 92, it informs us that the number of
Zealous people who, out of religious zeal,
Enjoy blood. Except for Hungary, Galicia and over-
The number of Poles among the Orthodox is not very high.
is, but he is fighting to ensure that one benefits from it.
Blood, which in all countries is shed to the glory of God,
Orthodox rites are shed, even in the matzos.
who believes the concept of ritual should be given.
is caused by the consumption of blood. is in
Error. The old sacrifices in the temple were ge-
There were ritual acts, but blood consumption was not
linked to this. To refute the charge of ritual abuse
To justify a murder charge, it is therefore sufficient to state
to submit documents that clearly demonstrate that

7 ge

nan those murders as sacred acts of the renunciation of God
honor or as sacrificial acts and the like,
unit in «this relationship we can use Mendel's-
However, they lack the works of the Sohar
and other writings with sufficient specificity-
He talks. The places which are in this relationship
are present. prove with great emphasis,
that the secret war of rabbinism against
The world is in a religious war. Like Joshua against
the Canaanites waged the “wars of the Lord”,

to do to us.

u

This is how the Kabbalists wake up
Like Amalek and the Seven Tribes of Canaan
A banishment offering was made to Jehovah, according to the
We too share the view of rabbinism; so often
the Jews succeed in converting our believers-
choking, tündet mich rabbinischer Idee eine Opfer-
a celebration for Jehovah took place. This was the case throughout the years.
Hundreds since Christ's death, and so it will remain.
Is it at the end of days, as long as there are real ones?
Jews exist. Therefore, whoever is among these terrible
Having a reliable knowledge of things is, as a human being,
and Christians are obliged, despite all adversity-
Possibilities that may arise for him, which are-
some reality that surrounds us, to
to warn inexperienced people and the
Christian society, as much as it depends on him, to
because they were aware of the greetings of their faith

I will become aware of the good again and their healing

Interests through wise and strong laws.”
protect.

*) When a certain side recently spoke out again
It was said that laws were intended to restrain the rabbi.
Useless, I hope that wasn't meant seriously.
If you look at the great rivers and the seashores
Dikes and dams are fenced to protect against the dangers of large storms.
To prevent floods, everyone will understand,
that these precautions will not prevent every water emergency
is eliminated. Because it happens not infrequently that despite all
Dams that cause waves to break and great devastation
Should all dikes and dams therefore be destroyed?
Should they be torn down, and no more dikes and dams be built?
one: to "emancipate" the power of the waters, in order to "the
"Power of Science and Civilization" their fury
To tame them? This was attempted by...
Jews emancipated

I will first describe the blood spots here.
a section concerning the June emanate murder
dem Seter halauthim ide o) with. This
The work was written by Vitali Kabbi (born 1543, died 1620).
forgot, «which is considered “holy* by the Jews and
gone on the title page of the one I have before me
(print of 1868) is referred to as such.
Dirws# edition of 1568 is at Back in Jeru-
Salem in the gift of Moses Montehore
Manufactured at an Elischen printing house, Vital was a Ver-
and students of the even “holier”® Rabbi
I. na.

This work will be described on folio 156a.
Anne the savior Bible passage Proverbs 30.
Host in viruses, Hebrew 2 D
"Then, namely in the following way. INS EU
N Im PIE ne
een

Zen — um — — reer
11 ´ ren > N Me | 13

— r - .
Il - Zi es, also, since the,

ö 1 wiweriun ver 16 Jahren, ll 1868.

— —

e op DN C e

.. ati 0} “me *
=, — Like 2 . eb Since 0 *
7 ni Br Tea a DR 2 * N

N gr N g NN d We

0 * ua 8 — — us 2 22 * —
Br \ ren MID DT ED

— * So . Lem — — *
N IN tee on Da Di

— — — — — 87 — = > no mom

i Vo | I enn IN 1DI NN I. n I la
91 nr adus means: I also have
for the aforementioned fourth (via viri in virginc)
an explanation found in the manuscript dus
Master (Lurja). Blessed be his memory.
and I want to write them down here and
Let's briefly discuss this. And this is the
The thing is, we don't understand how expensive
the blood of the Virgin is in the upper world.
For through everything that is worthy on earth,
The heavenly beings are, as it were, dishonored. uni
Then the bride is, although she is unharmed.
A virgin whom no man recognized. But from
the shells (Klipoth), may God protect us from them.")
But not only this, but also the union

This only happens through the mitigation of the severity (of the

77 —
a) 10 For pre et pax sit like eflwa
the Latin quod absit. quod Dens clementer avertat. Billows

+

The contemptibility of the klipoth may at least be acknowledged.

NIT I sus et bovina demen — however ad lihi —

However, the matter itself remains unaffected.

— —

court) and the strengthening (enlargement) of the Mercy; and (this) by what means? By the fact that The red blood reaches there (upwards), which in itself the (icricht (the severity) indicates, although It has purifying (atoning) power. And this is a big deal. And in this way I explain I the via ete.

The biblical passage Spl, 30, 19 and Vital's Texts were interpreted by Delitzsch in a sexual sense- Both are decidedly messianic in nature, as I will now show.

The biblical passage was probably written in those days written by Ezekiel, after Isaiah (Chapter 7) in which eg My the virgo-mater of the Er- Users had prophesied. Regarding the messianic Mother, our saying Proverbs 30:19 also applies. "One in the air," says Agur, "in vain following the trail." of the eagle, following the wave in vain "The ship is looking for something. Which it cut through, so I know of a virgin (and what a virgin!) which a man (and what a man!) visits, without that a trace of the natural eye is visible Motherhood can be detected on her body as little as (Prov. 30:20) in a ver-married wife a sign of her un-

1
on

2% 19 95 “behind article is the Semitic Jnde term-

on we eee?! Qualis! Cf. de Sacy, Anthol.
tiran =}

— A

permissible interaction is found everywhere.
Both the sublime and the lowly are touched here.
The unbelieving Jewish community has based its will on Jesus.
ww" 97995 written, referring to Maria as
looked at a MENJD TEN. How the natural world
the virgin with a man (Proverbs 30:19) is like the adult-
who usually considers tera v. 20. But the seer
places them side by side, the noble maiden —
Mother next to her caricature, to appeal to the devout reader
to instruct them that they cannot be identified.

If the via viri in virgine were not from the
supernatural conception of the Redeemer—
means, which sees the Gospel as a work of
hl. spirit (quod natum est in ea, de
Spiritu Sancto est), so one would of course with
Delitzsch to understand the ordinary sexual
have. But this is irrelevant in this context. Because
The points of comparison. Which Proverbs 30:18 refers to?
Hands up, demand. that the inconspicuous trail the
Virgo. The air. The sea is concerned: a Virgo. says
The seer will haunt a man. Without that
a trace of his treatment of her remains.
how the air is traversed by the eagle
and found no trace of this path within her
will be. The trail of natural traffic of a
A man with a virgin is self-confident
This can be clearly observed in the female person. And

When Agur's time... which is probably not likely.
|

% le Ai could Kid. wortureh Oklane

Pryaanain ale \erlust der bh sischen Virginitft
'Imre Simmel "understand marriage.) #0 could even
damen Yall lem author vlejcheiltie be. For
Nice ones had the natural sexual aspect in mind.
wire Win saying on the warning of a young person,
Waisir before ler urge target. This warning would fall
but ms water, since he says according to the context
Nine Inte (lie Jh. young person. who Ilir. then 816
She knows how to hide her shame by...
to preserve ala vlzinitatis. That would be
A laughing warning for the young man.
who sees the signs of sin in themselves
rant nocht durch die Zustandheit der weih-
ben Person tseführen to fear. Because
The person is affected by the consequences of the act
"bans — and this case is here through the
V. The comparison points presented, which
postulate ne infringement of the e, see
wos wwersehlessen — so blows the reckless
Mahn nes davon. weil er in himself keine Spu-
mon Nie ine tragt uni deshall nicht zu u
ech It, Mas Aber dan Weibsbild sich du

um Kar 2. 167 Sit: „In Vo
in gem nimle il In vireinite pres In perle

. e en. ae name de tis const:

eee eee ee ert Om en trouve des exempies

le Veen de wel ile er de surgery.” (. Tah

rr Bu %,

"|

To restructured means as intact. Thus it exists

This posed less of a danger to the man. He wanted to but conversely, the author presented a virgin to warn the reckless young man. So mite He would speak completely differently than he actually did. talks. Because the "22% which he means. ict ju precisely one that, according to its traffic with a man shows no signs of contact with anyone It carries as little as the air carries a trace of the eagle, the sea a trace of what had been driven across it Ship preserved: the warning to beware before the young man, through whom they had just because their rhetoric not m the (danger of bad) The name would come. It is therefore completely irrelevant. How even the negotiation with one of the- well-behaved person for the sake of breeding and morals- The authors considered it an impossibility— appears.

Even those who believe in a revelation Don't believe it, we have to go to the relevant places. 7. B. Gaps (traditions of human history- bad) about the ancient lleidentum Expectation of a world savior as the Solnes of a The Virgin informs us, — admitting that our ver— Fasser, since a usually sexual interpretation his statement is not at all in context chicken will, at least the one mentioned, also in the

Paganism's existing idea of the virgin-
!

Mother of the Child of God had and here to expressed hahe.

Jewish tradition also prayed for
The messianic view of our position is important
Contributions were made. So says Zohar III. 2
In: J the world says, the r Spr. 30%
I have sinned. But according to the judgment of Heaven-
mee, in reality. she has dealt with the hei-
united in spirit. It is known that the Zohar

repeatedly noted. z (vir) is in the Holy Scripture.
oit che Dezeihsnung des heiligen (Geist. Der
The author of the pen Sy, a Gaon, was based on
(i.e., excellence), also says by placing one in
Chasse said that Thorheit is speaking, that
Ane any (virgo) through God's miracle Mother
zem bonne, since God himself says this in Isaiah chapter 7.

Yes, I said so.

Rabbi Vital, the “Holy One,” now gives a
Original blue of Spr. 30, which also quite
has a feminine character, although it is in the

1
T

IHammlische® mixes the Dimonmsche, for he teaches

°P te Ale Schar after the issue of Pre
me “dance in three bands. mays and
NTS is also available, which is why Sul. III. without
a da NT ten 3 Ban der genaumten Edition

j IA, III NN the second part

9 The 1 ie means.

— 53 —

that the coming of the Messiah, who according to the
Zohar J.c. must come via Spiritum Sanctum,
through the bloody sacrifice of non-Jewish young—
women will be accelerated.

As the passage in the biblical book of proverbs states,
So Delitzsch and a "J" probably have (Jellinek)
in the "modern age" (No. 27, 1883) also the vital-
recently interpreted the text in a sexual sense
want to do so by claiming that it is about
Vital only for the prima nox matrimonii.
No one has provided any proof, of course. Yes.
not even tried. That abbinism
speaks in front of the public à la Delitzsch and De-
Litzsch à la Rabbinismus is self-evident.
But that the Orthodox rabbis among themselves
to speak differently and the religious mystery of the
I intend to prove that they are praising the murder of virgins.

First of all, the impossibility itself speaks against it.
the mentioned Bible passage in context on something
other than the Messianic Mother
indicate, for the conviction that the one with the
Traditions of Israel so intimately familiar vital and
his teacher Lurja had not thought of the prima nox
babem can. One would search in vain for the
Point out that Vital uses the expression
d D needed. Because M2YN2 has in
plural not just rn, but also yet

—

The so-called O', which is so often in the

5

The fact that it occurs is sufficient proof here;
wait for the blessing of the brides.
Elite, if these are virgins: 8

h. im scher mielraseh Talpioth (Warsaw 1875)
Race S. 100 ce Observation for the Hin-
enen der qungtfraulichen Bräute Ce
But "On chin" is in every dictionary too "eisless".
Don't just let the material signs

Arguntat. but also the state in general
ger wreimitas refers to and demgemiss also
the forgotten blood of the virgin

2 II Ganzuis virainalis) named

as
could have been, if 972 hadn't really been
Plural 22 would form. But Inn comes.
In addition, that Vital is the Virgin, whose blood God
so expensive. referred to as a bride, a
Blood bride. the aan d. ' . integra is, a
Sr di virgo. a nondum cognita (CN.
Nr Neri: the blood of a virgin,
lun cognita is surely not the blood.
ner cena: to think about the prima nox, is
That makes it impossible. In addition, that
Vital, Mr., wrote about Orthodox Judaism.
He is revered as one of his most famous teachers.
For the Orthodox, however, marriage with
or non-Jewish woman forbidden under grave sin.
Aleo Vital had thought of Prima Nox, so

“irde cr (the he of an Orthodox Jew with

For a non-Jew, it's permissible. Yes, for very holy.
have explained.

But that the virgin, from whose blood he
The fact that she is a non-Jewish woman follows from her position.
that he counts them among the Wie (Sechanlen)y. This
The term refers to the non-Jews. In Zohar I.

*

108 b is called os: ar NT as Yer. .

The peoples of Akum, who are the bowl. The Be—
naming the 70 according to ancient Jewish opinion not—
Jewish peoples as bowls is, however, a super-
For first of all, the evil spirits are called,
who are considered princes of those peoples. 5;
for the souls of the non-Jewish peoples are
of the forces of the shells: Min r'
earth asd ed nen Wer
un fol. 4 b Preface); likewise Emek hammelech

nn m ya. m

23d cp. 43 shaar otam hattohu: 'C' 7
rough your

That is, the souls of the godless are from the
Shell (Klipa), which is called death and
Shadows of Death. The deadless and the
are in the world. How to get through the Ver-
The equation of the last two places is seen. iden-
table. This naturally includes Christians.
Your Abarbanel on the one hand says in the Maschmia Jesu
er - Dep en gar dh
The Christians are the Romans, the children of Edon;

— 50 —

and on the other hand, the Prague Machzor J. f. says 1
VR value RENT DN wet
n DD Ina N
dl the mighty empire, that is the godless one
Kilion, which is now the mighty empire, whose
Rule spreads throughout the world:
Apparently, Machzor can only obtain this Edom from
to understand Christianity.

In the Scheta tal f. 41 c it further states? 39 N
wa Tao TS 82 27 737 lo
em imo 75... MIO
er ei ae >: - Di sed de

The saint, praised be he, created good nature.
And he created evil nature. He created pure nature.
side and he created the impure side; the pure side
The holy Sefiroth are the holy side, the impure side
These are the bowls. The Zohar I. 13a says: 9
NDNIZTNIVIN ND VODNT 2159 db
The peoples of Akum come from the other
The page that is defiled. The Zohar I. 27 a says:
N neo (ao Tue
ee N sc d
e Nie di seine (des Teufels) Schaaalen
are from this side and the good ones from that side
Page... and this (this contrast between the two)
Sejtens is defined (by forbidden and allowed).

right and wrong, impure and clean. — Sammael,

The supreme devil will also be the head of the
called shells and he is also the prince
the Amalekites, who still exist and are-
especially include Christians. For the Yalkut

chadasch led cn 74 sugt: Be 0 N

u on Een Nui ie the prince of Amalek
the head of the shells; and the Prague Machzor
u. fol 15 b says: 522 e zen y
adiyn, the godless Amalek, rules throughout the whole
world — which of course only refers to the whole
Christianity can spread throughout the world. After
Schaare Zedek 2 d God dwells with the good in the
23 uam (in the inner palace). The princes of
The world surrounds him like shells.
Fruit. Also according to Schefa tal f. SO c are the
Princes of the world, the devils, ox and they
are located outside the sacred sphere, because
The godless walk all around: 22°2
He r Maarecheth haelahuth 60 a means
15 years old, 1 year old, never
the bowls which the princes of the peoples

are, surrounding the earth. Of these evil ones
Ghosts, as we saw, come the souls of the
Non-Jews, and therefore they too will be shells

mentioned. Vital himself says in Sefer halq. 13 b.
that the 0122 (Akum) right, correct shells
are (MID an ire sn O scil. at

1 —

Len Abu. In soft the e go the

>

Mes armuhlußd; and ib. 55 b he says NEM

ei (the damage and the Gaim

And like Son.
Should they kind give you much The

Island sounds are enough to recognize Ess
Van. nalen er von den Jungirmucrn an

at

Iwinlen. He talks. Only non-Jewish young people.
Rene Mermen could.

From your blood this June frauceszreee
Mr. Weather. Is causing the "Union
"n. mem es zum Jlmml aufreichen die"
Strictness, the torment of the (legal milder and the
Strength of mercy: through its red color
syabolrsire es au nnd für sich the court, the
Str. age, although in this case it is considered blood of the

Virgin. When she is and purifying, atoning power
hesitzen, |

The user passage means that through the blood
God's wrath against the sacrificed non-Jewish woman.
Jews diminish and his mercy towards Israel
zmmimimt, so that he finally the Messiah, the
leranls Sunden (egen Tahnnd und Zugehör) auf-
luelten. als dus Erzeusniss der Himmelschen Ver-
It can end well. The proof of
e 1.klanuma is easy to lead.
There, "the association" from Vital red

“ens schr Bedemtsienes in the Jewish Th:

— 39 —

It must be logical. Our position shows this at first glance.
View. End that this "union something very
What is known in this theology is... emerges through the
The author's concise style of speech is also clear.
it springs forth; it is bursting forth from the well-known and
It therefore refrains from merely mentioning the matter.
or to suggest it in a word. In which
Works on Kabbalah by Franck, translated.
by Adolf Gelinek (probably the current Viennese Adolf)
Jellinekt. Leipzig 1844, can be found in Chapter 3.
The second section contains some information regarding this situation.
It touches on something. But Franck and Gelinek didn't.
understood the matter in its entirety
to discuss; the teachings of Kabbalah about the
The Messiah is hardly mentioned in it, and yet he would be
This is of great importance to non-Jewish readers.
There was interest.

In the circle of the Kabhalist Schroth, leg-injured
Frauck lc, emerge from the bosom of the abso-
Luten unity two inseparable principles equal—
constantly emerging, a male or active one. wel-
ches, which is called wisdom (), and a woman—
liches or passive, which a' (understanding)

Wisdom is called the Father.

The mother understood that their union was the
3% (Ziwug). Two other Sefiroth. which themselves
“Unite” are the “beauty”, which are considered

King, and the "Shekhinah®", who as matron

3

— 60 —

or is depicted as a queen. The king too
Edges are important for the reproduction of human offspring.
(the Jiahen) soul, what man and woman are for

The creation of the body are. On Gi

When does the soul descend to Earth?
the stele on earth has fulfilled its mission and
adorned with all virtues, ripe for heaven
Is. She rises, beginning, to be taken back to God.
to become. This (luck, however, is only for the
decided. Of the other peoples, only fly.
those sparks 51553 and Mus') n
Substance returned, which at its beginning in it
luneingeriethen. Thus Moses killed according to Vital (Sefer).
hal. 13h) the Egyptian, around the spark
to remove the one that was created
could have received it. Like the blacksmith, for example.
when he hammers the iron, in all directions
God, too, let sparks fly.
by creating the good and the evil side,
from its sparks of light into the souls of the wicked
Several are coming. There are 288 sparks, which are in
are distributed among the souls of the left side; they
are freed at the death of sinners and rise
back in God, the primordial ground. Like the waters
femmmnae are required in the generation process,

sa sinal also those 288 sparks, which 32 dB
Gezen images or antitypes of the aquae femininae,

the 5

2e e, for the heavenly “Uni-

— 61 —

gung, from which new souls and finally the
The emergence of the Messiah is of great importance; and
these sparks, whose salvation will come with the arrival of the
Messiah accelerates. One pulls from the Klipoth.
by using the Klipot like Moses did with the Egyptians
kills. By returning these sparks to God-
When he returns, he will be strengthened, so that he will receive mercy.
Opposition to Israel is growing, and finally that tug
(Union) can take place, from which the

Messiah emerges.

The Mikdash Melech to Zohar I. 164 states:

223 ND nioen free s- nen

IN) "ru wa mim ap = ER

— e 1 >13" ns N *

is d en h DYPED . h.

the 288 sparks which are in the halls.

They are called stones (in the Zohar) because they are women,

Antitypes of the aquae femininae, and the stone

is a woman, and the 288 sparks which

Stones are called, are thrown down into the abyss.

reason, so that they may be swallowed up in him.

The Zohar says that the 288 sparks... if

they are undressed, into the divine primordial ground

are thrown and therefore covered with stones—

are equal; on the other hand, they are called women in

the Kabbalah, because it represents the divine "United-

ee den una feminine der irdischen Gen
breathe accordingly.

I du sen hunken have kings and women
the most significant share, without doubt because of those.
rer power. this as nell of life.

Maggots Mr ah l. ce. Ai: = mn 1 Te

— em zer — m um N 8 —
D — Fe — — * a 2 N u
— 222 — 9 “ SE — 222% 5 127
* 7 a 2 2 1 12 r ! *

nd. “to remove the slag and

Shells. nns man a revolution 'of the world
effect... which can only be achieved through murder
the concept ... and women.

Among the hamlets rise the Jungfrauen
Experts. Because Sohar J. Ola says: ir,

— N92 onen 23 — 72 l 7 Ye

— — >

No. N

rr No 87 NIS 777 IND
NN — 3 d

Fr NN dee ee

— on — * * — * 7 “

We - NY Ni N.

— — m m. — — man 5 — m Ä *

— FN 7 SON IN 61 12 N. 10 1 1 Br

N πo 0 NSIEN NIIT N DER

dh 9. He stands screaming (Deut. 22, 23).

iv “tt end pre lta su Kara TE wo 3 without

1. Why? Because she was more united.

en Man. unc ne rial! at the Bihel). where 111

— 61 5 u

A man and a woman will be found. Maybe 22.
found the he (of NY) and it goes away
Aron (from the word TI... , in deser (tel-
sender) In a way, everything (in God) becomes b. nem ver-
strengthens; she (the Virgin) unites Sch (mach
their sacrifice) with the white light uu
Israel unites with her... and this is the
The secret of the sacrifice, which we have learned.
It (the victim) rises up and causes itself to happen.
that other light ignites, and whom it
It is inflamed. This is exacerbated by the white...

Light and flame burn in one breath.

The two lights are “Wisdom?” and

ben and ö. which through
the rising of the by means of a sacrifice of
Virgins redeemed sparks unite.
Ai. the “union”. enter into; with the
rising sparks unite with each other.
tende Israel. which from the “Union of the
Sefiroth awaits the Messiah. In unanimous agreement-
mung hereby also says Vital J. c. 158 a. in
san won . % 0.
ie via viri in virgine .. adducit apientiam?
ad “intellectum”; it is the adductio to heaven-
lischen “union” – apparently meant and thus
It was clear once again that Vital was far away.

to think of an earthly bridal night.

le

That there is more Fi in the women of Klipot
There are fewer things in men. Upon arrival
But all of the Messiah will be out, know
repeatedly emphasized. For example, Mikdasch Me-
leeh to Solar I. 27b: re
Ne n N Ne pn N Nx yo
— BER TER Pi) ven Tenas
man mare You aminien wsino 320)
M-D 527 ne id een m
"Know that there are soul roots (sparks),"
those that do not budge from the shells (Klipoth),
probably from the men, but not from the women.
Bern. Before the Messiah comes, that is to say,
even these sparks which one gets from women
who cannot release Klipoth. See, at
The appearance of the Messiah will see all those from the clan-
"Potli soften." Through this point, the also
sont in rabbinic theology expressed-
The teaching was presented that the Messiah was
last liver remnants of the non-Jews destroyed
rd, so that in his kingdom only Jews se
will be. For the common people, the Ra
about the chess dogma according to Drach (Deuxeien

would be a rabbin converti. Paris 1827 p. 99)
'as per the Christians in the following way

“ene. lier Messias, surt man. wird sich”

len neten. die er naeh vortindet, einen SP

— 65

to do this by targeting the Jews en masse, in order to
to lead them to the Holy Land, on his donkey
(certainly a gigantic one!) sets and the Christians
instructs to place a spot on the animal's tail
take. The Messiah, the Jews, and the Christians
then cross over on a paper bridge
Sea and having reached the end of the bridge, it shakes
the treacherous Jewish donkey the tail that
the Christians through the now tearing paper-

bridge into the sea and drown, and the

The fun is over; all the "sparks" that are still in

They were, are released.

The “union” of the Sefirot (HDD and
dnn Ye. Yan i and his
Dr.) is often discussed in Kabbalah.
Do we hear anything further from Vital himself about the
Procurement of the feminine waters for /request
of the aforementioned "association". He says in
Schaar hakdamotli (Jerusalem at Back 1871)
d derusch 2 fol. 33 b: 'I = I
ann aid rap po my min
DD by sin ana f ne MPN
ion i Dbyn En mia D DEN

ya niesiy In Doiy De ntepn inaV
Y ar I Pie Ni ap N
n N 12 pbipn yo nm nie Da

*

— hl

— mm — .. — 2 eee er
h en A 2 as nt mA | IS 1

*

u. you — — * * — \% 9 5 nm .
* N ns al ">, je EN ha Ne — =

um - an — — GL EL a. Be
sis 4 N 1271 2 u”, Fl Ni l

m... som — % as — — u! -
Tea SA Ne 105 Qa N NOA

pr r -n NN d Doi S

— l

2 m * 28
hm Ni S aan, '

The Din Tan 2 D NEON N

33 pe Tv ym who on. Sr Yan) NN

3

5 . % % A % en = . oe an) m

sn W je im 7 1 > 8.

man, ber ed N

TR . Sri 05 For the purpose

the “union” of the “small (view” (7

N and “his wife” (the two Sefirot)

So the Jews clocked up to the 228 1 .

the sacred waters. the feminine waters, and

In two ways, in fact. Firstly, through an even

Today's usual thing with l'rosteration on the face

performed prayer (DIDN ns), which in itself

already considered deadly for members of the Klipoth.

down by handing over the anglers of the Klipoth-

(He is vehemently murdered, falizkeie na). So ent-

stands through the killing, which the sparks

sent forth, the “union” of the Sefirot,

whereby God against Sanimaöl and Lalith, which

to hinder the coming of the Messiah, is strengthened,

that he finally eliminates all the akuma and

— 97 —

Messiah can send; if all sparks from the Kli-

poth Fernschwund sind (WiSe DIET)

(Sat am 2 mi B-

— —

Per 771 le, danı kommt der Messias. wie
is known (77/0 TED NIT IN.

Based on these passages, it is clear that according to Vital's...
Expression of God's mercy towards Israel
zummt and his severity runs wild. when
the Jews through the Optertad not Jüchscher Jung-
Women promote the unification of the Setiroth. from

which finally brings forth the Messiah.

Sl.

However, we can look for further evidence.
lead to the fact that Rabinian theology defines Men-
Shensoff teaches.

I. 271) means s: . . N ND2IE

DD =... Ze) 18 25 275 N

ale . . For. er — 5 ia nen
Br: * > — DN
d . r . ZU NND NIIT
2 in F 2 = 1 IS
as ech Tas mim Tod h. die Sehe-
China is in captivity... Deun in time
of the great (iesindels, that you is a wicked plague
and Amalek. has “the saint, may he be praised.”

No power. To make Israel... finally. To

7 4
*

Yat of the great rabble that submerged itself among the Jews have mixed. This is not rapprochement and rapprochement. Formation of the letters of the name Jehovah: but sobalil sie (the Amalekites, the rabble) They are annihilated from the world, as they say, by the Letters of the saint. Praised be he. On that day age (Zechariah 14) Jehovah will be one and his Name iner.

The Kabbalah (Drach harmony 1, 286 fl.) teaches namely that the name Jehovah appears in the first 3 Ruchstahen “, N, the AND, the DEATH and 3

(Crown. Wisdom, Intellect) or IN. \2 and AM

ai (father, son, i.e., spirit) signifies that, however the holy name is only complete when the second letter . the Ny , (sapientia superior) through the Holy Spirit when 7 uch TND n (sapientia terrestris) will eewöorden sein dh when the second person a Taking on human nature on Earth as a measuring instrument has appeared: then that's 7% In new Ge— stalt, the holy name has its finale and is complete (Ar). Until then, the Shekhinah is in Gelangzenschrift. “gl. Zohar Lev. 47 a. Now it is the II DIS. the great rabble which the proceeds-

Sue the Sehwehima. delays the arrival of the Messiah.

This rabble, which emerged from

Cyprus attached itself to Israel. This is what is meant in the Exodus.

292 and this designation now applies to all
Non-Jews. who in the world are associated with Jews-
live together. For Zohar III. 125 n it says:
INN xD en NN Wii Eee
Nd (i.e. the great rabble are the peoples)
(Lord Earth. They are dark and will never become Jews)
bnd ib. 1254: .. NP 3 l er

N WN — 5 — n N —

| 1 . | —

G
N 53 e YOUR ee eee
2 NY dh among the rabble of the (z8tt-

Loose... 0 in all cities and in every place.
where Israel is scattered among them: these are you
A great rabble who rule over Israel.
Flock of the Holy One. Praised be He.

So there is no doubt about what happened to them.
Rabble, whose destruction according to Son J. 27 the
The arrival of the Messiah is conditional. That is what is meant.

"a teaches the troop l. 28 un: Min Sm

y On men mn 52 on je De
\ no Zi N * NN on
87 Wi N91 NN D N97
N Sa . . INT 7% * N NN

un» ND N u di ett sche
out of the earth all the animals of the field and all
Birds of the sky. Woe to mankind (the

Jews), who had clogged hearts and were closed-

se

nan Am Kind. nicht zu verstehen (esse
eimealst des Giesetzes um wicht zu Vie
that the willed animals are the peoples of the earth,
of whom the Shekhinah has no use in
dor captivity td. . great Nuchtherl has.
as the captivity continues. as long as the
Volker exist). I then follows the same
Place a reference to the virgins-
"he. by Adam's sleep () on the Ge-
Dance community of Israel (of mankind, except which
(where no people are seen) and the bone, from
which era was formed. on the Virgin
Zedeutet is interpreted. The one that is beautiful and white like the
and. This will. if one thinks of others. be-
The aforementioned points are recalled. Apparently, they say,
that the captivity through virgin sacrifice
is brought to the end like Adam's sleep
The end came when his leg was removed.
The religious motive for the murders also highlights the
Highlight Sefer halguthim 131), where it says:
Talk N 2 1 END 120 N
852 9 929 eie N NIN
N25 4. h. . . . and through this you will (lu ver-
before the sentence mentioned in Tikune (Zohar) that
when someone throws a sling stone and shatters-
her face smashes, they give him the daughter
of the king. In this context, it refers to the destruction.
the Klipa, whose face is to be struck, like David's

— 71 —

Stone hit the forehead (Ioliath's). The "daughter of the
The phrase "received by the king" refers to 1 Samuel 17:25.
and here at Vital refers to the union with
God. So Dr. Justus made sense of this place, but
Not translated word for word.

As has already been shown, the kings stand tall.

and virgins of the Akum before the rest of the Akum
far out. which is why their bloody sacrifice before-
It is particularly holy. Regarding the murder of the prince.
R. Jehuda: Come and see that wherever
The ller- is given to their (the Akum) prince.
Sorrow over Israel, which (love for Israel is not heard)
will; but if the prince of the Akum falls, how
It is written: the king died, then rises
in response to her cry to God.

This place undeniably refers to the prince—
murder as a religious duty because of Israel's (rebete)
under a true Akum prince, who was considered so
of course, it serves the interests of the Akum and so on.
the people of rabbinism according to our way
must deal with Christian ancestors, no r-
to be heard. The prayers of sinners alone.

=

1

remain without more; Israel therefore thinks, see in
Nude of sin, as long as it's the right one.

can. of course per posse. not eliminated.

The Sohar is also written for messianic reasons.
J. 235 u developed that a N court over

wu. 2

che Volker der Akum kommen IL DIN D

ere)°and that Israel all nations

— 82 —

the Akum and the kings of the world among themselves

should be trampled (N DE JE wee N?

55 98 5

* U

ieee

Whoever kills Emen Akum is highly regarded.

They wrote to God, for he will be in Paradise.

belong to the hair department and see higher

To be favored. The Zohar J. 38 b states:

ND BEN 7 2 am 78e NO. 2

— 32 9 urn Mon 1 N nn 3 nen

2 in = 1 27 Nu 7. eu: | wi

mans nam ad men = 2

\ — — i \ 1 | 11 erg) — NT: SID \ Bi - 2

— 2 49 4 ... um. — un a

— — Nes 107 EN 92 d. e

the fourth (most prestigious) palace (of the Para-
(This) everyone sits there. They mourned for Zion.
and Jerusalem, and all. who killed An-
Gebonge of the other peoples, the Akum... and so
Is God clothed in a purple robe and
These are marked and depicted on it.
Jews, who killed people from the rest

\olkern, den Akum.

The motive for the murder is therefore always em

religious. This is also stated in Zohar J. 25: sn

— 21 N

ern 12 77. Se ND

u Ve u

JOAN * No 177 ** 1 ey as
reer nat me man pm
es 08 Ve NN
You MEN 98 N. 789 dh the peoples

In the world, they are N... they don't have that.
een Fin and 2 59 8 den
Pentateuch and Talmud) .. of them is ge-
says that they should be devoured by the
Earth, for they are from those over which they were sucked.
is: you shall destroy the memory of Analek...
and their remains are in our fourth generation—
captivity our overlords, they are Ama-
lekiter. — The four relationships are the
Egyptian, Assyrian, Babylonian, and
the current one imposed by Titus.

The following Zohar follows at this point.

I. 25 b worthy of: Id 7 vi Rr A
5 rn. ip 55 U * on Da ar 28

into Del 00 er. i. those who have longings be-
To do good to the Akum, their souls
will not rise again (to eternal salvation).
For it is said concerning the Akum: you shall be-

completely erase their (memory).

— DE

Suhar J. 28 b: DE) N89 NY 1 9 *
u — aan mn 9
e nr N 27737 9 *

2 sus 2 N
ae DEN pie) Mon
— mm som 9 * “ — ano *
AN 4 r NY oa MODE Dass

.

D eee g See d
the will animals of the peoples of the
They are the children of the ancient serpent;
whom Eve seduced... because of her, she says
Step (Ex. 3201: who are against me, the
I will blot them out of my book, for they
and from the seed of Amalek's, about whom it has been said.
(Deut. 25): You shall destroy the memory of it.
\malek"s. Cf. Edels to Kiddushin 30.

God created the great sea creatures. Rabbi
Elieser says: these are the great Kimige of the
70 peoples... and the living soul: that is
Israel, for the Israelites are children of the Holy-
Lies, praised be he, and their holy souls
come from him. The souls of the other peoples,
The Akum, where do they come from? Rabbi Hlieser
says: from the left side, which contaminates it.
They have their souls, and so they are all impure.

and defile those who submit to them
 approaching... And Rabbi Lleser says: this confirms it.
 which is why we said: the living soul is Israel,
 The Israelites are the living, holy heaven—
 Lish soul, but cattle and vermin and wild things
 Animals are the other peoples. The Akum. which
 They are not a living soul. Rather, they are a foreskin.
 as we said.

Since the foreskin, in order to deliver the messianic iles
 to become a partaker, must be cut off,
 Eliezer undoubtedly means to say that Israel
 which Akum, his forebearer, is supposed to devour. That
 religious motive for the constant war against the
 Akum is thus clearly pronounced again.
 And how deep the conviction of the Jews of
 the necessity of removing the foreskin,
 Rabbi Rubens tells us that he still sits there today.
 (The Old and New Faith in Judaism, Zurich)
 1878, p. 8), which states that if a child

uncircumcised hair, the circumcision still after-
 is carried out on the corpse, so that
 It was possible to come into Abraham's bosom.
 This practice is in Bohemia. Even the corpse
 lusehneiden. Generally. The same Rubens the
 . 6 f. with. that Prof. Grätz. nominally known
 a reform, in its scientific Mo—
 natssehrift a certain Dr. Kornfeld presents-
 He let it happen. That "circumcision makes the human-
 The organism is so altered that
 Only the circumcised one is leash-bearing. The "doctrine" in
 to record."

Since the destruction of the Akum. we saw, a
 If a commandment is considered extremely holy, it is deemed worthy of death.
 whoever gives a person the Klipot the Jeb
 saves. Mikdaseh Melech Sah. I. 6a says:

a. l 8 un Ser iz (J. ie white

mE a
Klipa, who is in mortal danger, gives life.
shall die. Through such mercy
One would see the evil side strengthened. Because

ever greater war between Metatron (

good Eugelsfürsten) and his hosts on the one hand
and between Samael and his hosts other-
since and therefore the (is of the righteous) strives
to bring up the aquas feminmas —
And this is precisely the point, as already shown above.
important for the union(s) of the Sefirot,
and we will explicitly add further information on our behalf—
notices that such “associations” are held on Easter night.
gung“ take place (2 — . . %% De

How to best use the Klipoth —
If one must eradicate their growth, then one should also eradicate their proliferation.
to prevent it if at all possible. For Mikdasch Melech to
Zohar I. 13b says: H 2,“ Dp Nin oN
d dn Dp ID nioy)
Zen Re NJ: The truth is that in
The shell separation between the sexes
must be done in such a way that one can get the men
castrit and kills the women.

This is also taught in Zohar II. 64 b: 5 9
ern r rn r l p
N ano 1125 N . SiarII
id lo BIN ® N. my eb: lp
2 2 8 Li NOD y 22 ei NN 9
zer. 2 ih hei N en N
deen dg o D e Ne e

g werde ra ma NIED

“2 d. u the peoples of the Akum will be ox and
Donkeys yawn, and this is what was written.
I had an ox and a donkey. And if Israel is good

It skins them (like sacrificial animals slaughter them).
r. ND iD heine, to ent-
(the burnt offering) and they cannot
They rule over Israel... Rabbi Abe says
When the Akum mate, the world cannot
torture exist, therefore we have been instructed that
the man (the Jew) these evil robbers

no place should be granted; to whom, if they are

because they cannot exist: because of
The page goes. When they unite, their essence
out, which is called U and.

The offspring of the Akum are therefore llunde,
the Istaël. if they become more unrestrained
could, existence would wither. Israel
So she must. She wants to act meritoriously.
to be. slaughter, they contained like the brand-
victim. The "Skinning®" as a condition of the 4
His being, his merit, demands without doubt. d.
The dead woman is to be understood as a sacrificial offering.

The thought that the murder of Nich
"Suden is a sacrificial act, it often happens."

,

Jalknt Simoni fol. 215 n 772 and Bammidl

ia f. Dr " it is called: i an Ted

120 ak 2 PNDEDEN d. . er BEN
who sheds een. God brings em Opten
All non-Jews, especially Christians.

The godless have already been mentioned above.
In Zohar III. 277 b, the "good llirtee" says

Never N

num ee m ' an gi

| N 8 c ö * NN ma N . m

That is, we have no victims, except by continuing-
created the impure sides (each Akum is a

(unclean side).

ehmatoth to Sch 1. S means x:

97 2172

97227 ers dd on

Pag; ie Ng SUN ee d 7522 N

= U...

ONE? 12 there. dio no. v nn ie 2

Nm Mia io NDINEN NN Salt 2

rer een IT 5

1232 TIN Fa Noel

and it is called (the altar) a slaughterhouse.

Why is it called that?" If people

Since their works were not good, he sacrificed them.

(takes them to their deaths as sacrificial victims)... And

Therefore, the perfect Torah of Ilciligen,

Blessed is he, given to the Israelites to help them—

by sanctifying for the life of the world. in order to

to save them from the (right of this altar...)

The sin offering and the goat are sacrificed.

which were united with the Akum (identical)

- N) —

have been) from that side of evil nature

(. 1b. l. 9).

The Akum must therefore be slaughtered.
Israel only when it's bad, i.e., when it's Akum
will be: for the Talmei says Chagiga 15 b,
that Israel remains good despite all its sins, if
It preserves the Talmud in its heart; it resembles
thin, like a nut, which is in the dirt of the ground

The shell was licked without damaging the core.

The difference between Israel) and the
Akum is said to be especially active on Easter night.

(The judgment will come. For the Zohar II. 37 a says:
D NN anna e ee eee
985 od Nd di in the middle

On Easter night, one acts with mercy.
show Israel, with severity against the nations of
Lucum.

Solar II. 40 hrs Mad d N Tue "> *
a ya er d N e Br
Neo o nnsen Si ner Voss

4 *

5 0 wm ann * un
— N * a an nn \ e* N sp

2 ein ni sn 2. . NEE
— rnb deb mm ggg N d5N p
dg His wm N ovvov me na

— wm — * ü — — 9 un
= on 5 Sn ds

r or N

=. —_

9 IT IND: and they should take
Each one a lamb, a lamb for every family (Exod.
12, 3). We have the doctrine that three are equal:
the firstborn of the prisoners, the firstborn of the
Handmaid, for everything else (the entire salvation of Israel)
depends on these three aforementioned types and everything is
united in the Lamb ... and all (three) unite
himself in the firstborn of the maidservant and about this
It is written: let it be a statute for you: bind
bind him, and he will be kept in your care.
hands, in your possession, until you slaughter him and
The court executes judgment upon him. And (the statute)
(applies) until the time when (the Messiah) comes, from
to him it is written: whoever is he comes from Edom
(Isaiah 63) and .. Jehovah will be King on
the whole earth (Zechariah 14).

The Easter sacrifice also serves as a reminder of the Akum offering.
Schar II. 182 a, according to which the Akum is the sourdough
(NZ Yon) are, which was removed for Easter
must be.

The dogma that the coming of the Messiah
is accelerated by the destruction of the Akum,
Furthermore, the group II. 43a states where regarding
the Mosaic statute, the firstborn of the donkey
to trigger or kill by a lamb. be-
It is noted: * E Wi dr N Mi

NO N by D nk mn nd NN

ee. Later

when Dr. Dean D. Dee

rn — you the donkey means one
Niehtmden. Free him from bondage by
a Lamb. Which is the stray sheep of Israel?
(Jer. 50) make him a Jew; and if
He melts and turns around, so break his
Neck... they should be eradicated from the
Book of Life, for it is said of it: who
He slandered against me. I will expel him.
erase from my book.

er III. 2 b: N. 2 eo 10 n

ra Ver) rdn 1

a2 ui hdi 2 N 37°
— — 2, WN en 1 * 2
Tan e on neh bi =
They will be wiped from the face of the earth... In a

Time of the fourth captivity (when the Mes-
(sins appears) either no more accum
They will not give it to the people (Jews).
know; for those whom one calls Akum er-
Knowing them, one becomes capable of fulfilling one's needs.
his. what is written (Deut. 7): his hate-
He retaliates in her face, trying to destroy her.

So nobody will be in the glorious
Time of Israel as Akum to look at: but who

If someone is recognized as such, they are destroyed.

Rabbi Edels of Bechoroth f. b. also remarked.
that in Messianic times only the Jews at
Life should remain, but not the peoples who
say that the covenant (of God with the Jews) was pre-
about and they were with God instead of the Jews
a new covenant. But these peoples are the

Horses and donkeys are alike, and so are their children.
Children born to a horse and a donkey.
The Messianic era will therefore be the last Akum
devour. Before this time, as above
was proven, no less the obligation to accumulate.
to destroy where possible; but so far they are

The Jews are not always "DS." not always after

*

The desire of rabbinism to be able to do that to them
supposedly (Deut. 7) imposed destruction-
To carry out the court proceedings. Hence, presumably, also
the instruction not to always deal with the matter (ic-
walt, in the storm, but also treacherously to
operate: for Mikdasch Melech to Soh. I. 16 4
writes: Nido ae 2: wind in
ed bir mn TI RN
dh the Klipa ai one must over-
wind and throw down either through storm
or by a quiet, soft voice (i.e., by open
Violent or treacherous. Deceitful.
(Flattering.) It is also called Choschen ham-

mispat 8 425, 5 and Joreh deah \$ 158. 2: ZZ

6*

re may aeg N ND amd Omi
der ode eye n N Din DON DEN
' ON242 ann Dio END nalen INT]
front near the foot

r N ad ON e eee
rn — E now 7y ooooo
han arte ana Dbom e In
42 1255 DD

N ea un 7» di the heretics and
Idolaters and whoever transgresses (the law, God)
To anger him would be even the mere fact that he ate meat.
jsst. that wasn't slaughtered by the butcher
or that he made clothes from wool and flax
to exist. It carries out, to anger God, furthermore.
the unbelievers, who deny the Torah and the
Prophecies of Israel, one is obliged to follow them.
to kill: if one can do it publicly, with
with the sword, so it shall be done, and if
If not, one can get away with deception against them until
one causes their death, for example, one sees,
that one of them falls into a well
And in the well there is a ladder, so you can walk down it
and climbs the ladder and says, I am hurrying,
memen son who is on the roof, down-
to let them rise, then I will give them to you
Bring it back, and so on. The commentary
Sitsé Kohen notes that among the deniers of

— —

Torah also includes those who have a rabbi—
scolding.")

It was shown above that one can by
Transgressions committed to deceive the
Akum allows (e.g., by pro forma acting as
to be baptized or as an Orthodox Christian. around the Akum
to better utilize and benefit. Ketorm-
(calls Jews and the like). Which did not anger him.
This shows that our text in turn shows those from
religious motives are upon his death, «the
to sincerely reject Judaism. Such Lente
They mingle among the peoples of the world.

Those who walk bad paths and die because of them

*) Maimen also says to Chulhin about the Minim
per 1 mischnah 2, that one can see them in this fourth

Galut (captivity), — where one speaks of Jews (the
e.g. desecrating the Sabbath and committing other mortal sins,
except those who never suffer out of convenience. Suffering-
not for the purpose of deceiving the Akum. but in principle
out of contempt for rabbinic authority, a (resetz uber-
as well as the informers of Jewish secret teachings ung
(e.g.) do not impose the death penalty, — through murder
remove from the world so that it does not harm Israel
do harm and not corrupt Israel's faith,
and to strangle this law, this minimum,
has already been in all Western countries
This has become an act for many men.
The Christians are minimal, as already mentioned (in section 1)
was shown; Maimon says here they are called glati wog
Epicureans; although according to their doctrine they actually have no
If they are Epicureans, then deal with them as you would initiation.
Epicureans and beat them torrents. because they are the real ones
They are the source of the apostasy from the Jewish faith.

— egg —

to everyone, even on the Day of Reconciliation,
tan ste would be murdered. For the Zohar II. 89 h says:
wen we 8 * 92 7 ie
N — 2 r en 2 7 ia
You. Bi 72027 DIRT BEN N

- — * m. — — Or around SS
82 >. 2 3 1 a ae N = — te] 2 179

2 m mg 8 an. mar nn“ sans .

f U 11 N 1 r 22 nam ca

= — N — n 5 —
e * 1 0 9 je = nic „ NN

dd Dorn Mine De „

— — u 1 —

The Rabbis determined with certainty, with truth, about
The peoples of the world who walk in ruin-
che Were and not knowing between right
d linhs. They are like animals. — that it is
He wanted to execute judgment on them. He himself
In reconciliation day, and about their children
They screamed: they are children of Ilurs, real whores-
nen: Israel's portion is better than that of all nations.
Akum, for it is written about Israel:

He unites you with Jehovah. You should all
. hi 1.

How much venlienslich and sin-erasing that
I. rinorden der Akum ist, möge noch durch Zohar
la will be confirmed.

18 in the days of Rabbi Jozi Jewish robbers in
They lived in a mountain range. A little man came into the
Mountains. So they grabbed him and asked him...

em name. If he was a Jew, read it

— 8 —

But if he was not a Jew, then they struck.
him dead. And through this deed, says Rabbi Josi,
Have they earned eternal life? DN
rr bn 522 hx.

In Zohar I. 219 b it says: under Ge—
Captivity will continue as long as we Meli
the rulers of the Akum peoples from the earth-
They have erased it. Itabbi Josi and a traveler named Rensusse
They were together when they noticed a bird.
who was burned. This fate of the bird.
Josi suggested it was an admission, as mam mt
how to deal with non-Jewish rulers, and
This is what Daniel 7:11 refers to: I watched until

The animal was killed. Also Derech emeth
notes on Zohar I. 219 b. that the earthly and
The heavenly world will not be found until raw.
can, until one is free from the influence of
will have freed the non-Jewish ruler.
Of course, that will probably cost a lot of work.
Their people are indeed strong; however, success must be achieved.
es, da Mikdash Melech zu Zohar I. 7 b. wo von
a rabbi is told who tore us apart, the

Ee — mn — em ywumitia

Note added: I on Dis m 78717

21 — |.

dee OD nd Zei ge
db the mountains are the Klipoth. the hard (strong)
like mountains are, and this is what he says: he

tore out mountains, namely the Klipoth.

I conclude the above for deu Be
probably sufficient, although by no means complete
the collection of blood spots with Sohar
11. because the “modern age” (p. 269 l. 1883%)
"Pressburger Zeitung" (July 7, 1883) and Delitzsch
in the “ester Lloyd” as well as in a special the
“Modern Age” reproducing writing, in which he told me
a childlike “Schnehmatt”, they explained,
This passage refers only to crude, ignorant,
and ptlichtsergessene quden, which rabbimische:
They break the law, but at least they remain Jews.
According to this passage from the Zohar, such Jews are met with
Armmih. che mach einem Ausspruch des Talmud
tantamount to death, and indeed it is public
Armufh. which, through the associated be-
The swelling drives the blood to the cheeks, so that

this death, like the publicly shed blood of a
Theres appears. But do those Jews atonement,
dust the “modern age”, and do not open their mouths
against God. So is their poverty closed.
Mouth, like an animal that cannot speak.
Regarding the confession of sins to be made
So mam (the poor man) speaks to an acquaintance
Penitential prayer: I have no mouth to answer.
and no forehead. To raise my head, ge

u Te!
His >unds. Confess daily the unity of God

Pr

dam man mit dem Rufe echad (One) einst

— 89 —

die. Like the animal. Which with a knife
after twelve examinations of the same, which led to—
together thirteen or the value of the Hebrew.
The word echad amounts to — slaughtered. prices
and holy God every day through the barechu
and kedusha. Two parts of the morning prayer,
as well as through the blessings received during the enjoyment of
He praises food and drink like a priest. Thus

the “modern era”. Delitzsch and Gen.

Interpretations of this kind, however, can be used for a—
Consecrated circles only elicit a smile. To
I derive evidence for this claim from the
Among these initiates, a voice was even heard.
to, whose authority is indisputable: I
I mean the word of the one who is the Yin Man.
the "Sohar Key". which also the

Premysler edition is included and under be-
determined the meaning and content of keywords—
briefly indicates more significant points. Precisely this.

“Key” now gives us our place

II. 119a, which he expressly cites, under

The following explanation applies to the keyword Yan 'sy:

— one 322 Wi D fes 9

Od NDUm TI Y um) e DT m)

an ana cr dy 222 N 70 N

22 NIS Fe Di DNS d.

One (the Jew) should stay away from

1

u

1111 —

.

. \olkern of the earth (of its principles)
eum Site uind Ihre Kinder heissen Greuelss
Jhengale and cattle and whoever of them nei
The word "verlucht" is used in the sea. Who
men Tlirer*. and it is permitted. they Zueiodsse
even on Versölmnnestag and you name it
HNurenkander.

It is impossible that this authentic
Explanation of the text: the “killing” ie
In a figurative sense, it would be understood as: the figurative rod
The armnth meant. That would be the utterance.

A smoked word 18 cities" not the rich-

4

2

It should be a strong expression. It would definitely have to be 577

No. "Death of poverty? and the like."
 will be. This is all the more true since the "key" is being-
 notices. Even on Reconciliation Day. Which is, after all, a
 Grace is rare; death may be imposed.
 will; but it is known that the rabbi-
 nists a rich or wealthy Jew.
 who despises the Rabbinic statutes. None whatsoever.
 by confiscating the assets into arms
 tur /i. even if he also heaps curses upon him
 Disobedient Jews are likely being threatened.
 (to plunge them into poverty (Zohar III.)
 bring under non-southern Uerrscher who
 John 3:27h; but from the side of the Jews, we
 ...appear in our text as the actor

wire) Giterentzchung. Impoverishment as punishment n

— 91

imposed. It is therefore beyond doubt that the
 Author of the "key?" under "dead* melt
 a figurative killing. but the actual death.
 understands. and the Zohar II. 119a also Niehtjnden
 means. which even at the Versoöhm Festival we-
 sellaehtet werden dürfen. Die misethenlte Me
 duetion of the "modern age" and its companions. welehe
 to apply the passage in the Zohar to Jews.
 However, this is completely untenable. This results in...
 Clear from the context itself. In which
 The Sohar sentences in question occur. These
 I will now explain the connection.

On page 118b of Soh. II it says that (nice
 His Valk Israel with many signs expected
 has. Those who are in (teaching work)
 have. are marked with DEATH (tmader. and those).
 who have (Talmudic) good deeds. with
 MD: (Strength). The raw and mm-knowing
 Jews, which, like Ernchin 15b, are improperly YIZ
 sn (peoples of the earth) and
 They have neither good works nor (learning).

referred to by removal of the foreskin (77,
md nano, in short, through circumcision.
The poultry, the Zohar continues, which ge—

* D voice recognition in the infant form.

quae fit post praeputinin abseissun, Buxtorf lex. sv. ef.
p. 133a and Rashi, dert. Sab. 137 and reh deab

41*
— 2 —

whose may be. has as a sign of purity
a crab emergency and peelable stomach)
Be aa and other animals which are permitted,
They also have two symbols of purity. (name-)
lent the rumination and the cloven hooves,
So, all are, the Zohar continues, with two
Drawing of purity provided. as well as the
holy people through the removal of 129%
(Vorhanti and through De (rectio) known-
Zielinet is.

Now a second paragraph begins, in which the
Zohar (110a) the difference between the three mentioned
Categories of Israel are discussed. Those Israelites,
He teaches, which also includes sermon (Torah).
and have works and scholarship
not for pay, but for the glory of God and
operate his Schechime. like a Soln, the
is obliged to honor father and mother.
with God and His Shekhima, which is in
They are, as it were, united. Marked.
Those, on the other hand, who possess erudition without good
To have works or good works without scholarship
ness. In them, God and his Shekhinah are equal.
Sam separated, while the owners of Tara and

e Chull. Aa: every bird that has a crop
and whose stomach (which is directly attached to the

Spem tubes hang) can be shelled, i.e., double lily
., yehor to the pure genus.

— 93

.

5 —

Good works are like a tree, whose
Branches divide to the right and left and
are united by the trunk in the middle.
But these are the ungodly members of the holy people.
which are indeed the two signs of circumcision
received, but neither Torah nor good works
Do not wear tefillin on your head and arms.
not celebrating the Sabbath and not having tzitzit.
Now follows a third paragraph, which contains a fourth.
This category of people is being presented. They are those.
which are not drawn at all (NO N.
who bear no signs of purity whatsoever. neither
Torah and good works, nor circumcision.
The Zohar here cites the passage Lev. II, where of
the birds and fish are being discussed, which
have no signs of purity (TAU) at all
and therefore among the forbidden, unclean animals
belong. Of these, it is said Lev. 11 On Yo
O8. They shall be an abomination to you. Of the
People of the fourth category, for whom the
Zohar to the aforementioned passage concerning the impure
Animals are remembered. He explicitly says they are.
5

not Jews, but peoples of the earth IN N
Yan Salt) NN NN and like those Lev. 11
The aforementioned unclean animals are also considered unclean according to
the determination of the Talmud teachers abominations and

monster (fo Man N v Ph Nd

N

nung mas man 2 cn. Be
Members of the fourth category, the non-
een, verbleibt daun der Zohar länger. sagt,
that you are Grenel and your women are monsters
and their daughters cattle and that they die, in
Reality is to be killed. And that is to be said.
Publicity. As I will explain in more detail shortly.
My opponents do not deny that it is
luer is about real killing. if it is
It's not about non-Jews at all. Their entire
The effort aims to show that it is a matter of
it was about Jews and therefore only about
the figurative death of poverty. I, on the other hand,
In my opinion, this has been clearly proven.
"Leave the context for my view
speaks, welehe. as has already been mentioned. also
as expressed in the "Sohar key®".
This view, that they are non-Jews

about their slaughter. also finds
a support in a situation I had previously overlooked
Place)) of the Talmud, namely Pesachim 49b:
n nn D ffn = N

On this occasion, I note that my former
Ussaye, the Talnd said nothing about the ritual murder,
which refers to the enjoyment of blood
min damals peeiell ads ritnellen Aet zubezeichnung pfleg
But, as I said above, there is 3
Ritual murder, an act of cult or of the god
"The ring is completed

— 95

1 8 > TION 22 ums > — mamma.

1

11

the marriage) TEN ere de

a N

2 yo 18 ru di Rabbi Eliezer says:

It is permitted. To smother a non-Jew yourself—

Day of Atonement. When it falls on the Sabbath. To pierce. Then his students spoke to him: Rabbi, please say slaughter (instead of through—) (drilling). He answered them: no, if one To slaughter him, one would need a Beraclaus. (to speak a prayer of praise). But to pierce can man without Beracha.

Since this is about piercing and slaughter the speech is and one thing leads back to the other— The view of Beracha is preferred. It is clear that the Talmud refers to any confiscation of goods. to the figurative dying through ver- I cannot imagine such a thing. Punishment through symbolic death is, as I said. in rabbinic criminal law as one of human beings There is no provision for a penalty to be imposed. And what would a removal of the goods even be like? through figurative “battles” with Beracha and by means of “piercing” without beracha? In the Sohar- It's about text, as we'll see shortly.

“Battles with Beracha,” and this ending Pressure definitely refers to the actual pressure. Killing. The aforementioned Talmudic passage lies without

/doubt our Sohar site is at fault. and
We. As shown. For the former, an interpretation
on shame through poverty as ir

They must look at it. This is also true of the Zohar text.

The aforementioned Talmudic passage is very significant

That is, so I fire for the aforementioned internal reasons.

|: 1
2

which consider the idea of the same as real
Death (and consequently on non-Jews, cf. the
already eitirte Stelle Maim. zu Chullin per. 1. m. 2)
determine, as an external authority, the prooemium
Me) of 38 i added, where about pes.
1% is noticed: 57 7 ie > ram
a 12 dd di the Kabbalists
explain that this passage refers to Sammael (the
Devil) and his entire host.
Kabhalist Zohar passage, which is based on pes. 49 5
zezug takes. is just II. 1194 as well as II. 89b;
and that Samael with his host the non-
to which it is referred. It doesn't need to be said. 2
will be: in addition to those already mentioned above.
The only passage mentioned is Son III. 246 b, where
7s means W NN Y rien. Ne
Sammael is the chieftain of Esau.

L is therefore beyond doubt,
ler Zohar in our place in the fourth

category of non-Jews, which is the Re

nism as PD and OD Hvo (Vi

— 97

—

of the earth, the world) in the narrower, actual and
true meaning, as it is described in Dem. 28. 16
Bin Talmud Berach Ga. Menneh 35 U ud
It's moving there. As is usually the case with other things.
About the non-Jews, their wives and
16 175 = * .
daughters are specifically named. This means
It now continues. Her death should be in Oetlentlichkeit.

be. But before the way to do it. g

—

is described. The Zohar gives a parenthetical
Explanation of the concept of the visible.
Public and hidden death. Dying.
He says, according to a well-known Talmudic saying.
merely become impoverished (N NN drs d.
But death, which impoverishes the non-Jews, should not
be hidden like birds which hide from the Jews
be compared (N? 11177 Says Cures
97 3) 1 1 Sale SZ ia #7
but in public (N'DITND NN before)
in the eyes of the people. The poor man, the text continues.
gone. is considered dead; but there is a hidden
Poverty away from the eyes of the people and
There is an impoverishment taking place before everyone's eyes.
like when one sheds the scent of a large animal
(Fiore) Blood, the shedding of which before all eyes,

Visible to everyone.

The hidden poverty, of which this

The speech is explicitly referred to as "the one that is-

"e wenklikestarmuth, money poverty
III. 240 probably means that God the Jews, were
I will fall into poverty. This poverty
et eme hidden, imlem she with death
which is compared to birds whose blood na

according to the Albanian regulations of the ritual slaughterer with
ie un Hautlein Asche werden mu

V. hren dies bei Hausthieren (n) wicht
selhteht. This comparison suggests
The first poverty is one where no
Blood is seen. So, just poverty of money, while
the second poverty is a figurative and public one
is called. because the real death they describe-
draws. makes the blood visible. actual,

real blood loss.

Me non-Jews should therefore go through Tuld
Impoverishment, i.e., through slaughterhouses, bes
has been. This view is also supported by de

Now, the following sentence: NSD OD NDzeze

Ir
d. 1. ste (the Jews) forget. should forget:

The blood before everyone's eyes. Would poverty be...

Gin. It couldn't be called NIT.

for such poverty is not imposed by the
biner or their representatives; this penalty
as already shown, a divine order which

"It even breaks over the sinner!"

1 —
but subject to the plural 3 (Sie vergu Sen)

bott ui or Sr). But only (li

u | 17
That they can be Jewish needs no further comment.

It bites further "7 en er

ae \ — 1 27 —
an * * wu mm * 22 " was N — -
ern mes 52 127 N

9 9 N ND ieee
Porn => ad rec the Lemke: "Ti
The thing is: blood is shed in the face.
in front of the people (Jews). that they
(the non-Jews. especially since \ WN Mm. is
the virgins or "daughters" of Yon "al
changing (losing color) green-yellow
become, like corpses.*) Would be from Be-
Shame due to financial poverty is the topic. That's how it would be.
not Ir. but * stand; for Beschä-
mung is in the Talmud as in the rabbinic

— 2 S

Writings only “fade”* is usual (ef. N! ee

No. F and Baba m. 58 b a8 MNS

To shame someone, literally to make their face turn pale
(let), while the Talmud (f. Sab. 134 a Chullin)
47 b) for blood loss Des used.

*) The suffixes of the 3rd person feminine treschleeht»
in the majority are actually hen. but also in Daniel (7, p. 19;
2, 33, 41, 42) all spelled with waw: in our
The change of gender at this point also indicates the change in 8 2.
Repeatedly documented doctrine that all non-Jews,

Men and women alike are suitable victims.

— lII —

VII NN N vud'veiter the state of being:

here the victim darringen Jews indicated;

The subject is the same as in 9.
The Jews. Slaughter... specifically when they are in

Buses that turn to God do not want to open

'len Mund. To hurl insults at the
Heaven. Since the action is considered a sacred event-
seems and therefore, where possible, in the presence
If an assistance is to be provided, then
suggested here. That the assembled men remen
must be of the heart because of something committed.
and against the holy Talmud therefore previously,

As far as the celebration is concerned, to say a prayer of penance.
have, as is the case with other religious religions
Actions (e.g., to act as a witness at a wedding)
[The ability to function] is common. Moreover
The society of the victims should be made reliable.
consist of people who are involved in the plot
something sacred and therefore not inclined to
to blaspheme Ilmme because of her, by
to say that the situation is bad. eme
luchlessness.
The following is further stated: 11771 Ze
a en N Ron nee

» 0 ou, N 98 |

nd. i. and their death shall
Congestion of the mouth like that of an animal that

dies and has no voice or speech.

—, Ve

The butcher then gets to work!
partly speaks before, partly after the action.
Prayer of Praise (J). in which he holy silence
He promises and praises God daily, if he can.

eaadlung to carry out: NED m

— — —

u — EL wann ser Sn mu = a wm“
RN 0 N sn No J "N

“22 in 225 mn around un — m OA mm around. a.

re Dr

52 am

Ni ala) EN) — men ee Sn. Between 5

a — „ ee e

7.

= 3725 De an En 8 —

ad in his e says this

I don't have a mouth to answer!

not a forehead. to raise the Ilaupt, and he praised—

praises and lauds (certainly) the saint. ge-

He praises the fact that his cities should be everyday occurrences.

in echad as in the ritual slaughter of an animal

(ne) with twelve tests of the knife and

the * which (the numerical value of the word

echad d. u ee ee.

2 Ka he praises and glorifies the holy Hei-

Lien, praise be to him.

Neither the death ritual (md e. Ueber-

(crossing the Jabbok) of the Jews, which is for

*) It is rabbinic law to perform the Sehächte-
knife, by cutting the fingernail twelve times over
to check if the vagina is jagged or
no; these 12 tests and the knife itself constitute

the number 13 (& echad = 13).

No

All wretched souls, various prayers
Glaaihens. «der ene undd dgl. hält, hat
uv elsunz. with the call just from echad to
Apen. wie as lie „Nenzeit” will under

venmzelt in n is told by Akiba. noele

4

aum Arimntli fallen such as special
"The exercise is prescribed or specifically recommended."
Moreover, it's related, as I've shown.
lab», van Juden. who are punished with poverty
Arden, namely through other Jews 1288 9,
or not at all. The subject of Y'N (this one),
The one who is speaking is therefore not an impoverished person.
e, but the slaughterer, who with his assistants-
stenten previously in the plural cas © (they pour,
(see gorges) was summarized: all parts-

The recipients are DDr., even if only one of them.
cut, or rather, the main cut. And this
with the sacrificial act of slaughter itself be-
chattiste One, or rather each individual involved
It is T., which, after the 'Mundzdes
Opters is clogged. He says he'll get over it.
(naturally var profane) not rush, to about
I ask profane people not to answer, before such people
themselves of this holy, incomprehensible sa
More praise. But God. If he could, then

to offer sacrifices to Soleh. Also those after

= de —

The concluding lines of the text suggest
this thought.

For it goes on to say: "And he (who was just now)

mentioned ritual slaughterer, e) praises and sanctifies the Saints every day and at his meal and Drinking like a priest praises (the praising, Praise is the beracha (the holy Kedusha). when the spirit (the soul, the person) praises the Saints every day and sanctifies him and makes him holy. agrees with his only one, which is his she— China, then the Ileilire rises. Praised be he, beginning This spirit descends with many hosts. Flías says: truly, the man who praises and God sanctifies and unites her with the matron. Many groups (individuals) of matrons ascend to him. many of the king's hosts ascend to down to him, all of them. in order to be-guard and let this spirit know many things New and future ones in prophetic dreams and Many secrets, like those said about Jacob. is (Gen. 28): and the angels of God ascend and off to him. And from (these throngs of the It is said to the king and queen (Gen. 82) and he named the place Leerlager; but the king and queen themselves ascend ht down."

This passage has a one- in relation to aut

ichen Büsser. den „Neuzeit“, Delitzsch und (ren.

101

To present, makes no sense. For the Jewish Li weleher seme Morgengebhete mit Deracha and Kedtishi and his table prayers with Beracha performed. Therefore, it is not considered "like a priest®". mug er auch „nige Leiden dazu noch mit Ey To bear tameness in the spirit of repentance. Moreover Rabbinic theology doesn't teach any of that either.

u As, that through the aforementioned ordinary Marginal prayers (Beracha and Kedusha; and table prayers)

see (Deracha) such a penitent even (rott with
could unite his Shekhima and from the
Angels would be so extraordinarily afflicted
as it is said here, that he is pro-
would have tetic states and supernatural be-
teachings emptmge. Through this passage,
We therefore start at every point at Vital and similar
rejected of this kind, the kind we know from above.
learned and taught us that the Jew, which
Junstranen and Akum in general slaughters, god-
niche spark. those caught in the "shells".
sat. redeemed and still sends from above and thereby
the "Associations of the Setiroth, (iottes and the
Shekhinah, of wisdom and understanding, of
The king and queen were affected by "unions".
(especially on Easter night, but also at other times)
always standing and from which finally d
The Messiah must emerge. But because this "Ver-

"ungen" take place in the llshe, only rise

=

Elijah says to the angels regarding the holy sacrifice:
Jester up and down. But the king and the co-
They are celebrating their heavenly bridal night upstairs.

In light of everything I know about the
mmenbang and what I said individually,
It's impossible for me. Anything else in this
to find it. The reader should therefore...
whether the Jews Mr. Delitzsch @s
Thanks to know that he is in the "Pester Lloyd"
explained that Moritz Scharf had certainly told the truth.

said. if my explanations are correct.

VI.

The places. which we have covered ha-
bon. own us the rabbinism in its true form,
(sestalt. Not just the earth, but also the
He only wants Hummel for Israel. A more urgent one.
A plea to Christians: to be united and with
Determination to protect their sacred Inter-
It's unthinkable to eat together.
as "this voice of Rahbinism itself, which
we heard.

Should I say a final word, which-
ches gerismet is to summarize everything that
We heard. Dante comes to mind, as if...
he wanted to describe Mallorca. He gave d
Thor's inscription: You who enter, let
All hope is lost. So too does the Rak call to us.
niemus to: You are the people of the hopeless-
keit. Still in 1550°) he left in Pfemysl (Soha

flat sure occasionally in the leaves, until
sion chen 270 issues of the series were published. Dal
it also includes this in his famous "Checkmate".
If he calls it wrong, I note. «ass Rabbi Josef Kat

the work Mazdik Sefarim GN 1879), v

— ZN —

252) print the text that in the other world
the godless come to a place full of Lnrath
Unrath of the retreat. There, he tells us J. c.,
One throws dead mouths and donkeys. There they are
Christians and Turks bury each other; Jesus and
Muhamed, the dead dogs are lying there—
dig; and this is the grave of the litters.
Where are the uncircumcised buried? Which ones are they?
Dead lands, horrors and foul stench. with
Covered in dirt and smelly, they come from
an evil maid and are the great rabble.

which joined Israel.... dead-
Bone and unclean flesh... what was screamed about—

Ben says: throw it to the dogs.

What rabbinism has changed over the years-
hundreds planned and hatched to make our
To corrupt the people is entirely in keeping with this.
Paintings about our fate in eternity. I
I have some nice material about the last dew-
Years, as it says in the Jewish books
itself is present, together; in a special
I intend to present it to the public in writing.
as soon as events demand it. In the meantime, perhaps

a counter-argument to Rabbi Jakob Emden's Matpachotl
Hasefarim is, in the Zohar section, it says that until

C6635 — 1875) 270 editions of the Zohar were published-
He also indicates where these editions were published.
d as often at the individual locations.

- 108

All Christians. Protestants as well as Catholics, adults
as has already been said, and look like unity viribus
Commitment. Defeat the common enemy!
To make things unharmed. To that extent.
ches zelinet. We will do our own thing for
to be a unified and strong people again; The more
The rabbinic influence in Europe here
the further we will go in our P'rineipiem.
our power, separated in all relationships and
time will be used. Kim, the Rabbi's word
May Warsaw send us in this regard
be a salutary teaching. This rabbi 8:
namely in his book N.“ alone (schaar®
(to the year 5310 di 1530 n. C.) moreover

detailed news about the in Germany

and on whose borders the notorious
yt Jewish crooks.

Edited from criminal records and other reliable sources and initially dedicated to practice
and police officers

from

AF Thiele,

Royal Prussian Criminal Actuary.

First volume.

Berlin, 1841.

At the author's expense.

Foreword.

Of all the crimes known to European criminal law, none has been so widespread as the crime
against property. Through force or deceit, the hard-earned property of the peaceful
citizen is endangered, and in German

In this country, it is primarily the crooks who violate the law and interfere with the int
of the property owners.

On the nature and mischief of crooks in Germany

yince the last decade of the last century, various

These writings appeared, whose public utility was recognized everywherey

They have also been particularly concerned with the names and descriptions of the
crooks, their crimes and punishments

fen, to compile them into alphabetical lists, and the Ery

The result was, in practice, a happy one. The

scoundrel must be pursued and always pursued; he should not rejoice in his

criminal life, nor enjoy his robbery in peace, and everything that can facilitate the achievement of this goal by a good police force is worth considering.

Rur if the official also knows the enemy, to fight him

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he is called, his efforts will not be fruitless.

The robber and thief by profession, who comes from all ranks

The outgoing scoundrel requires different measures than the simple criminal. Poverty and misery or passion smuggle

but these usually lead to the path of crime; the Gauy
ner aber wandelt fie con amore.

There is no longer a lack of resources, as before, to inform the authorities of

the state of public security in the country and the

to inform dangerous individuals. The need has given rise to periodicals everywhere, in which, to a greater or lesser extent, the news concerning the security police is published

ten concentrate; but also their highly useful effects are so versatile
yalty is, they are not always completely sufficient for operations against crooks. |

One should not say that the past, in individual reycky
yight, for the criminal and police officer of subordinate

It is precisely the life history that characterizes the crook, and the harsh punishment of repeated crimes can

Judges only recognize the crook, whose previous conviction

ytrafung he is informed. Rur is too well known, however, how the Gauy

who always strives to cover his former criminal life with the thickest darkness; in the pl
lordship

yourn or his ara, one usually searches for information in vain, and sources are therefore required

It is important from which the judge and police officer can draw such information. N

No less important for anyone who, by virtue of his office, is to act against crooks, is the knowledge of the propertyy

the nature of their criminal activities, and especially their social language, as is fortunately longer doubted. Experience is, of course, the best teacher in this regard.

but the opportunity for such experience is not given to many and not often; it is often bought at a high price, and the knowledge is then, in the end, only imperfect.

Starting from this point of view, and in the hope that every little bit contributed to this great purpose could be assured of a friendly reception, | believed in the present

not to undertake a completely undeserving work.

The basis for this was an investigation that began in 1831 by the then criminal deputation of the local city court and extended to a large Jewish gang of criminals that operated through several provinces of the Prussian state and the Neighbourhood.

barlander was widespread. It took unspeakable effort to find the true

The relationships of all those involved in this investigation are equally hardy to identify the naked as a mischievous criminal, as twelve volumes of correspondence on the subject sufficiently prove.

I was entrusted with this special part of the investigation, and on this occasion | learned the great public utility of such works, as they have been carried out since 1793 by individuals the

have been gradually edited by men who had my best interests in mind. Containing

many interesting pieces of information, they served as a guide for my work, and it is largely thanks to them that | have been able to convict most of the

adhered to this point was possible.

Despite all this, | felt what the personal messages

Concerning the crooks, a literary gap that extends from the publication of Schwenken's work in 1820 to the present day. For Mr. Stuhlmiller has published his "Complete

News." and Mr. Gieye his "Aky" so extensively.

Even though they have worked on "considerable problems," they are still too limited to the home state to be of any significant benefit to the other German states.

Schwenken's writing, on the other hand, is outdated, both because of the

20 years that have passed since its publication and because of the essentially
lichen daynge, which the reyeyyyeyyts of the Jews in Deutychy

country have suffered since then, the most important of which is the Any
taking certain family names. | Most vividly stimulated

by the surprising results

which, in whole and in detail, the investigation initiated here

ung, and encouraged from many sides, | decided to fill that gap somewhat by publishing a
booky

which has covered Jewish scoundrel traffic in Germany for the past 20 years. | could
find even less reason to extend my work to scoundrels of Christian descent than

through the meritorious works of Messrs. PfeiUer and Eberhardt, which have continued up to

the present time.

current news is already available. oo

With respectful thanks, | acknowledge the support that

On behalf of the High Ministers of Justice and the Interior and

the police, has become part of this undertaking. Rur day

This made it possible for me to give it that larger scope which alone determines its public
utility. In particular, as far as personnel information is concerned, | have not relied on
ythose who provided the local files on many domestic and foreign crooks, but to the

criminal and police

| have contacted the licensing authorities throughout Germany for information

striking notes. They are also not from ally

len answers, the yield may already be iny

can be called a rich one, and everything makes me hope to give this part of my work a tendency, whereby it will be of the same interest and benefit to all German authorities

*

We+s

It was actually my intention to publish the whole thing in one volume, however, | have had to abandon this idea for several reasons, the most important of which is that a v encompassing the whole would be almost too voluminous

would like to be, but on the other hand it will probably take some time until all the ansv and notes from the foreign

gen or authorities. And since this part of my work should and must be lexically

organized, | cannot begin it any earlier. | have therefore divided the work into two volum the first of which deals with Jewish thieving in general, based on the available informati

on it.

sources, as well as the results of the local investigation, along with a lexicon of thieve language; the second part, however, contains only the personal notes of the thieves. After various delays, not caused by my fault, | now hand over the first volume to the highly

esteemed authorities and their

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Vi

ren employees, keeping me assured of their obedience and fair assessment.

| provide no writing for the psychologist, since truly the eternal truths that determine all our knowledge of humankind become the most blatant lie in a scoundrel's mind

Nor has the desire for a literary name, which is all too common these days, given me the pen in my hand, but only the fervent desire to be of some use to the common good according to my limited ability.

and from this point of view, | would especially like to see my work accepted.

I cannot, moreover, conclude these words without expressing my sincere

admiration for the inquirer, whose great foresight and energy have brought an investigation of such importance and unprecedented scope as the one mentioned above to a more

than satisfactory conclusion.

Mr. Criminal Counsellor Grabow should not be angry with me if | publicly mention his name here. Many are called to the office of judge, but to the office of a

criminal judge

Only a few are chosen. Police violence ends

similar to the arrest of the scoundrel; the determination of his guilt, his conviction and deserved punishment, however, depends in most cases on the ability of the inquirer.

Honor, therefore, to the men who fill their difficult and arduous position with the insight and energy they deserve.

necessary if the daring and clever criminal, to the in- calculable damage to society and the state, not unpunished should remain. The field they are working on belongs to the un-

most fertile, and whoever knows how to draw from this fruitful blossoms for the common

good, his name deserves to be preserved in the world, for truly, his merits are not insigni-

It will give me the deepest joy if this writing does not remain entirely without use, if it contributes even somewhat to the recently almost all too greatly diminished revival

attention once again to the Jewish crooks and their corruption
To direct these activities, to facilitate their detection, and thus to narrow the limits of
harmfulness as far as possible. May this writing fulfill this purpose; I ask for no better

Perfection is to be striven for, but seldom achieved.

I have only been able to devote to this work the limited time that my other official duties
me; and therefore I hope to be excused for some of my oversights.

abilities or even errors that might have escaped correction.

Berlin, December 1840. The author.

Vi.

VII.

Contents of the first volume.

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1. What crooks are.

2. Whether there are crooks.

3. The Jewish crooks.

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Wenthall and comrades

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. A brief biography of the inquisitor Joseph Adolph Rosenthal.

Description of the crimes primarily admitted in the investigation against Loywenthal
and his comrades and otherwise discovered.

The Jewish crooky or Kochemery language appendix,
dealing with Hebrew counting.

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1.
Introduction.

1. What are crooks?

Everyone must first be encouraged to ask this question, whose life it is.

sphere is not that of a criminal or police officer when he is spoken of crooks in the nineteenth century. The colorful panorama of the world of crooks and scoundrels, of prisons and correctional facilities with the population that inhabits them, does not unfold within the sphere of the bourgeois sphere of vision, and therefore the uninitiated layman cannot know what is the situation in his immediate environment in this regard. He dreams of security while often sleeping among thieves.

.f6

It is only too true that even many security officials are confused by the idea of criminal activity and the individuality of those who belong to it.

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"The criminal class is still unclear, of which I have written evidence in my hands"). Clinging to outdated concepts and prejudices, one does not even want to imagine the possibility of a thief with his own herd, and usually demands gang thefts or even robbery and murder as the hallmark and characteristic of the thieving quality, however great the error inherent in a more precise definition of the concept of thieves and thieving therefore seems to me

above all to be an essential requirement. I will try to see how far I can satisfy it.

Of the existing literary sources, which I will have the opportunity to consider in more detail below, only one, namely the *Conversations-Lexicon* under the heading "Gauy

*) [have indeed sometimes received quite strange answers from Krimiy naly and police authorities, to whom I had turned with a request for information about the they had become aware of. Although I had endeavored to express my wishes and their

gent as clearly as possible, I have been told various things

officially replied, sometimes that nothing had been discovered about gangs of crooks or connections in the relevant judicial district; sometimes that only

less significant, e.g., market and bag thefts have come to official attention. – As if mock and burglary only characterized the crook! i

nerweyen," a more certain version on this subject. One could also describe it as a fairly accurate one, if the author did not fall into the error of considering the way of life of to be synonymous with that of the nomadic peoples of the Orient or of the ancient Gypsies and accordingly characterizing them as people.

yiren, who in summer know no other roof than the sky, but in winter hide in earth caves.

These terms, if they were ever correct, at least no longer fit the present time.

relationships.

Crooks, in the narrower sense, are people who engage in robbery, theft, and fraud more or less as a real business, proceeding according to certain rules and following certain fixed principles; who, if they fall into the hands of the judiciary, are methodically

They appear in painful interrogations, speak their own language, and interact with each other for the purpose of committing their crimes, and thus, in a word, form a special society within the state, hostile to all civil interests.

Their connection among themselves is neither regularly organized nor, as the *Conversations-Lexicon* hyperbolically puts it, extending from one region of the world to another. In Spain, they sing the Xacaras of Gomez de Villegas; France has fine

Cartouches, fine Voleurs de profession, but Germany has fine Ganner. A peculiar political national weed flourishes only in the countries of the German tongue, separated by

language and customs from the thieving populations of the neighboring states by borders too difficult to displace.

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If it has gone too far, every punished thief, every

beggars and vagrants, as is often the case, also to be classed among the crooks, since otherwise the presumptive number of them, for Germany alone, would easily reach hundreds of thousands.

diverse; on the other hand, it also means limiting the concepts too narrowly if one uses only large and significant crimes, or their commercial activities, as a criterion for the criminal activity—

moderate operation, in the sense of ennoblement. In the white

In the ternal sense, every thief or fraudster is also a crook, one who acts systematically committing his crimes according to certain rules; one who steals methodically, even if it handkerchiefs that he skillfully pulls out of people's pockets.

The Ganner as a whole call them Kochemer“) or Cheyye* *) ie clever, shrewd: a common name for all those who, despising petty-bourgeois morality and decency, commit robbery, thievery

*) Mischievous songs.

*) From the Bebrayisch word: HI (Chochom) the Wise.

) From the initial letter of the word Chochom (n), which in Hebrew is called Cheyy.

They regard stealing and fraud as a permissible, even honorable, business, and derive every possible advantage from it. This includes not only the crooks themselves, but also those,

almost more unscrupulous others, who, as mediators of criminal purposes, give the real impetus to the crooked and rogue activities, and whose number can be called legion: namely, their called confidants.

These are people who know the crooks' way of earning money and knowingly aid them;

they shelter them, that is what they

buy or take into custody any goods; scout out and prove the opportunity to steal; which all

them to escape
help them, and finally give them passports and other legitimations
papers to ensure advancement if they are pursued.

These professional fences and promoters of professional crimes can be compared to the
wolf in sheep's clothing, insofar as they

outwardly wear the garb of honesty, and usually live in relationships that recognize them
respectable members of society

behind, while internally and according to their principles they find their worst enemies.

Just as the scoundrels and their confidants call themselves clever or shrewd, so
they call all the others who do not adhere to their pernicious life principle, do not pay
their moral creed, that is, all honest people, with the mocking name of Witty

or stupid, and thus interpret by themselves the most

the relationship in which they are in relation to civil society
efficiency and legality.

This is a fleeting picture of the human class that I call crooks and from whose
midst I offer the reader

I will subsequently present a not insignificant number for your own consideration. What I
understand by "scoundrel" and what I hope others may understand by it will, I believe, be
sufficiently clear from what has been said. I now turn to answering the second, pressing
preliminary question: namely, whether the existence of the scoundrel is real or merely
imaginary?

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2. Are there crooks?

Whether there are crooks at all can actually be seriously questioned.

ask anyone who takes only a slight interest in the non-political events of the day, in the
so essentially influences the moral and material well-being, not only of individuals, but
whole

of nations and state bodies: in the state of the 19th century

ual security. Although not in the sense of subtle interpreters

tators of Roman law, but public security is ensured

endangered by any violation of law, which, depending on its various nuances, is committed violently or cunningly, by e or

Fraud occurs, and those from whom these violations of law
are therefore, by their nature, robbers, thieves and fraudsters, or to put it all together

The robber and thief, in the ordinary sense, are born at all times, under all
circumstances; the scoundrel only through civilization. Where civil laws exist, transgressions
occur.

The same applies where movable property is present, and this tempts crime. In Greenland,
fish oil and sealskins are stolen; in the African steppes, the wild Bedouin encamps.

Robbers and thieves produce all countries, all peoples, civilized or uncivilized
civilized, but only those whom we call civilized are scoundrels.

The higher a nation's level of culture, the higher its trade and industry, the greater the
number of scoundrels they nurture in their bosom and feed with their macadam, like
bloodsucking vampires. While other names may be used elsewhere for the people we
understand as scoundrels, wherever we look in the civilized world, only too unmistakable
facts testify to the existence of a class of criminals who, although in a different way,
pursue the same goal and are guided by the same principles as Germany's scoundrel population

Insofar as one has reason to regard the crooks as a special class of criminals, but their
illegal principle as a social, fired one, it is in vain to ask for the origin—

The rise of thieves in German fatherland. History is silent on this, admittedly low, but
nevertheless, from a national perspective, highly important subject. Until the 15th century
goody

tenberg's splendid invention, the first pendulum swing for Germany's intellectual civilization
was the writing of books, a highly laborious occupation, a monopoly of monks and clergymen
who naturally cared little for one who was so far from them

ing subject, such as thieving and roguery; not the slightest information about this has come
down to us from that time. But even more recent times, that is, from the 15th to the 18th
century, have produced only a few and very meager notes that could serve as starting

points for correct conclusions. A work entitled: "The False Beggar's Roguery," which in 15

It appears, under Luther's aegis, in Frankfurt a. M. in printy

yeemed, is, as far as is known, the only significant product in this field of literature t
and 17th centuries have left behind. This little book, however, already demonstrates a for
d: ganiyation of a thieving system that already existed at that time, and even provides a

dictionary of the German thieving language! But before

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a social language is formed before it ceases to be the exclusive secret of the society
members, for this purpose, according to the usual
ual course of events for many years of the existence of the Gefell:

ychschaft itself was necessary, and before the year 1520 it had to be

There are already crooks in Germany. What conclusions one might be
justified in drawing from their language regarding its origin and the time of its
existence, | will return to later, when | will speak of this language itself.

From here the speech becomes fine. Only so much should be noted here that from the
composition of this language, primarily Hebrew and Romance words, it has perhaps not been
wrongly deduced that Jews and Gypsies are the progenitors of the thieving population in Ge

It is uncertain what our ancestors actually meant by the term

"Gauener." The word itself is said to derive from the Lower Saxon Gau, or
the Old German Gaw or Gow.

men, and in the former case, nimble, quick, clever, cunning, but in the latter
case originally meant vagabonds and tramps. Of both etyy

mological hypotheses, the latter seems to me to be the most likely

tigere zu yein"), since in the beginning under the name Gauy

ner certainly nothing other than useless traveling people, without Heil

math and civic activity. The fact that so many people today still consider the
scoundrel and the vagabond to be the same or at least inseparable is likely
to be essential for the correctness of the

ity of this presupposition.

Only in the 18th century, from whence relatively more relevant historical information has come down to us, expanded

The terms that had previously been associated with the word "rogue" changed noticeably. People now began to subsume primarily vagrant criminals, robbers, and scoundrels under the general term "rogue," and two writings published in Gotha and Frankfurt am Main in 1740 and 1755, respectively, already warn of the machinations of the rogues to endanger the

movable property. But when, at the end of the last century, that fateful time had finally come over Germany

broke out, where civil war raged on its borders, where in Weyely

When, in the aftermath of the war, enemy armies swept through its territories and overturned all civil order, the repercussions of this national misfortune were

only too evident in the decline of public security in the country, and crime grew enormously large, rising above the law. Almost as if by a stroke

Suddenly there were associations of crooks and scoundrels everywhere, who quickly turned from stealing to robbing, burning and burning

*) However, in my opinion, too little consideration has been given to the fact that

only in recent times has the word Gauner been written with a G, which otherwise, as is well known, was generally written with a J in southern Germany until now. Therefore, it would almost seem as if the words Gauner and Jenisch were of related origin.

nen, and, with a certain leader or captain

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at the top, started an open war with society.

First it was southern Germany, namely the Dukey
thum Wirtemberg, and here again especially the Swabian district, where the actual hearth of

the thieves was formed, where the overy
The number and audacity of the thieving rabble soon all

It threw down barriers and made everyone who had something to lose tremble. The deeds demonstrated only too clearly the quality of their authors, but for a long time people were in the dark about the latter.

until finally the first and most important discovery about it was made during an investigation carried out in 1790 against the notorious scoundrel Constanzer Hans of Sülz am Neckar.

The writing "Conystance Hans," which was the reason for this investigation, as well as another, which the district administrator ScheUer of Stuttgart in 1793 under the title

The "Outline of the Crook and Beggar Life in Swabia," which he published, provide remarkable evidence of the tremendous mischief that was caused by that rabble at that time, only in S

In obvious reference to those and more recent times, the Swabian circle still uses the Ranz Gany in the thieves' language

fer Medine, ie the rascal land.

Another, no less important, revelation about the criminal activities in northern Germany occurred in 1795 in Schwaan, Mecklenburg, where a certain Thurow, who, along with

his pimp Zerrahn and several other accomplices, was under investigation for various qualified thefts, named no fewer than 146 criminals and thieves who were then active, primarily in Prussia and Mecklenburg, and among whom were a relatively small number of Jew

| would have to write a history of thieving in the 19th century

hundred if | now follow its further progressive development up to the year 1814, in its smallest details historically

| therefore refer to the meritorious, these country

ytod betaUden, writings"), which in that, in political as Yecury

*) Pergl. by name: a.

1. Official history of the robber bands on both banks of the Rhine. Cologne, 1804. i

2. Damian Hesel and his accomplices. Mainz, 1811.

3. Indictment against a part of the large gang of robbers, which is under investigation at Court of the Werra Department—
chung gerathen ist. Marburg, 1812. u

4. Interesting drawings of notorious scoundrels and villains who have made themselves fear the Kingdom of Westphalia and the neighboring regions. 1811. f

5. Official history of the robber bands on both banks of the Main, in the Spesart and in t Heidelberg, 1812.

ity police relationship fo important era emerged, and on the embarrassing investigations c
against the individual gangs of crooks

bafirt find. From them it follows how, through the circumstances

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ftigt, from the connection of individual Ganner: gangs, and from they

Robber bands emerged again, so that the names: Rauly

"Burger" and "scoundrel" soon became synonymous in police jargon. On the Rhine and

Main, in Westphalia, in the Mark, in Schleswig, everywhere, gangs had formed under

certain leaders who, in the laws of their organization, in their actions, in their fury, a
their lust, stripped away everything that nature had given them that was human, and

who, with bestial brutality, trampled underfoot what is still sacred even to the predator
desert: the love of fine boys.

It is not a fable about the so-called sleeping lights, whose glow, as they confidently be

in mad superstition, would awaken

chen, and which they therefore lit when they wanted to clear out occupied rooms at night.
lights, however, were

made from the fat of unborn children and spread ay

a dim twilight. The handsome Charles") had the women and concubines belonging to

his band with the Prince of the Finy

yterniB (Dirach, devil) and swear by all evil that they would inevitably give up their unborn child for that terrible purpose if they were asked to do so by him or any other member of the gang. The fetus was then aborted before reaching maturity and buried in a shallow grave. (fried “)!

I will refrain from making any mention of the abominations that were carried out in a similar manner by those gangs at that time. It may be true that Schinderhannes and Damian Heyden. Even though they laid their heads under the guillotine with the knowledge that no murder burdened their conscience, the curse still rests on their memory, the curse of the mistreated and robbed, whose physical and material well-being was destroyed by their heinous acts of violence. A fruit of warlike turmoil and national discord, froze.

Incidentally, those bonds also reappeared on their own when, with the return of peace, civil war in Germany again unfolded its banner, of which the resurrection of the underground and on

6. Official history of the Vogelsberg and Wetterau robber bands
Giessen, 1813.

7. Alphabetical list of robbers, thieves, and vagabonds. Hamburg, 1814.

8. Official reports of the gang of robbers in the Main area

den yc. Darmstadt, 1815. N

*) His real name was Theodor Unger and he was executed by sword in Magdeburg in 1810.

*) The notorious Horst pimp Louise Delitz (she was executed by fire in Berlin in 1811), who

time a member of the handsome Karl's gang, has given remarkable revelations about this and similar facts. – f

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international forms of legality, which was severely deteriorating, gave the next news. Such procedures, which were carried out successively in Cologne, Marburg, Giessen, Heidelberg, Darmstadt, Berlin x., completely put an end to the existence of the robbers

and thieves.

an end. Hundreds were overtaken by the energy of public power and met with retribution

and found the reward for their deeds in bloodshed or died a civil death on the galleys, in

the penitentiaries, and in correctional institutions. The rest scattered throughout all regions seeking asylum from the persecuting justice system. Like the distant rolling and glow of a passing thunderstorm, individual bands of robbers still appeared from time to time in some regions, but their existence could only be very ephemeral from then on. The blessed Wiry

The effects of 25 years of peace have made possible, if not the emergence, then at least the existence of such gangs: a fact that will not lose its consistency as long as we enjoy peace and the security police are not asleep in their cradle. The latest emergence of a Schobry and his comrades

yaft cannot deny this truth, apart from the fact that his career was also only a short one

Since the complete disappearance of those gangs, i.e., since 1815, the criminal activity in Germany has taken on a completely different form. If not in their character, at least in their harmful actions and activities, the present

ty crooks are completely different from those of earlier times. Unbelievably cunning, almost artistic skill has replaced former brutal violence; only after these characteristics still be

Today, the greater or lesser danger of the individual is determined. Travelers are safe on country roads from

Russian attacks, but not from having their trunks cut off from their carriages; the inhabitants of isolated properties no longer need to fear violent night raids, but the state and municipal coffers, as well as the private coffers of the wealthy, can no longer be protected from plunder despite all the precautions.

be preserved; not to mention many other phenomena that only too clearly testify to the skill and refined cunning

with which the security of property is now being endangered by the crooks. The country,

whose security they are concerned about, is

quiet, and as a rule, no foreign, no fatherland without a homeland; for many of them, one say most, have gradually become accustomed to certain places of residence, where they have gained acceptance into the community through their accidental, and often only feigned, birth

Far from these, where they are usually known only as honest people, they pursue their criminal

Of course, nothing definite can be said about the number of crooks currently living in

Germany, and only conjecture

There could be fine arguments that could be put forward about it. As early as 1793, the district administrator Scheer in Stuttgart calculated the number of scoundrels in the Swabian district at that time to be more than 2,700. Even though vagrancy has since lost considerably of its former extent due to the measures taken by the states against it, there is still no reason to believe that an equally favorable result will also be achieved with regard to

rich of the traffic of thieves; all previous experiences

Rather, the evidence suggests the opposite. Therefore, it certainly hasn't gone too far if one estimates the approximate number of

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Germany and its linguistically related neighboring countries currently live crooks at ten thousand. If one now takes the annual

amount of their crimes, including what they owe to the states and come

through costly procedures, through persecutions and transports, through their maintenance in prisons and penitentiaries

munen yoyt noch koyten, even only 150 Thaler for each individual

although double is often not enough, so one would in

mer ychon an average sum of one and a half million

Thalers, which, approximately, are the annual amount of the

the damage to property caused by the crooks).

Some may perhaps be astonished by this conclusion, which seems precarious

to them, but which nevertheless still falls far short of reality. There has long been no doubt in Germany about the existence of scoundrels, robbers, and profane thieves, and if there were, it would have to be made to disappear, even by the most common phenomena of everyday life. Words from scoundrel language have even passed into the language of the rabble, even celebrated poets, in order

to indulge the tiresome popular taste, have

*) Stublmiller (f. page 19) gives the number of crooks in Germany

land on twenty thousand;: the Grand Ducal Mecklenburg Criminally

Rath Wennmohs in his work: "About crooks and about the most expedient,

rather the only (1) means of exterminating the

On the other hand, "The Crime of Evil (1824)" calculates the sum that a crook often steals in a year to be as high as the annual salary of the 13-person staff of the Criminal College in Buetzow. Both figures, however, seem to me, based on my experience, to be hyperbole.

**) To explain this in more detail, | only need to think of the following well-known To remember folk locutions:

| will beat you (strike, sweep).

He staggers (staggers).

Don't be a fool.

| have to joychen (sleep, slumber) a little.

He pusyels (does his daily work) so gently away. –
| don't have a penny.

He asked Kimmen (Läuse).

It is something (something).

"I have money and y. wu y. w.

Talents wasted, and the infamous Schobry had barely become infamous when he was forced to appear on stage as the subject of a comedy! But there is no more popular argument.

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3. The Jewish crooks.

The gang of crooks in Germany is different, both in its

ecclesiastically religious as their thieving occupations, in two main departmentsy tions, namely Christian and Jewish crooks. Although smally

yur numbeyr, the Jewish crooks are nevertheless the more dangerous, yo— probably what their greater cunning and slyness, than their greatest—

greater skill in carrying out their crimes. They also differ, almost sharply, from their Christian counterparts

noyyen by the particular idiotism of their social language, and actually it is only they v character and actions | want to discuss in more detail.

The term Jewish scoundrels does not refer to Jews, but also to those

professional Christian scoundrels who are in contact with them and who carry out their business together with them.

break and thereby, what their character, their societaly

language, their habits and their theft maxims,

gain a Jewish veneer. No Jew, if he comes into contact with Christian thieves,

will behave according to their customs.

quemen, model their principles on these customs; however, the opposite is always the case. A lot of experience

rungs has provided astonishing evidence for this. Many went to the synagogue and participated in the Jewish rituals, and even during the last investigation conducted here against a Jewish gang of thieves

yought several of the Christian scoundrels involved, at Gey

the occasion of the Feast of Atonement, for permission to attend the

communal prayers permitted to their Jewish comrades. This strange desire could arise from nothing other than a habitual adherence to the customs of Judaism; for

they were completely devout, and collusions could therefore not be in their interest. From this alone, even if one were not to ask for further evidence, the great

The weight of the Jewish crooks can be clearly seen.

Just as little as about the time of the existence of the crooks in
In general, one can also say something about the Jewish crooks, especially

dere, something certain, or even just probable. Since

They have been there for centuries, and probably as long as there have been
Jews in Germany. The above-mentioned text, published in Frankfurt am
Main in 1520, already contains in its vocabulary—

bularius contains a considerable number of scoundrel words, of which Luther
himself, in the preface to a later edition, says: yhe yt are

come from the Jews; a claim which, as I shall show in more detail at the
appropriate time, is entirely correct. — Even then, Jewish thieving must
have been in great yufer.

Clearer information about the existence of Jewish crooks is provided by

two other, also already mentioned, writings: "The Discovered Jewish Ballover,"
published in Gotha in 1740, and a dictionary of the Gauy

nerypeyche, which appeared in 1755 in Frankfurt a. M., finally a book
published in 1753: "News about a gang of thieves discovered by two criminals
residing in Hildburghausen, together with a

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Lexicon of thieves' language." Most of the in the lasty
The words contained therein belong to Jewish jargon.

But this is also all that has been said about the
The yeyence of the Jewish crooks is known; more certain news is availabley
completely. Only at the end of the last century did

There are clearer traces of them. In Utrecht in Holland,

In the 1790s, various investigations were carried out against

dangerous thieves in Frankfurt a. O., in Pymont, Hanover c.
besgeyeltschaften, whose members were mostly Jews.

Some of the relevant, very remarkable, judicial documents have come to my attention. All the Jews brought to justice at that time were vagabonds, in the broadest sense of the word.

No one had a homeland, no one a fatherland; only a few were found to

be from Poland. Their tactics were quite different from those that would

later become common practice in the

most consummate crook. Violent thefts, without violence to persons

yons, was their main skill. Wherever they appeared, it was only in the role of rich bankers and merchants; finely dressed, the

Fingers full of rings, gold watches in the pockets, with riding whip and

Spurs, so they appeared in the cities; no less so always with the best passes. – \

When the notorious gangs on the Rhine later arose, they also included many Jews as

members. While the Schinderhannes gang had already been composed of a mixture of Christians and Jews,

existed, the activity of the latter still developed in a particularly striking manner among the robber and thief groups that were formed anew after the breakup

of those gangs.

It was here, as is well known, where they began a real life of robbery, where binding and gagging, and not infrequently also murder, were almost inseparable.

ly connected with their burglaries and thefts. Many of

*) In the prisons of Pymont, in 1799, the, meanwhile

the deceased, notorious pond fishermen (see Schwenken's notes on the bey

most notorious Jewish crooks, No. 636) a list of over 45, which he described as the

The individuals he described as the most dangerous scoundrels of his acquaintance were 36 Jews. Of the latter, however, almost a third are still alive and stealing, and that list has provided me with very interesting information concerning them.

These Jews were of Polish origin, as are some of their nicknames: Afrom Pollack, Leyyer Pollack, Leibchen Pollack etc.,

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prove sufficiently.

Poland in general was and is still today the country which must be

regarded as the cradle of Jewish thieves and thieves, and even now the eastern provinces of Prussia are

Bisch state from that country, by Jewish scoundrels

dig into contribution. Many of the small Polish Jewry

Cities near the Prussian border have a well-founded reputation as dense pockets of thieves. It is also undisputed that the large influx of Jewish immigrants

in recent times has come from Poland, who followed the Russian armies into Germany in droves.

They easily led the, previously un-

knew, introduced the use of the racing tree, which so characterized the

Rhenish gangs; for in Poland, in particular, this type of burglary was formerly commonplace, and is, on a more recent scale, still the order of the day there.

The period from 1808 to 1815, which witnesses so strongly

The period of the combined efforts of the security authorities to eradicate thieves and criminals in the country, that period which, as previously shown, was so decisive for the disappearance of the robbers and thieves who

had brazenly raised their heads everywhere, passed without any ill effect, as far as the Jewish thieves were concerned, at least without any

noticeably significant consequences for their continued existence. Only one

It was only the first investigation that produced truly notable results against them, namely the investigation against Damian Hesel and his accomplices, conducted in Mainz in 1810. President Rebmann then compiled these

results in a document that has not lost its interest since it contains empirical evidence.

takes hold, which are extremely worth heeding. N

As already mentioned, this was also the only case where a large number of Jewish crooks were found guilty of their deeds.

A meylene criminal court was issued. For another, no less important procedure, which was opened five years later against a gang of robbers and thieves consisting of Christians and Jews in Minster, was unable to bring about an equally favorable result, because the capture of the fugitive criminals was impossible for the authorities, despite all their efforts.

Despite all their efforts, only a very small part of this was successful. From the far-reaching foresight and the greater cunning of the Jewish thieves, they were able to flee the danger at its first sign and to leave early a region where the reborn legality was so seriously applied. In the period from 1810 to

1815, almost all of the Jewish thieves gradually left the surrounding areas, retreating either to the lands on the Elbe or further, through Mecklenburg, to Poland. There it was Westphalia, but here the Duchy of Warsaw, two

Children of the state of usurpation, whose young organic life nature was still far too weak to protect the civil interests against dangery

to protect the soil, or even just to protect one's own soil against the to protect against foreign weeds.

In Westphalia, every foreigner, whoever he was or whatever he was,

was allowed to settle anywhere and acquire Westphalian citizenship, provided he was reasonably

legitimized by a morals certiycate, and a certain sum,

to establish a business. What name he chose for himself, and what corner of the earth he saw fit to claim as his homeland, was a secondary matter left entirely to his discretion, only asked about as much as was necessary to complete the city's population list.

It was never considered necessary to provide even a few such details.

to be further identified through official investigations. The worst crook, the most dangerous, however, always has, as is well known, the best credentials of honesty, and is, even more usually provided with sums of money, especially those which he only pretends to

needs to show, without proving their real and lawful possession

to know; and to demand both of him means, in essence, as good as not making any demand at all. – In addition, the settlement of the crooks, already so easy under such circumstances, was made difficult in some places by ignorance and perhaps also by

the properties of the mayor were made even more easy, and these were then completely flooded with all kinds of bad things

Abandoned to the ignoble rabble. Many a small town on the Elbe, through the character of its inhabitants, still provides an only too clear indication of the neglect of its former authorities. But even the higher government authorities, through too easy an examination of individual moral worth, only too often opened the door to the establishment of criminality. In vain, in contrast, were the rational

against the loyal efforts of individual, clear-sighted prefects who more correctly assessed the situation and who, formerly Prussian district councillors, had entered the service of foreign views did not fit the government policy of the newly created state, whose basic tendency was

the greatest possible increase of its subjects: acquisition

exercise was.

But if things were so in that, the most beautiful part of Germany, the focal point of material civilisation in itself

the Westphalian Empire, on how much greater a scale must such and similar abuses have developed in the so-called Duchy of Warsaw, that fruit of the circulating whim of a conqueror

The crossing of the Warta by the French armies, in the wake of the disastrous Battle of Jena

was also the signal for the re-overthrow of the Prussian government,

140

with much effort, barely established civil organization in this country, and the involuntariness of all civil relations, the lack of respect for the laws, increased to a greater degree than in Poland remained a theater of war and a prey to the soldiers.

The peace treaties, established in blind imitation of French forms,

Courts and correctional tribunals (or police correction courts, as they were called) were in the confusion of the times, soon becoming an arbitrary power, no longer bound by any law. They punished the violent burglar with a beating and let him go, while investigations into thefts often lasted for years!" Of course, there could be no question of the security of the prisons or transports; and so it came about that in modern times the Duke

of Waryschau the real home of the crooky and scoundrel

The small-town mayors, or mayors, as they liked to call themselves, who were left to independently manage the police, were only too often in collusion with the criminal rabble and saw nothing with their open eyes.

And so it was only natural that the crooks and

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Jewish scoundrels fled when they were driven from their former stomping grounds and saw their supporters of their illegal existence destroyed there; all the more so since most of them were native to Poland. When, through the Peace of Paris in 1814, the provinces on the Elbe

and on the Netze and Warta were reunited with the Prussian state, our government had to take over the legions of scoundrels and scoundrels who had established their headquarters in those parts of the country during the foreign rule.

Leaving behind their former vagrant life, they had hastened to take up residence in towns and villages everywhere, and although they only succeeded in doing so through fraud and corruption, they still had the advantage that their once-acquired rights could not be disturbed upon reoccupation, even if the government had become aware of their moral worthlessness.

The situation was similar, at least in terms of effect, elsewhere, and so it came about that the Jewish

yic crooks, far more than their Christian colleagues, have taken up permanent residence everywhere. Barely a quarter of them are, as they call it, wandering around the Medina without a homeland

*) Such judicial extremes were very common during the Duchy of Warsaw's time, and I even found some old records about them. Thus, in 1808, the police courts in G— seized three people who

the property stolen through forced entry (several thousand thalers).

The Jewish thieves were punished with 90 lashes. They were then led out of the gate, where they each received 10 lashes, and were then free to go!

15

around, while only three decades ago perhaps the opposite was the case and the number of those who had a fixed place of residence was extremely

large. At the same time, however, this provides compelling evidence of how much this class of criminals considered the acquisition of a domicile to be appropriate to their interests. And indeed, the advantages that accrue to them by doing so, if one can thereby avoid the constant personal insecurity and the incessant police persecution

which the homeless person is exposed to simply because of his homelessness, are also so obvious that they cannot

require a discussion. Incidentally, in Prussia the Hery duchy of Magdeburg with the Altmark on one side, and the Grand Duchy

of Posen on the other hand, those provinces where the most and most dangerous, often already for a long series of years

notorious crooks who have been in public for decades

figural in public writings as the most daring criminals, or were themselves members of

terrible Jewish gangs that formerly operated in Western Germany.

The level of moral worthiness on which the all too numerous Jewish population of the Grand Duchy

Poyen was, and to a large extent still is, is from the

State government has been recognized, in the case of reestablishment of a legal ical condition in this province, in that until a few years ago it remained completely excluded from the ability to earn

exercise of civil rights, or to operate a home-based business

bes; but the situation is not exactly the same with the Duchy of Magdey

burg and the Altmark. The Jews living here, no less numerous, enjoy all the advantages of the edict of 1812, are

legally qualified for state and municipal citizenship, and whoy

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which they are permitted to engage in door-to-door trading, as long as they report their crimes and punishments to the cognition of their local district and local authorities to withdraw them. But why is it necessary to first say that public and private security can not be more seriously endangered than by crooks with a house patent in their pockets!

It would nevertheless be wrong to reproach the government for this, since no one could have foreseen what criminal act

The Jewish population on the other side of the Elbe grew during the few years of foreign rule. What can be achieved through strictness and vigilance to combat the criminal activity

To keep down the scoundrels and villains of that province, this is now certainly happening, at least on the part of the higher administrative and police authorities.

One could certainly say that it is indeed a good thing, and must

contribute significantly to reducing the mischief of professional crooks and scoundrels, that a large number of them have withdrawn from the vagrant life and become members of certain localities; however, this would still be a great error. The relationship

would be a sensible, fine effects would only be good, if those fundamental criminals, through their habituation to certain residential areas

places, at the same time a legal way of life would have been devoted.

But they have remained what they were, and have even found their homes
ter infected with moral corruption, continued to abuse their children

to educate them to be crooks, and now, if possible, they are still in dangery
more so than in their previous vagrant life. If it is true what is said about
wolves, that they only

ing from their cave, the swindling Jews pursue a similar policy. In their homes,
they generally appear to be honest people, but each of their excursions is a
raid.

If, by the way, the crooks of Christian descent appear in many different

forms, for example as scissor-grinders, kettle-men, organ-pimps, olitay
tenkramer yc. wander around the country, the Jewish scoundrel and
vagabond almost always appears only in the sole guise of a merchant. Even if
he did not have a passport that fully legitimized him as suchy

mirte, he would only be telling the strictest truth by naming action as his
source of income, since action is

nem linguistic idiom is synonymous with stealing. The low Any

number of Jewish scoundrels who are still without a home in the worldly

nor do they, like Christian scoundrels and tramps, bring with them the obstacles to their
careers: wives and children; but rather, they have their defeats, as they

call them, with trusted people or Kochemers in certain places where the police
are not particularly strict, and are only visited there from time to time by their
upright heads of families.

Far more than the Christian people, the Jewish people are also in contact

with each other; and although this connection is not really regulated, it is
nevertheless a union that is based on common

arises from social principles. Wherever Jewish people meet, and had not seen
each other earlier in their lives, they become chawers (comrades) and steal
together. With a few exceptions

However, the Jewish crooks also found their way throughout Germany

land knew each other, although not always personally, but ge:

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Know their name, specifically their nickname. Everyone receives such a nickname as soon as they enter the practical life of a thiev.

It is either borrowed from a certain life event, such as: Baroch with the light, Leibchen with the hole, Itzig Mühlenmacher ye., or from a physical

disability, such as Meyerchen Fuchs, Schmul

chen Parrach (Patzkopf), BlindyLeibchen yc., or the name of the birthplace of

the scoundrel, as: Julchen Balberty, Hirschgen Neubriick Yc., or finally,

among the Jews, it is formed either by the mere Hebrew pronunciation of the circumcision name or by combining the first name of the scoundrel with that of his father, and one of the two, usually the last

ren, which add the syllable "chen", e.g. Zimchens Mauche, Baer-chens Baroch, which means: Moyes, son of Simon, Baroch, son of Baer.

The closer connection between the Jewish scoundrels also follows

from the fact that they only marry among themselves.

The cases of the opposite are extremely sparing, because the marriage

a Wittychen in every respect a mealliance for the Gau

ner is. His wife or pimp") must be initiated into the mysteries of swindling.

She must know, if the man is arrested, what she has to do to stop the

man accused of

to avert the suspicion; it must investigate the remaining clues

ren of his crimes, must above all be the case before

Expose stolen goods, buy witnesses to prove the alibi, and so on. If the crook is convicted, he must not tire of asking the authorities for relief with affidavits.

reduction of punishment, to offer the sovereign a pardon

ytorn, in which Yer-serving consuls yt themselves in description of Jamy

merycenen practice, wife and children as the innocent victims of a misy
the resignation (!) of the husband and father. – One is filled with
righteous indignation when one sees the number of cases where in such a way
the most disreputable district, which has long since been condemned to penal servitude,
ner is actually granted a reduced sentence simply because no one suspected
what a die-hard, incorrigible criminal he was! –

Incredibly, it is, by the way, what a tangle of kinship these mutual marriages
have brought together; through a phylogenetic

| dare to prove that at least a few hundred of the most notorious Jewish
scoundrels living today belong to a single family

They correspond with each other, share opportunities for theft, and commit them
jointly. The fairs in Leipzig, Frankfurt a. O., Franky

Furth a. M. and Braunschweig, no matter how active the police are in

these places, especially in Leipzig, are the central points of their criminal
activities. There they meet, disrupt trade fair traffic, exchange plans for the future,
and finally

ous communities for further thieving enterprises. More or less all larger markets
also find their gathering places.

To confess nothing, they fall into the hands of the law, this is, moreover,
the main rule of their life, to which they adhere with unbending stubbornness.
The Jewish scoundrel is unsurpassed in this, and nothing can compare to the
agility and cunning with which he escapes from an investigation.

*) Since the Jewish thieves, at least the majority, have given up their former vagrant _
life, and members of villages

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and communities, the once so common life of concubinage has now more or less reached its e
them. By contemptuously calling the concubine a chonte (whore), their concept of honor has

broadened. 5

knows how to lie. "If you have done something, deny it!" This is the basic principle around which the defense method of every real crook in court revolves. An object beytdiy

The object of their contempt, and even persecution, is the one who confesses in court.") But he who denies, who remains silent when he could betray his comrades, indeed, whoever prefers to be condemned to severe punishments alone rather than involve his accomplices in his fate, they call him brave; their children often point to him as a model

example; they support him in prison, seek him out when he is released, and assign him the most lucrative ventures!

Germany's penal institutions have now, thank God!, progressed to the state that escape from them is, if not impossible, at least far more difficult than before. The cases

Criminals who manage to escape are becoming increasingly rare. Sadder, however, is the situation with prison security in some areas, especially when they belong to a private jurisdiction. However, one only shows the criminal the possibility of escape, and it would

be strange if one did not soon see the reality of it. Once escaped,

However, the chances of recapturing a Jewish scoundrel are generally good. Anyone

who takes the trouble to carefully read through the last ten years of the highly valuable "Mitteilungen zur Förderung der Sicherheitspflege" (Communications for the Promotion of Security) will come across the

remarkable fact that of all during this ten-year period

yt period, behind the warrants issued for Jewish criminals, only a little more than a third dealt with so far: a clear

ful proof of the great caution and cunning with which the discoverer

kung Yich evade, for the protection and assistance that is willingly provided to them by Cheyyen and non-Cheyyen Jews everywhere.

N It is established that almost nine-tenths of the Jewish thieves now living in Germany belong more or less to the sex

tern, who have been notorious since ancient times, whose tribey

trees only prove robbers and thieves. This alone only explains

ye also the dangerous caste spirit, which, the longer the more, uny

ter them is naturalized, and they become a closed society in the state, invincible enemies
legal institutions

) In the past, the life of a Slichner, upon his return to freedom, was seriously endangered
Anyone who betrayed his comrades or cheated them out of stolen goods was usually marked, a

punishment for him, but as a warning to others. If you see a scoundrel with a cut scar on
you can usually count on him having come from a Kochem criminal court. He has been cut, of

would have been a completely different person.

a familiar expression for it. 6 N

This is no longer the case. The scoundrel is simply despised by the scoundrels; they avoid

company and are more than happy to deceive him again, that is, to betray him, or otherwise

19

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makes. The word "fellow citizen" is unknown to them, because they

have only comrades and followers; they have no neighbor and therefore no duties
towards him. The damage to the wealthy third party, likewise

much, whether he is a Christian or a Jew, is their constant aim, and its

achievement is the eccentric center on which their
rude existence is based. N

If, by the way, one wants to emphasize in historical sequence the
characteristics that give living testimony to the continued existence of the Jewish
gang of thieves in the German country, of the great community

yharmfulness of his criminal activities and actions, yince Zerypryeny

ung of the former Jewish thieves' gangs on the Rhine, one must first mention an investigation (against Benjamin Joseph and Gey

noyyen) which from 1816 to 1818 against a group of 19 peopley

yonce existing Jewish gang of thieves was led to Kayel, and offered such important and instructive moments that in their wake the inquiring judicial officer, Kurheyyische Criminal Court Ayyeyyor Schweny

ken, published a work in 1820), in which the enormous number of 650 notorious, all Jewish, scoundrels is portrayed. – Three years later, the

Royal Bavarian Policey

Commissarius Stuhlmiuller, as head of the forced labor institution in Playyenburg, no less important news"), not only about the mischief of Jewish crooks in general, but also about individual members of this criminal caste, (total 239) in particular

out, – information which was the painstaking result of a police investigation conducted by him, and the resulting confessions of several professional Jewish thieves. From the year 1824 to 1827, a man from Celle in Hanover

The investigative commission initiated proceedings against a large Jewish gang of criminals, particularly against one under the name Korny

jokuf, a very notorious matador, which also gave rise to a document

published by the Royal Hanoverian Amtsasseyyor Gieye in 1828, entitled

"Notes on 238 notorious, mostly Jewish, thieves." Finally, in 1824, the Grand Ducal Mecklenburg Wary was published

Minalrath Wennmohs) in Bützow a document in which he, on the other hand,

) Notes on the most notorious Jewish crooks and scoundrels currently roaming around Germany and its outskirts, along with

nauer Beychiibung ihbrer Peryon yc., by CPT Schwenken, Kurheyyische Kriminalgerichtsy Ayyeyyor. Marburg und Kayyel, 1820. N

) Full news about a police investigation against juydiy che, spread throughout Germany and its neighbouring countries den 2c., by Karl Stuhlmüller, Royal Bavarian Police Commissioner, 1823.

er) Archival notes on a number of scoundrels and vagabonds in Germany, by GL Gieye, Royal Hanoverian Official Assessor. e, 1 ; 8 Rs
+ Wennmohs. About crooks and about the most expedient, rather

The only means of eradicating this evil. Schwerin, .

20

his own remarks about the evil of swindling, and also the life stories of some swindlers sentenced to Butzow, but without writing about the swindling itself, especially with regard to Meckleny

burg, to spread a new light. N

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How public security may have previously stood in the Prussian state

is not sufficiently known; at least the author has not been able to find sources from which a reasonably accurate judgment on this point could be drawn. Therefore, even if no comparison can be made with the present and subsequent periods

in this regard, it is nevertheless undeniably true that since 1814, with the reoccupation of the Elbe Province and the Grand Duchy of Posen, swindles

and other

055 Thefts, especially cash register break-ins, became more prevalent than ever.

In the course of 1815, a company of Jewish thieves belonging to the

former Duchy of Warsaw was arrested in Liegnitz in Silesia, and in the following year in Memel, after many

efforts and brought to court for several burglaries. Both investigations lasted several years, and their results

niyye made it highly likely that a far

branched Jewish gang of crooks exists, whose central point is the Greaty Duchy of Poyen. All attempts, however, to follow these ramifications

Attempts to track down the culprits failed due to the cunning and stoic persistence of the captured criminals. Nevertheless, the investigation conducted in Memel had already yielded enough results to clear the thieves arrested

there of the suspicion of being members of a widespread
ten thieves' gang fine, only ab instantia acquitted.

Even more compelling suspicions about the existence of a Jewish criminal network in the country were provided by two other investigations Investigations conducted in 1820, simultaneously in Frankfurt am Main and Magdeburg, against a significant number of thieving Jews. But here, too, the light of justice was unable to illuminate the mystical darkness, and both proceedings ended.

without achieving a satisfactory result in this main matter

ren. Only the investigation opened in Berlin in 1831 (wiy

It was reserved for Lowenthal and his companions to solve this problem,
as will be seen in more detail from their presentation.

And so the Jewish crooks still flourish in our civilized and policed

Germany as before, and carry out their misy

yen continues with almost increased force: a scourge of society whose laws they do not recognize. To Hungary")

) Almost without exception, all Jewish thieves who have fled to the Austrian states, especially to Hungary, since the year 1815

. have been escaped from prisons and penitentiaries, or who have been

validity was on the heels. But here they have established a second Poland, has set up branch gangs of 4 to 5 members (Chawruses), and are withdrawing

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and Holland") they have already propagated themselves and their unalterable principles, and the fertility of their marriages only contributes to multiplying

their number. Their, almost to the unbelievable

yenhanced induġtrial skills, what can it help?

fen, in order to avert dangers, so that one can pay attention to

ically focused on external security, that the locksmith is often forced to waste

all his skill in protecting movable property within one's own four walls against theft? A nail, or even a piece of wire or string, is usually sufficient for them to

open even the most artificial lock, and with the

ychliyyel, this actual passe-partout, make them completely all

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Calculations of technology, all caution is wasted. Only in this refinement of their criminal activity, only in this alone, and nowhere else, do they find themselves advanced with civilization a fact that is confirmed to the point of evidence by every feature of their everyday lives

They will never be able to complete their

commit more violence against people than ever before, even when they see themselves attacked. Wherever a person moves, where a dog barks, which they cannot get at with poison (poison, as it is called in thieves' language), they avoid the

Postponing the execution of their plan to a more convenient time. However, because of the tempting loot, their constant attention is paid to public treasury attention, and where these are stolen, one will mostly

partly also be able to assume with great certainty that Jewish regions
near the perpetrators. 6

I will find an opportunity to characterize this class of criminals, especially as regards their various theft maxims, in the following historical narrative of the investigation concerning uncovering the tactics of the Jewish Gauy

ner, and later, in the language of the same, to yuppeditiren, to which I must therefore refer in order to avoid repetition.

and to themselves on robberies, and also spare the neighboring states,

Russia and Saxony, with their thieving activities. A whole number of the Jewish thieves near Bohemia and Hungary are, in the investigation conducted here, accomplices, many of whom commit crimes jointly with them.

accused of burglaries and thefts. Who knows where it comes from that in

In recent times, as the newspapers report, even in Constantinople, thievery has increasingly taken over. The followers of Muhammad have probably hardly advanced far in European civilisation yet. —

*) From the Netherlands, the Rhine provinces and the whole of southwestern Germany are continually plagued by Jewish, especially pickpockets, who, strangely enough, almost all regard Amsterdam as their birthplace.

and place of residence. That they are, however, actually of German origin, even if perhaps born in Holland, is evident from the fact that they are all fluent in the German language.

Historical presentation

the investigation against Moses Levin Lowenthal and company.

In large and populated cities, where many quarrels of many

of people who live within a radius of a few miles, there will be

The limits of legality are, as is well known, only too easily exceeded, without the transgression always being immediately followed by punishment.

Crimes of all kinds, such as can only thrive in the atmosphere of large cities, arise there and begin to lose some of their heinousness in the eyes of the masses, the more often they recur and sink into everyday life. Crimes against property security are particularly commonplace, for the great mother offers opportunities to cunning thieves and pickpockets.

who constantly offers their helping arms. Among the large crowd of inhabitants, the individual easily disappears. Even the most notorious thief knows that he shares his bad reputation with hundreds of his peers and, in this awareness, finds

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Drive a feeling of security that makes him all the more dangerous the longer he manages to avoid legal punishment.

One can therefore with little justification blame the authorities when one sees how public safety in large cities is increasingly particularly worried. It is with much justification

assume that the police violations which deeply interfere with the state's interests administration, as is actually the case, will be best organized precisely in those places occupy a more significant position in the structure of the state. Is it even possible

If it is possible to stop the sources that give rise to these evils, this is at least not the power of the police authorities, as experience has sufficiently demonstrated. Just look around in the capitals of Europe; almost all of them suffer from this disease of civilization. Even Paris, with its famous, well-staffed police force, is it not known that it is precisely that the most daring

yet thefts are excercitated? Which systems have been

23

applied, none has yet led to a reasonably efficient

5 It is ridiculous to talk about a preventive

police force in large cities if one understands this to mean the actual prevention of crimes.

breaking, especially crimes against property. As long as the thief has a reputation for it is, as long as he has not fallen into the hands of punitive justice, the police have little

over him; but with respect to the punished thief, it can only be called preventive as long as it keeps him in prison under lock and key. In the enjoyment of his freedom, all

police supervision is truly of no use, even if this institution were within more precise and extensive limits. What serious help can it really do to deny a criminal, who, to use Gall's

words, perhaps has a thieving streak, who, out of principle and inclination, goes to war against the property of the looted, a passport, if one compels him to report regularly to the police at

a certain time?

Can one use these means to neutralize him, can one thereby prevent the crimes he intends to commit? Our age could congratulate itself on seeing a preventive police force of this kind within its bosom, for only then could a social condition perhaps be brought about that the of all police authorities cannot make possible, because their purely human moral powers

are not based on omniscience.

It is not enough, however, that the inhabitants of large cities are already excessively harassed by the vices that are rampant in their midst, by criminal individuals whose birth are being violated.

demand social tolerance and make them a permanent local evil, – but foreign rabble also er the barriers against them, which is so Yo dangerous for the interests of the property owne

more profitable, the faster it disappears again when its laws

adverse plans have been fully or partially implemented.

Like the enchanted mountain in the fable, the capital of a country is the constant magnet attraction for all classes

yen of residents and non-residents; but this is especially true with regard to adventurers soldiers of fortune, to mischievous

2) | do not wish to be misunderstood. | am only speaking here of large cities. | will retu the fact that, in general, the travel of scoundrels and thieves is not only not to be app is also one of the most essential means of transportation for their criminal purposes. f c

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In Berlin, by the way, there are always an average of 6–7000 individuals available for pay official supervision. It is obvious how extremely difficult, indeed almost impossible, special control must be here. Thieves in Berlin don't travel like scoundrels in the provinces. In the city itself, they find only too wide a field for their activity, and the the passport restriction doesn't apply to them at all.

24

Crooks and thieves are the case. No police authority, not even the guardsy

ayate not, can inhibit their continuous onslaught, can it

prevent many of them from succeeding in circumventing even the strictest controls and secretly establishing themselves where their obscure existence is not

subject to police leniency; and this can surprise no one who knows what miserable resources are available to these people almost everywhere.

Supposedly, the person who has been damaged in his property then looks at the Poy lizei; their efforts are fruitless, for the perpetrator has long since left the city with his loot, where perhaps an unworthy member of society had hidden him from the eye of the law.

That's how it is everywhere, and that's how it has been in Berlin since

time immemorial. Without the strange claim of a certain police officer,

ical newspaper that 6,000 crooks and thieves were roaming the streets, it is certain that the number of those here is not small, who, unimproved by any punishment, are always hostile to public security. Thefts and thieves

Deceptions occur daily, and violent, especially persecutiony

Key thefts play a significant role in this").

Nevertheless, it can be said that the people living in Berlin themselves

lying thieves, as long as they are descended from Christian parents, in the universey common less dangerous; not as if daring could be attributed to themy

But they lack those qualities that characterize only the crook, which enable

him to evade the penal justice system, often for years. While the latter only targets valuable loot, the former steal whatever falls into their hands, primarily

items of clothing, which they then usually carelessly sell or pawn, thereby bringing about their own discovery. Therefore, it is a fact that cases in Berlin are rare where crimes of this kind are committed without our active police being able to quickly identify the perpetrators.

But it was all the more striking when a time appeared when the public

no longer saw this reassuring perception confirmed, when a mysterious darkness enveloped the most daring crimes, which were committed both in broad daylight and at night, and in

ytant progreyyion, the security of property is always threatenedy

more serious than the similarity of the execution, the magnitude of the violence often used, and the fact that all those

Thefts only targeted public and private treasuries, a systematic conspiracy of not ordinary thieves

*) In 1836 (which can be considered a normal year for the last 10 years), 2864

thefts were committed in Berlin, of which about a third remained uninvestigated. In the city jail

10,600 arrests were made, and 1,623 criminals were handed over to the criminal court and taken for investigation.

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documented, whose investigation had surpassed all efforts of the police. The

office did not succeed. This period began around the year 1826 and lasted until the beginning of 1831, when it was finally possible to discover the threads that led to a principal criminal

who had spread through a large part of the country.

On 1 January 1826, the Russian resident

and caviar dealer Sokolow using a backup key for the sum

of 6000 Rthlr. in Ruyyichen Vankysignations stolen. The Aus.

The theft was carried out in a way that only the

The most precise local knowledge seemed to make it possible; and therefore the suspicion was directed towards the servant of the damned man, who

Investigation and detention, and under the weight of the circumstances against him, was only provisionally acquitted, whether

his complete innocence became apparent later, although only after years,

Despite all public announcements, not the slightest trace of the easily recognizable stolen goods appeared.

With this theft, the criminal round seemed to have begun, which, with increasing audacity, trampled on the rights of property throughout more than an entire decade. In the same year

In the same way, various thefts were committed here, among which two, from the cloth merchants Lébedank and Windaus, amounting to approximately 2,500 thalers, stood out in particular. This continued at short intervals until 1830, when the various

borrowed criminals it primarily on the Comtoire of the local booky

dealers seemed to have been targeted, as many of them were plagued by night-time break-ins during the course of this year.

the one among others robbed: g

1) the bookstore Eichö and Kraut here, on 10 January 1830, around 100 thalers;

2) the Oehmigke bookstore, on March 31st, for 500 thalers; 3) the Nauck bookstore, on May 10th, for 40 thalers;

4) the Schleyinger'sche bookshop, on May 23rd, for 46 thalers; 5) the Trautwein'sche bookshop, on October 20th, for 180 thalers yc.

The total amount of such thefts, which only occurred during

The number of crimes committed here during the year 1830, and whose perpetrators

could not be identified, amounted to 38, for the enormous sum of approximately 9000 thalers. All of them were either by means of

keys or by cutting out the panels from the room doors, from which one could conclude with certainty that the perpetrators were highly skilled and very familiar with the thieving trade.

Among these crimes, one in particular caused a very special sensation. This was the one committed on the night of December 23, 1830

»in the Quayturkayye of the local Royal University with astonishingly
Burglary and theft carried out with great boldness and violence
Amount of 2300 thalers gold and currency, for the execution

26

no fewer than 8 doors and 2 iron-clad yellow boxes had been broken.

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In this crime, too, all the competing circumstances seemed to presuppose a very precise

local knowledge on the part of the perpetrator, or rather the perpetrators, because that if there were more than one, there could be no doubt about that, given the degree of violence used.

This presupposition was apparently so obvious that the activity of the police, now stimulated to an even greater extent, if possible,

licensing officials were even misled for a while, believing that the perpetrators of the theft could only be found among those persons who had local knowledge of the Quaeysturkaye.

Unfortunately, some innocent people were again aroused by greater or lesser suspicion; however, this was fortunately only temporary, and without anyone's reputation being damaged.

However, the following facts were reported, and their investigation shed more light on the darkness surrounding the criminals.

Shortly before the theft in the university quayside, the merchant Sobernheim had been robbed of several hundred

Thaler, and shortly afterwards, the vicious Nikolai's bookstore was robbed for 1400 Thaler in a very similar manner. Around the time of the commission of these crimes, two foreign Jews were observed in Berlin, who were found to be the Nelky brothers, Elias from

Magdeburg, and Levin from Wolmirstadt. This entry

was, however, of no small importance, for it provided the police operations with a basis which they had completely lacked until then. One was now led to the suspicion that the thief was dealing with Jewish thieves, and indeed with foreigners, and in order to achieve successful measures, it seemed necessary above all to investigate the connections

which these probably maintained in this place.

Since 1829, the man from Firytenberg in Mecklenburg, known as a fraudster

with false precious items (Nephty

per) well-known Jewish merchant Moses Levin Léuthal, whose expulsion by the police had always been hindered by special circumstances. He was, as inquiries revealed, on the same evening that the theft occurred at the merchant Sobernheim

was seen in the company of the Nelky brothers, and from this, as well as from many other

facts obtained by the police, one was justified in concluding that he was on very close terms with them.

Léwenthal had already acquired the reputation of a key thief during his stay in Berlin),

) He was arrested twice during the year 1830 on suspicion of being a key

27

It was also secretly learned from him that he was also a scout (Baldower) who was the Loy

He often visits the place he intends to steal from for weeks and months in advance in order to scrutinize the location and only carries out the deed when he is sure that no one is talking about him anymore.

All these circumstances prompted the police officers, a few days after the break-in at the Nikolai's Bookstore, to summon the local book dealers to a conference on January 21, 1831. They were informed of the suspicions against Löwenthal, as well as a personal description of him that was as accurate as possible.

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which had the result that several of the robbed booksellers actually claimed to have had seen the person in their company several times

to have seen, which they would also be able to recognize.

The police officers then considered a search of Löwenthal's house to be justified, and

so they carried out the search early the following morning, January 22, 1831.

The Löwenthal household consisted, besides him, of his wife Fanny, the daughter of a man from Vetsche in the Grand Duchy of

The deceased scoundrel from Poyen, named Kunstmann; his extremely cunning, now notorious, 11-year-old son, Louis; and a maid named Fratchen, the daughter of a very notorious thief, Hirsch Moses Hirschberg, known as Brodbar, from Potsdam. The qualitative value of

this entire personality was sufficiently known to the police officers to permit them to proceed with the greatest possible caution in their investigation.

The first thing that the Criminal Commissioners notice when entering the

Löwenthal's apartment was that he was in his housey

Red beech wood was burning. This was very indifferent

This circumstance was given particular importance by the fact that a wooden wedge had been in the premises of the robbed quaeyturkaye, which, according to well-known experience, they usually use when it comes to forcibly opening locked doors.

This wedge (called a rug in thieves' language) was also made of red beech wood. Under the prevailing circumstances, this must have been, subjectively speaking, a very serious incident.

Löwenthal was found in the room next to the kitchen. He was busy with his breakfast and was not in the least disturbed by the entry of the police officers. He was initially in possession of a considerable amount of weapons.

He had been under investigation for theft, but both times he was acquitted, the first time second time completely. However, he had already been punished several times for fraud.

28

renystocks. Requested to evaluate their legal acquisitiony

white, he went into an adjoining room, where he took out of the pocket of his white hanging overcoat, in the presence of the officials, a Nechy

tion, with which, however, he evidently still leached out something that he strove to hide dressing gown.

When this was immediately pointed out to him, he stubbornly denied it and, despite all friendly representations, was unable to hand over the hidden item.

When the police officers tried to take possession of him by force, Löwenthal's wife rushed assistance.

He gave her two lock picks, one of which was broken, but the other, his own make, was still uny

was completed. Only with great effort was it possible to take the two thieving instruments from the married Löwenthal. Her behavior

She appeared no less compromised than her husband, and to prevent further disturbances during the continuation of the visit, she was therefore placed in criminal arrest.

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Continuing the research, it was not possible for a long time to know

to penetrate further suspicious circumstances or rather the already existing suspicion from supporting circumstances; until the attention of the police officers finally turns to one in the window niche

the flowerpot, which was filled with earth in which stood a flowering plant.

When Löwenthal was asked what this flowerpot contained, he visibly changed color, but explained that there was nothing but earth in it.

The police officers had good reasons to intervene in this

gave rise to mistrust, and when Löwenthal saw that someone was preparing to smash the pot in his presence, he admitted that there was money in the pot, namely 80 Louis d'or.

The pot was then actually smashed. Inside, in a rag frozen to the ground, was found:

29 double, 15
single, and 12 half
Friedrichsd' or.

How this money had come into the flowerpot, Löweny wanted to know. He couldn't specify the exact amount, but assured me that he had owned it for a long time, for years. Laughing, he added: "Just keep searching, and more money will surely turn up."

Löwenthal was now also placed under criminal arrest.

With striking urgency, he expressed his desire that at least one of his entourage be

allowed to remain in the apartment, but this request was refused by the police officers to any possible obscuration of this important matter. It soon became clear how extremely expensive this would be.

moderate this was. For when Löwenthal's maid, the

29

When the aforementioned Fraulein Hirschberg was taken away for arrest, she found an opportunity, unnoticed by her transporter, to whisper a few words to the daughter of a neighboring tenant. These, however, contained nothing less than the news that under one of the doors in the hallway,

under the door, she found a purse with gold, which the married Lowenthal, upon her capture, had slipped her. The purse was found

under the door, and contained 64 Louisd'ors, as well as a coupon for a spa treatment at the Brandenburg mortgage bonds, which, as it turned out, had been stolen during the theft at the Nicolai bookstore. — A compelling proof of the caution and energy required when house searches are carried out, especially in the case of cautious and cunning criminals.

Lowenthal, to reVults.

Further research in the Lowenthal apartment did not yield any remarkable results; only a completely new key was found hidden in a birdcage (in the Diey

besprache Taltel) and a chisel (scraper) were found.

The entire course of the visitation had made Löwenthal appear to be a trained thief who, in all probability, only supported his subsistence, which was almost luxurious for a thieving trade, from his nightly earnings. In particular, his involvement in the thefts in

the university bureaucracy seemed

very strange and in the Nicolai'sche bookstore, there is no doubt

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because the following suspicions spoke almost evidently against him:

1. The above-mentioned wedge of red beech wood. The uny

Hirschberg recognized him in the scrutiny interrogations as a yuchen again, as Löwenthal had often carved.

In the early morning after the night in which the theft occurred in the UniversityyQuayturkayye (it was in the same

Night fire) the Yc. Hirschberg found the Löwenthal already

dressed when she entered her room and learned from him that he had been up all night.

3. On the same day, according to the assurances of Mrs. Hirschberg, Löwenthal had counted a lot of money, and the first-born's son, in childish talkativeness, told her: now his father was very rich, he had his pockets full of gold.

4. The bird found in the birdhouse in Lowenthal's apartment

This key, as it turned out, very easily closed the door of the vault in the crypt, in which

the stolen money boxes
yt yt stood.

5. Among the funds seized at Lowenthal

Several particularly recognizable gold pieces were found, namely a old French Louis d'or, which was issued by the attending officery

ten of the UniversityyQuayturkayye with the greatest deyciency recogy
were noycirt.

6. Among the remaining traces of the substances used to break open the sealed

containers in the QuasturkayyenyLocal

Among the thieves' instruments, many impressions originating from a narrow chisel were particularly distinguishable. Tests carried out showed that the chisel found in

the birdcage in the Löwenthal apartment fit these impressions with surprising precision.

If one adds that both the theft in the Quaeyturkaye and in the Nikolai Bookstore consisted essentially of gold, that Lowenthal was found in possession of a very significant sum of this coin, as well as in possession of theft's tools, in a highly suspicious manner

that he was also in possession of an interest coupon admittedly stolen from the Nicolai Bookstore, his authorship of both crimes could not be in doubt for a moment. He could not easily escape without punishment. Even if he held fast to

the principle of non-*ȳ* adopted by all professional thieves

Admittedly, with such evidence, he had to have a high degree of extraordinary

ordinary punishment; and this was therefore one of those rare cases where denial can be of no help to the accused criminal.

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Léwenthal may have considered this carefully in his leisure time in prison. In a

confidential conversation, which he requested from the inquirer the day after his arrest, declared that although in Berlin, as well as in some provinces of the Prussian state, a gang of thieves existed that was in contact with each other and constituted a clique, he would only give no further information about it, but would also say even less about how

as long as he himself is involved, unless he has previously been promised
He made the same statement for the court record on January 27.

Given the extreme importance of the subject,
tenth of the investigative court on the same day to the Kéy

Royal Ministry of Justice reported, and already on January 31, a Supreme Cabinet Order was issued, according to which

Löwenthal should be exempted from all the thefts he had committed or had participated in, if he, through a full confession of his crimes, identified his accomplices in such a way that

at least an extraordinary punishment could be imposed on him, and if he does not

subsequently commit new crimes or offenses, the punishment for the previous ones given to him

which then falls away, makes him unworthy of pardon.

After the publication of this Most High Order, Lowenthal assured everyone that he would now tell the truth everywhere. He undeniably had, from all sides, the most urgent reason to do so, and the later discovery that he had

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his actions and his confessions were, however, anything but fulfilling this obligation.

The oaths made by Löwenthal in the pardon order

and initially concerned the thefts mentioned several times in the

Quayturkayye and in the Nicolai'sche Bookstore, which were subsequently committed by him in association with other Jews from Berlin and the Altmark. He also brought 37 violent thieves

thefts, of which only 6 were committed without his active assistance, for the cognition of court, and accused more than 30 people, all Jews, of participating in these crimes. The 14 accomplices who had their domicile in Berlin itself were immediately arrested, the

necessary requisitions were issued for the arrest of the remaining accused living outside the rest of the city, and for the same purpose as for the retention of the necessary funds

For the purpose of investigation, with the approval of the Royal Police Authority, two experienced police officers were sent to the administrative district of Magdeburg from February 9 to

27, 1831. Lowenthal was assigned to assist them in this task, so that he too could have the opportunity to fulfill the conditions of his pardon, and in particular, so that he could be back to life.

help us do something good.

As far as this commission trip had a task, as it was within the limits of an in itself

important and extensive investigation

which, of whose later exemplifying extent no one had yet foreseen, so far was this task made possible by the results

the mission was resolved most satisfactorily. Significant seizures

men, among them of stolen goods, and 9, of lionsy

thal, very dangerous thieves were arrested and taken to Bery

lin into criminal arrest. Only two criminals, the later resurrected Louis or Levin Nelky, the still fugitive Samuel Moses Sachse, managed to escape when they returned from

a thieving trip on February 15th, in Magy

deburg should be arrested.

The 37 violent thefts which Lowenthal had committed up to that point

had stood, were, with few exceptions, exclusively in Bery

lin happened. Only when Löwenthal with the commiyyion of Magy

deburg, his real revelations about the local

A thieving traffic, whose hidden activities had endangered public safety for almost six years and had thwarted all police measures. Before proceeding further with the historical findings of the investigation itself, it might therefore be of interest to first take a cursory look at the workings of that hopeless machine.

Löwenthal himself affirmed that he had only been practicing the trade of thieving since 1828, because by profession he was actually only a Nepper (fraudster) and not a Gannew (thief).

32

It is certain that when Löwenthal first came to Berlin in the year mentioned, the local thieves' club (called Chawrus in thieves' language) had already been organized. Unfortunately, its main founders and most active promoters were individuals who enjoyed the confidence of the authorities and who, in stark contrast to their previous lives, apparently sought to reform those who had been the companions of their former criminal career, the

noyyen of their premature misdeeds. In a word: they were so-called vigilantes”).

According to the circumstances, her talents were used by the Poy

licensing authority for the public good, ie for the determination of
break and criminals, used.

One of these thief catchers, as they are known in some areas of Germany

lands very correctly, was the one before the beginning of the Loy

Samuel Jonas, a Jew who died during the Wenthal investigation. Born in Rendsburg in

Holstein, he had committed a number of crimes abroad, suffered various punishments

for them, and finally, around the year 1816, smuggled himself into Berlin, where, through
important security police services, he gained the trust of the authorities and received
permission to live in Berlin.

To settle down. From his fruitful marriage with a woman

person of the same blood”), 8 children were born, for whose future

tious moral well-being does not exactly change the existing conditions

Two of them were in fact already very active members of the Berlin Chawruse.

The other was a certain Joyeph Adolph Royenthal.

In 1820, he was arrested in Frankfurt am Main, along with many other thieves from the

Grand Duke of Poyen, for several depository thefts. The first person to voluntarily

confession, he had not only, by transferring his Comy
plices, during that investigation itself acquired various claims to fair reconnaissances,

especially on occasions

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ity of one, in the wake of that investigation, then after the Grand Dukey

the Security Commission sent to the Principality of Poyen, a yo tireless

honest zeal, combined with convincing examples of moral conduct

yeryung, so that his pardon seemed a well-deserved reward. Since then, he had also taken up residence in Berlin

1) Actual police vigilantes or agents, with permanent positions and salaries, do not exist and as far as is known, in the Prussian state at all; but there are people here—especially criminals themselves—who voluntarily engage in vigilance work and receive rewards for their contributions, provided they prove themselves.

Security police in all major towns need such people in order to avoid to discover remaining perpetrators of crimes; and to them, of course abovey anytenden, those two subjects also belonged.

*) Batchmer blood, as the Jewish crook yays very characteristically.

33

taken, until 1823 had rendered exceptionally good services in terms of security police, but then, by an exy

treme to the other, reconnected with his former accomplices in the thieves, first of all, to keep his secrecy

and finally even took an active part in their crimes. One, with reference to his police ac

The public order he gave him, which he gave to ensure his constant legitimacy with the authorities, understandably contributed not a little to keeping him and his accomplices largely above suspicion. – 8 He and Samuel Jonas soon got along. Nevertheless, for several years, almost only members

of the foreign thieves' chavrus contributed to them, because, strangely but still true,

the great residence had not produced a single such individual from among the professed Jew

who could have claimed the honorary title of cheyy or kochem. Only when several foreign Jews from Silesia and the Grand Duke of Posen, who, although thieves by profession, had the reputation of being unbelievers,

yinfamy had retained, managed to settle in Berlin, the thieving traffic began here, until actual social development in 1828 with Löwenthal. In 192 of this year, the Chawruse or Chawruse as the thieves' guild itself called its association, consisted of the following

KMyonsennnnn 88 | N

1. Samuel Jonas, and his sons: une

2. Hartwig Jonas

3. Moritz Jonas 8

A. Joseph Adolph Noyenthaall. | |

5. Dirysch Salomon Wohlauser.: en... en

6. Joyeph Hirsch Horw.

7. lyrael Jacob Schache rr.

8. Moses Levin Léwent halal.

9. Aron Küttge. ee

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10. Moses God-switch. .

11. lyidor Gottyschalkl . and

several others who played a more negative role in this..

The participants in this thieves' society were bound neither by special oaths nor by any other than the general stipulation

relation to each other, which in and of itself is

yciency principle of all crooks, namely: not to betray each other; but it was a tacit association of a number of skilled thieves, and that such an association could only have theft as its aim, completely understood by

34

Horwitz, Küttge and a certain Jewish student") were those who took less active part in the thefts to be carried out and were primarily used to scout for the opportunity (in thieves' language: baldowern).

In the latter way, the activity of the Roy was also expressed

Royenthal, who, in addition, as a police vigilante, also occupied a very important position in another respect, in that he not only did not betray the thieves, but also, with always successful success, tried to divert suspicion from them.

Finally, old Jonas's apartment was the real eny

Meeting place for the members of the Chawre. Here they came to

to discuss thefts to be carried out and to look for thieves

to divide the property after the theft had been committed

to take stolen goods (Intippel); in short, in a word, it was an establishment entirely of the same type and manner as in the flat country (on the Medina) the thieves' inns or soy

called cheyyen skewers.

However, the pernicious society had also stipulated that Royenthal and old Jonas

would always receive half a share of the proceeds of each theft that was carried out.

should hold; whereas a whole or full share was due only to those chawers from whom the perpetration emanated directly.

True to the usual maxim of cautious thieves, the members of the gang had given each other special social names (Spitz or Bauner). Thus, Royenthal was called the Fat One, Löwenthal the Humprecht, Wohlauser the Moustache, Schacher the lVrol Jokef, Moritz Jonas the Schnaratzky, and others. The false keys (Klamoniyy) were made partly by Hartwig Jonas, partly by a Schmidt from Betyche, a man to be mentioned

later.

notorious thieving spots in the Grand Duchy of Poyen.

Not infrequently, one or more balancing

dowerten thefts, (Mayyematten) foreign thieves from the number

A wealthy Léwenthal family was summoned here, who, immediately after the crime was committed, departed just as secretly as they had arrived. In the rare cases where the stolen goods consisted of something other than cash, they were hurriedly transported as far away from the scene

of the crime as possible, usually to Löwenthal's brother in Magdeburg, who was responsible

for its further placement with trusted buyers (sharp players). This explains why

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that, despite all public announcements, nothing of the stolen goods ever came to light.

– It was this Jewish student in particular who had investigated the situation regarding the theft and informed the thieves.

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This was roughly the structure of the Jewish thieves' society existing in Berlin, as revealed by the court records and the statements of the confessed participants. After this digression, we return to the further historical development of the investigation itself.

To further the cause and to obtain evidence

Löwenthal was released from arrest on May 11, 1831, at his urgent request, against legal

bail. Through his continued confessions, he brought 28 more thefts, mostly violent, of considerable value, to the attention of the court, the facts of which could almost only be found outside the numerous

rich, now and previously chastised, persons, also included the aforementioned police vigilante Joseph Adolph Royen

thal. He was now again, accompanied by a security official, on a missionary mission

to the Grand Duchy of Posen, in order to investigate an incident that had occurred in Ström-
Schleswig.

A sensitive crime, and the related misconduct of various officials, who investigated the course
of the case

to be given. 3 BR

The striking thing about such an order from such an individual

himself, may be considered proof of how well he knew how to maintain a good

appearance. His fate overtook him when he least expected it. In the midst of his truly
successful activity, he was arrested and, along with several other defendants arrested in
Bresche, taken to criminal detention in Berlin.

In addition, Neustadt Eberswalde and Joachim

Chimthal, by a Comrade sent in the company of Löwenthal

himself, the arrest of two other co-accused, so that by the end of June 1831, 34 defendants
were in arrest.

But all these people denied with the most persistent conviction

injustice. At the time, they all had little more against them than the one-sided punishment

of Löwenthal, which they had been around for

years. They rejected it, as it could not remain unknown to them that this punishment arose from crimes
which were the consequence of previously granted impunity. It could not be denied that

Löwenthal's accusations remained without further supporting information.

that these, in legal terms, could result in little more than nothing against those punished
was really serious

to fear imprisonment for the alleged nefarious acts of the investigation, if one suspected
from those already arrested, by all appearances, a confession could never be expected, and
nevertheless a not inconsiderable number of incriminated persons still remained to be
arrested, all of whom were notorious scoundrels, in relation to

their dishonesty and stubbornness in denial, were in the same category as these. But just when, under
the pretext of pleasing

Auypicien, was busy appointing a commission to the Grand Dukey

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the duchy of Poyen, in particular the already mentioned town

To expel Betsche, which should accompany Löwenthal to the Ayiytenz, gey
when the investigation is carried out from a side where this is least

5 was justified in expecting, suddenly a completely different, more favorable,

estalt ;

Among the indiy implied by Löwenthal's consents

The Jew Hirsch Salomon Wohlauser, who has already been mentioned as

a member of the Berlin Chawruse, was also among those included. He

had been investigated and imprisoned for key theft in the autumn of 1830,

and was sentenced to a high extraordinary sentence.

convicted of a criminal offense, already sentenced to death under special articles
vommen, when he was brought into this investigation as a result of Löwenthal's
rebuke. An extremely clever man, matured in the school of illegal

experiences, he had in several

more confidential discussions with the inquirer, on very bey

He carefully hinted that he was capable of providing important information and
would also be willing to do so if he were assured of the same advantages

as Löwenthal. This could not happen. He then struggled with himself for a long
time until other motives finally emerged.

which were stronger than his egoism.

Löwenthal was pardoned, but only on the condition of a full confession.
Nevertheless, he dared to conceal several of his relatives as accomplices in
his crimes, apparently because he himself did not dream of the possibility that
any of those he punished would ever confess, and

This could reveal his dishonesty. From the way

The astute Wohlauser soon drew this conclusion from the reproaches made to him. However, such a remark outraged him.

Léwenthal's hatred was all the more acute because he hated him not only as a traitor, but also as the creator of his particular misfortune. Therefore, he decided, for the first time in his life, to tell the judge the truth. On October 27, 1831, he made a frank confession to 54 violent thefts. Lowenthal's conviction and re-arrest were the immediate consequence.

Since this event, Wohlauser's efforts were primarily directed toward obtaining a confession from the aforementioned Joseph Adolph Royenthal. Only in this way, he said, would the important investigation be given its real impetus, and the wealth of results to be derived from it would be brought to the highest possible level. And how right he was has been proven by the consequences.

But in order to achieve that goal, the extremely turned and cautious Royenthal, who had just been in a 15 Boy During the long trial, the evidence of his innocence was recorded.

37

had given, urgent grounds for conviction were necessary, and these could only be supported by Wohlauser. He had, although during his

In his eventful life he had already fallen into the hands of the judiciary several times, had never made even the smallest confession, thereby gaining the unshakable reputation among his comrades that he would never confess, and had also enjoyed the support of the rosey

thal of a special trust). . |

It had been decided to try to

Kasperei of Wohlauser, ie through a correspondence of the same

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about the great mischievousness of this Wohlauser, about his perfect taky

tics in the misuse of his crimes, about the cunning and not infrequent avarice that he developed in moments that would otherwise have been dangerous for him, about this | could, from his life, as far as | could

I'll mention different moves. I'll limit myself to just two.

Once, in the year 1830, there was a man present at the fair,

foreign linen merchant, who lived in a house in the Fiy

Scherstrasse had a fine warehouse. He went there to attempt a theft, with Lowentbal and Hortwig Jonas. With a spare key and a chisel in his pocket, he climbed up the stairs to the shopping center, leaving the latter two in front of the door, and found the door to it

He closed it, opened it, and, finding himself inside, stole approximately 62 thalers from drawer, which he had opened. As Eden was about to leave, the returning victim confronted him. "But tell me," he asked him, without the slightest embarrassment, "how could you be so careless! | came here to do some shopping and found the door open.

"You could have been robbed!" He then demands of the beytiiuyrzy

a piece of fine linen, paid for it with the stolen money and

He asks that he be sent to his lodgings at the Schwan Inn. He promises this and leaves. When the robbed man

When Wohlauser perceived the loss, he was long gone. m 2 ES

| Another time, Morik Jonas had shown him a map of a Jewish banker living on Jager Street. The banker, a stranger, was said to have a chest of money in his apartment.

He opened the door, as usual, using the key, and found the box

ysten. But he had such a powerful castle that none of his neighborsy

ychluyyyeln wanted to fit it. Considering that to such a lock a verbalylty

Because a key of the same size was too large for the owner to carry with him, he opened several containers and found the key in question in a drawer of the writing desk, but in t he opened, only 40 thalers. This did not meet his expectations. He therefore left the 40 thalers untouched, placed the key to the box back in its previous place, carefully relocked all the containers and the room door, and left with the intention and hope of returning soon and finding more. He actually came back three more times in the same way, but each time he found only 40 thalers in the box and left them there, so as not to be exposed to the masochists, as he says.

The fourth time, however, he found the box completely empty, and soon afterward he was arrested, otherwise he would probably have been arrested more often.

en vein. N 3 er

Five times so he had stolen the locked property of that banker without the latter having an idea of it. Who would not admire the skill of such a thief! E

38

with his imprisoned accomplices, to extract a confession of guilt from them, which, given their character, seemed virtually impossible by other, conventional means. However, the first step was to be taken with Royenthal, and with the permission of the inquirer, Wohlauser wrote him a letter, which was passed to him by a stove-keeper and referred to a depository cash theft committed jointly by them in Guyow. The letter read as follows:

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Friend R.

During my last interrogation, I was accused, among other things, of a theft committed in G.") near S."), and I was expressly told that I and H.) had committed it.

ben, you were supposed to have been a participant. I have not yet heard about it in detail. Now the most striking thing about it is: I was asked whether I knew a certain B. C. U. and whether his son had never driven me. Up to now, I have presented the matter in such a way that I am in the understanding that can be had about it.

can give the matter a proper position. I just need to hear from you how and what -- Whether perhaps B.

griogen, whether I drove with you from here, and whether perhaps

B. his son admitted this. I request an answer to this.
Your friend W.

It is well known that there is a problem which more or less affects all prisons and which, despite all measures, has still not been overcome, namely the impossibility

ability to prevent the prisoners' written and oral communication. Therefore, it is not surprising that the very sly Royenthal did not believe he saw anything unusual in that letter (called "Kay" in the thieves' language).

On the contrary, he had to find in it a new testimony to the skill

ness of his comrade, and trusting in this, he then also gave the same, by Wohlauer as safely praised, way in hoty

The following answer in the German language is just as characteristic

as it is strange. N

Friend W. N RR To

my knowledge, B. tm) has not been drafted. It is true:

*) Guyow.

*) Seelow.

) Hirschberg.

HH WolU Berg. 6

11%) Euftrin. ; ++

+) The son of WolU Berg had the thieves with the e yeiy

nes father to the place of the theft (Guyow) and from there, to the committed after the theft, returned with the stolen goods. N

Tir) The son of the above mentioned WolU Berg.

yupably a Mefyire") by the Mamyer ben Hanide").

| don't have as much hair on my head as he has falsely reported things against me.

| don't think they can arrest B. |, for my part, am innocent of everything.")

You know yourself that, except once in 1822 to Leipy

zig, and further with Priebe and Kurtz from Frankfurt to Berlin, when you first came

here, | never traveled with you, or otherwise had any knowledge of you"). There is also the New Year's circumstance above!) por, von Malches jomwent)

– – HBB is here too. | consider him innocent.

– |, for my part, take responsibility for such old, rusty things

| have often thought of your words here, but unfortunately too late (kp). You can imagine my sorrow – – |

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| cannot and may not write as | would like to. This is the first thing | am writing here, | am under more pressure from all sides than anyone sitting here. You cannot believe it, and | do not believe that | can survive this. | have no paper here, and it is fortunate th

so much to answer. Farewell; count on my help.

u" RecttychaUenheit kit).

| | Your friend, with whom you once had a Rof ch ba ¥cho no schauer in a village ha –

a. blowing belongs to rtf). Enter

patience

) Report, denunciation. |

*) With this expression the Jews designate a child who has a Jewy din, during her monthly purification. Since intercourse is forbidden to Jews during the me

term Mamyer ben Hanide still implies a whore's child and is generally used as a serious Je the present case, it must refer to Loywenthal. N 5

**) Means that he will not confess.

) A hint for Wohlauer that he should not admit to having taken the bus.

) In the Berhoytren.

+) Malches jowen means Emperor of the Rusyen. Report on the previously mentioned theft of 6,000 thalers in Rusyan bank assignments, committed on New Year's Day 1826 from the cave

Sokolow, (Pomaychken) whose co-authors were Royenthal and Wohlauser.

y1) Notification to Wohlauser that HBB is the Hirych Brodbayr (sheep name of the Hirychberg which is a participant of the Guyower and Pomaychy
ee was, had not confessed, and that nothing had been done against him

gen wool

141) Refers to earlier warnings by Wohlauser not to trust the N.

11110 Assurance that he will not confess anything:

tr) This payVus is the non plus ultra of a cautious crooky

40

This important and instructive document was handed over by Wohlauser to the investigator, who was now able to fight the cunning criminal with his own weapons. 5 On Nov 17, 1831, Rosenthal was taken from the

Prisons, confronted with Wohlauser, and equal to him

Early, with heartfelt words of admonition, he submitted his letter testifying against him. was decisive. Cheated out of all the experiences of his 60 years of eventful life,

tremendously shaken by the unheard-of event, he sank silently into a chair.

Unable to utter a word, a stream finally

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from tears his heart, and tear the hand of the inquiry

ing, he promised to make an open confession about everything

everything he had ever done in his life. And this promise

He has, if one can express himself so, honestly fulfilled his duties. – One in "robbery and more than two hundred, mostly violence"

fame, thefts, including 36 cash register break-ins

were gradually admitted by him; which were not many

not counting the numerous crimes he has committed since his appearance

in the world of thieves, from 1799 to 1812, and whose discussion was not taken up because they were time-barred under Prussian criminal law, that is, because there was a period of more than a year between the confession and the crime.

Only through this confession did the investigation reach its full uncensored scope. More than 500 people were accused of theft, receiving stolen goods, or perjury to prove the thieves' alibi, thus making their arrest a necessary requirement.

They lived in almost all provinces of the Prussian state, especially

namely in the Grand Duchy of Posen, and there again preferably

in the small town of Betsche. A series of lamentable experiences

in Posen had proved, however, how much in the Grand Duchy of Posen

there was a general uncertainty on all sides.

Precisely in those places where the most and most dangerous criminals were nesting, where their arrests and the necessary

seizures, which required the most police energy, the situation was worst with the authorities

the local authorities were the most unreliable, as is particularly evident in the confession of

Rosen

which shed an all too clear light.

The usual way, through requisitions, could under these

conditions. Rosh Hashana is the beginning of the Jewish New Year (the New Year

day), and Schauer is the name given to the wind instrument with which the beginning of the year is announced in the synagogue. Now, Royenthal had once celebrated the beginning of the New Year with Wohlauer on a thieving trip in Silesia in a village near Jauer and not in the synagogue. It was therefore to be used in part instead of Royenthal's signature, which no cunning scoundrel would smear letters.

serve, but others serve as a sign to Wohlauser that the letter was really written by Royent

Under the circumstances, it would probably not lead to any, even somewhat satisfactory, result and it could not be entered into without recklessly jeopardizing the most important civil

state interests, which were closely linked to the success of this investigation. In addition, however, local investigations of all kinds had to be carried out in many places, especially in the Grand Duchy of Posen, in the administrative districts of Frankfurt and Magdeburg, partly to determine the

against the individuals to be arrested and who may deny the crime, partly to bring about the possible still existing stolen goods, partly finally to establish the objective facts

beyond the many admitted crimes, which, in order to achieve appropriate results, could only be carried out by officials who were fully familiar with the situation. 6 In agreement with the Royal Ministers of Justice and the Interior and the Police, it was therefore decided to set up a

consisting of a judiciary and two police officers, investigative commission

initially to the Grand Duchy of Posen, in particular to

to the small town of Betsche to carry out the necessary arrests there

and local research. 5 If the activity of this commission

were to bear the desired best possible fruits, it would require a force capable of fighting a legion of

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the most cunning crooks and thieves, which was limited to its own power and had little or nothing to expect from the goodwill of the local officials, - it needed an assistance which was, perhaps not unjustly, often denounced as reprehensible, but even more often seen as a necessary evil.

recognized; it needed a person who, with local and personal

knowledge, into the mysteries of thievery and thievery

was initiated, and with prudence and skill was able to discover the traces of crimes and criminals that were often deeply hidden from the eye of the official; in a word: a vigilante.

No one was more suitable for this in every respect than the Inquisitor R. Nosenthal. Since 1802, when the persecuting justice system had sent

him, seeking refuge, to the Grand Duchy of Posen, then Duke y
thum Waryschau, he asked that province and the thieving

Part of their population from all sides, had even

for many years in various of the most notorious thieves' nests

He had a memory that extended back to 30 years.

back, the most specific circumstances of the case, even of less significant actions
gen, to indicate; in short, he united everything in himself that could be

a capable agent was only ever necessary. Since the day of his confession,

he had been placed, at his urgent request, in a lonely prison, where he wrote
extremely important notes based on his many years of experience, the partial
use of which contributed to the later success of the commission.

yhafte has indeed contributed quite a bit.

42

In consideration of all these circumstances, Royenthal was appointed

as the escort of the Commiyion, but in order to ensure the orderly execution of
the mission's business, a disposition plan was drawn up, which was approved by
the court, and to which a special instruction 155 for the Commiyaries was added.

According to this instruction and disposition, the night of January

20-21, 1832, was chosen to carry out all arrests in the Grand Duchy of Poyen
simultaneously, because the evening beforey

since the Jewish Sabbath had begun, and at that time just

It was a full moon, but both facts, according to experience, with many

It could be assumed with certainty that the Jewish criminals, who, as is well known,
are not allowed to travel on the Sabbath according to their ritual, and who
generally only go out to steal on dark nights, illuminated neither by moonlight nor
by snow, would be found in their homes. Simultaneous action against all persons to
be arrested in that province was urgently required.

important, because previous investigations, as well as long-known empirical evidence sentences that taught that mischievous, especially Jewish, crimes

As soon as they suspect an arrest, they leave their homes or hideouts, roam the world under false names, and thus evade investigation and punishment. While seven district authorities of the Grand Duchy of Posen were requisitioned, that night the arrest of those living in their districts

individuals, and 16 district offices bordering those districts were requested to investigate suspicious individuals without proper legitimacy.

In order to strictly monitor the subjects wandering around in the information system, so that if one or the other criminal should find an opportunity to escape, his recapture would be facilitated in advance, the local commissaries were instructed to raid the same night the

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to arrest the rogues, some of whom are very dangerous, liable, and to carry out visits to several residents.

From previous similar commission trips, as well as from the documents discussed so far in the present investigation, it was

It was known that the commissioners could accomplish nothing without the help of the gendarmerie, given the corruption of a large part of the population of that place. Therefore requested the allocation of 12 mounted gendarmerie from the Royal Ministry of the Interior and the district council of Meseritz requested the provision of 12 reliable citizens of Me

These men were supposed to be partly involved in the occupation of the housing of those to be arrested, partly to prevent collusion, but partly for the immediate transport

arrested criminals, be applied.

As one can see, these measures were almost exclusively intended for the single place, Betsche, whose narrow confines, however, also included a world full of corruption, whose poisonous

All that is just and noble has perished since time immemorially which has become a grey spot on the political horizon of the state that had become. One would have had to deceive oneself to believe that with the ordinary application of ordinary means one could achieve something against the criminal society, and to the great benefit of the cause itself the decision was made in a way that was as quick as it was prudent and forceful.

Betsche is a small farming town, situated near Meseritz, consisting of barely 130 hearths counting only 1254 souls. For decades, it has been known as a den of thieves, due to the many Jewish professed thieves residing there, far beyond the borders of Prussia.

It is notorious beyond the state. It may not have always been ranked at this level, but there have been going on there like they are now for more than 30 years.

In the year 1800, for example, the criminal court in Posen initiated an investigation against a large number of Jewish crooks and thievesy bande, whose tactics were largely those of the later rheiny

Niznian gangs. The then Prussian part of Poland, the so-called South Prussia, was overcrowded with Jews who, without a homeland or place of residence, led a Roma life or had settled in the countryside, where their activities were beyond any official control.

The danger of such a situation had been clearly demonstrated during the investigation, and the consequence was the issuing of a government decree, according to which

henceforth no Jew shall be allowed to reside in villages

erstattet fein Yolte. At that time, the village of Grochow near Schermeiyl was roughly what later became Betsche. There lived

themselves, according to official investigations, 16 very notorious Jewish crooks with their families now had to leave their asylum

were forced to, and they all gradually settled in Betsche, because there was a not too small

police administration.

Since then, the thieving population of Betsche has been in constant increase. During the foreign rule from 1806 to 15, it was not only Betsche where any civil order

Dissolution flourished. Many small towns in the duchy were

At that time, the city became the arena of all crimes and vices, and among them, Betsche v

at the forefront when the reoccupation took place. About 40

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The most dangerous Jewish scoundrels and thieves by trade, who had fled from near and far from the persecuting justice, had settled there, and who were denied the continued undisturbed possession of their acquired property.

micils was secured by a sanction of war. Together with their families, they constituted a quarter of the entire population.

It could not fail that our vigilant government soon recognized the existing evil in all its threatening nature, and that it used all possible means on the part of the state police to counteract it:

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to deprive the overgrown weeds of their juices for their further growth, and it is truly not their fault that they all move away

The measures taken were in vain. Like a cancer, the calamity spread further

and further until all barriers collapsed.

were overthrown, and the governmentycare yt only focused on

could limit the wicked fire as much as possible, within the circle where it, constantly finding new fuel, could no longer be extinguished. In the end, it was no longer just the pirates whose criminal activities founded the town's bad reputation; it was rather the moral corruption of the majority of the population.

les of the population itself, the cessation of all conscientious legaly

ity from the first magistrate down to the farmhand.

It was here that in a period of 10 years 4 Magiy

ytratsvoryteher was prosecuted for the most outrageous breaches of duty; it was, in a word, the central point of swindling traffic, not only in Prussia, but in the entire eastern

Germany. Here, workshops were established that supplied not only the crooks

of the Grand Duchy, but also the thieves' associations in Berlin and the Altmark with duplicate keys; here

the Jewish elders from the most notorious thieves and thieves' dealers, who helped their comrades with morality certificates, fugitive Gauy

nern and vagabonds, against cash gratitude the admission ery

here, finally, willing witnesses were found who, often for a small fee, sworn to

the alibi of the crooks when they had fallen into the hands of the judiciary. e

ar 7

Therefore it is also understandable how in Betsche they

biyche organism fine highest possible, and most dangerous, perfectly

had achieved: an organism whose destruction was indeed not one of the minor police tasks. The Commiyyay

They weren't dealing with ordinary thieves, they were dealing with Gauy

nern, each of them a complex of cunning and audacity, forming a whole closely connected by the same interests y

which had branches through all provinces, through their

trusted and spies from all those who threatened their safety, authoritiesy

ycient measures were immediately reported, and finally, pursuing their crimes with only horse and cart, they were in possession of all means that could possibly facilitate a speedy escape.

However, taking all these circumstances into account made it urgently necessary to proceed exactly as provided for in the above-mentioned plan. All preparations for this were made in the greatest secrecy, avoiding any fuss;

all correspondence concerning this was sent to the relevant authorities with the secretariat note, and yet, if the commission had entered

If it had happened only 24 hours later, the booklet would have been empty. and a considerable number of the most skilled thieves by trade, whose harmlessness is now guaranteed by the walls of the penitentiary, would

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perhaps still endangering the security of property today

yt, because the next day had already been set by all the crooks in Betyche for a collective escape, as they had yt late

ter themselves have admitted. | One can

deduce from this how widespread their mysticism isy
huge connections. 5

On January 19, 1832, the commissioners left Berlin, armed with public orders from

the Royal Ministries of Justice, the Interior, and the Police, and especially with public requisitions from both the Criminal Court and the Royal Police Presidency in Berlin. The Inquisitor Nosenthal

He slipped away, initially bound, but later free of restraints, because it was believed that in this state could he develop activity useful for the prevailing purpose. It could not be de

that this course of action, given the severity of the punishment awaiting Rosenthal according to his confession, was in many respects risky; however, they found themselves in the unalterable situation of having to trust a man who had shown himself unworthy of trust through his previous behavior, and it was certainly better to do so entirely rather than half-heartedly. It is a psychological proposition that even the greatest evildoer, if his moral being is not yet completely extinguished, still carries something within him that empowers him to strive for a nobler

purpose as soon as he is placed in a situation that awakens this desire. This was the case

here, and the whole consequence was proven.

yen, gr wenig man yach was in error.

On 20 January 1832, at 4 o'clock in the morning, the commissary arrived in

Landsberg an der Warthe, where, as intended, the

12 mounted Gensd'ar assigned to carry out their mission

Sauces were to be served with them. However, through a concertation with the local district authorities, this plan was modified to avoid any detrimental attention: the gendarmes were to meet in the village of Berkenwerder, located just beyond Landsberg an der Warthe. The commission, led by a sergeant, met there at 10:00 a.m. The latter was sent ahead with the gendarmes and instructed to advance along side roads to the Royenthal forestry station, located approximately halfway between Landsberg an der Warthe and Betsche, and to halt there. This could have happened without causing a stir, as the country road from Berkenwerder to Royenthal is not frequented, but the rural inhabitants must be in the belief y

" to

ten, the usual cantonal revision should be held.

The commissary followed at a distance, then turned to a side road, and arrived at 5 o'clock in the evening, almost at the same time as EN Mech at a" A me. an were

46

The final preparations for the operation to be carried out against Betsche during the coming night were made. It was decided that the following morning, at precisely

3 o'clock, 12 reliable armed citizens, under the leadership of a gendarme, would

meet at the bridge over a small river, very hidden just outside Betsche, from the district town of Meseritz, 2 miles from Betsche. Nine wagons would be sent there for the immediate transportation of the criminals to be arrested.

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from Meyeritz, since it was foreseeable that the necessary means of transport would not be available in Betsche itself, and transport on foot would be far too slow and unsafe.

The same caution was observed with regard to the shackles and locking tools, which were all brought to the scene from Meseritz. At 10 o'clock in the evening on January 20, the commission and the gendarmes, under the leadership of a reliable guide, traveled from Roy

entall and arrived the following morning at 4 o'clock in front of Betsche a, from the opposite side, towards Schwerin. . 9 NN

Betsche is, lengthwise, very extensive; like most small towns, it has only one main

street and is therefore only narrow. Before taking further action, the mayor of the town consulted; however, he lived at the opposite end of the town, where the small bridge

was located, which was occupied by the citizens of Meseritz. While two of the commissioners quietly

the city, the person of, in agreement with the thieves

ytandniyye living, night watchman assured, the mayor awoke

and informed him of their order and the measures already taken and still to be taken to carry it out, the third, with the gendarmes, went around on a road prepared by the Iny

Quiyiten Noyenthal, the town, and joined the Meyeritz citizens at the small bridge. 6 In complete silence, with the assistance of the approaching

Mayor, all houses in which the criminals to be arrested

cher lived, were occupied by the gendarmes and citizens. Patrols dispatched to prevent blameworthy, temporarily detained every resident who allowed himself to be looked after on the street.

taken and placed under supervision, which was all the more necessary as the head of the magistrature himself was not even able to provide the residences of the criminals to be arrested but rather these had to be proven by the inquisitor Royenthal).

9) As an interesting example of what is said about the status of the bourgeoisie, the order and authority in Betysche, has been said, may

The following serve: 1 ae N |

The notorious thief Nathan Jakob Stahl, who was also to be arrested, had, according to the assurances, been arrested the evening before for resisting

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However, these apartments were all so occupied that there was also an open exit to the rear of the house. To prevent this route, which the available forces were not sufficient

to occupy simultaneously, from being used by the thieves to escape, the following, somewhat original, procedure was used.

ren. observed. Na ö

Someone knocked on the window of the criminal to be arrested, who was still fast

asleep. The mayor answered the question: "Who was there?" with the order to get up immediately, as he had to make a quick announcement. However, as the sleep-drunk man innocently opened the window or door to inquire about the mayor's request, he was arrested by the gendarmes.

greeted and immediately tied up. And so it went from house to house.

In this way, it was possible to arrest a number of the most enterprising criminals, almost without any noise, who would otherwise have been just as inclined as they were able to offer

dangerous resistance. Not one of them was able to, unfortunately often only too surely,

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ReSource of all crooks: escape, successful. They were ally

ly, partly on this day, partly on the next day, each on

in a special car, by means of gendarmerie transport, and taken to Berlin; so that every word of communication

unication was made more impossible than their own

ytimpungsort was concealed. 5 1

On the same night, from 20 to 21 January, the capture and subsequent

individual transport of all the remaining

in the Grand Duchy of Posen, namely in Roytarczewu, Rackwitz, Bentychen, Schermeiyele, Grätz, Storchnest etc. resident punished Very

crusher. In January and February it offered a unique sight, the daily transports of those notorious, often gray, evil

thiefers through the streets of Berlin, who, locked on a farmer's cart, with dark defiance

the suspicious bearded

against faces, they were heading towards their doom, which they certainly could not imagine as difficult as it would in fact be for them. BE; After dispatching the criminals arrested Betsche, the commissioners proceeded to

search the house. However, this could not be

probably in the apartments of the arrested, which were now occupied,

ness against the Gendarmerie, was taken to the arrest, where he still remained. Since the not provide sufficient security, the commissarii set up a special guard in front of it. When

When Stahl's apartment was inspected, he was found, to the mayor's great astonishment, lying

comfortably in bed. He hadn't escaped; no magic potion had opened the prison gates for him

rather the courtesy of a police officer, if he deserved that name, for whom duty and conscience weighed heavily than a small tip! Many similar events, and not only those of Betsche, could be cited as example may suffice.

48

than with the other persons suspected of receiving stolen goods and other yuyhed persons, given u time, for the time being only very superficially carried out

905 The further fulfillment of their, almost over the whole province yure ery

The lengthy nature of this mission imperatively demanded a speedy onward journey, and the commissioners, moreover, had reason to hope that a subsequent visit would be all the more successful, as the inhabitants did not expect it. The correctness of this assumption has

also been proven by the results.

In the period from January 24th to May 9th, the commissioners, partly

jointly, partly individually, while the judicial officer remained in Meseritz, the seat of to deal with judicial business, traveled according to their instructions to the administrative

districts of Posen, Bromberg and Frankfurt a. O., in particular the towns of Roytarczewo,

Rackwitz, Bentychen, Wollyein, Bleeyen, Sternberg, Schwerin, Schermeiyel, Gratz, Frankfurt

a. O. ic. Arrests were ordered everywhere, visits were conducted, property was confiscated, facts of the crimes were investigated, and as much as possible was established. In

Frankfurt am Main, the arrest of the police vigilante S. took place, "who, at the same time

owning a cookshop, had turned his house into a lodging house for those who had

Jewish thieves who were visiting the fair and contributing to it were arrested directed, and in his relationship had played roughly the same role as Royenthal in Berlin.

On 9 May the commissarii returned to Betyche and proceeded there with the special house search that had been reserved earlier.

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The result was all the more favorable because, as expected, the inhabitants did not fear a recurrence of such an act and, in a dream of safety, had brought to light the suspicious items that had previously been hidden.

The publication of a mandate to the population for the voluntary surrender of the property of the imprisoned thieves and their associates

eyt acquired EUects, with which one can conduct the visitation business.y

, was, of course, unsuccessful, and could not have been, since even the police officer who published this mandate by reading it in the streets wore a stolen fur, without whose entryy

delivery was considered a duty; however, the house searches themselves were all the more productive. A significant amount of stolen goods was seized and confiscated.

From Betsche, the commissaries traveled, partly repeatedly, and partly

to the towns of Birnbaum, Neubriick, Wronke, Samter, Pinne, Gratz, Rackwitz,

Willichowo, Polish Wilke, Schmiegel, Nitsche, Storchnest, Silz, Rostarczewo, Wollstein, Koppnitz, Karge, Bentschen, Tirschtiegel, and Bratz, carrying out house searches, confiscations, arrests, and preliminary interrogations everywhere, and returned on the 26th

May 1832 back to Meferig, where also some people

arrested, vifltations were held and items were confiscated.

With this, the prescribed and necessary searches in the Grand Duchy of Posen and the administrative district of Frankfurt were concluded. On June 3, the commission began its return journey via Frankfurt a. D. to Berlin, where she arrived on the 5th of the same month.

The results of this commission trip satisfied all of them.

had expectations. In the course of the Grand Dukey

59 individuals in Poyen, and 22 in the Frankfurt administrative district, in total,

55 persons, were arrested and taken to Berlin for investigation. The confiscated cash amounted to approximately 12,000 thalers, and the value of the, also confiscated

occupied, effects, besides a few thousand thalers. In no

But this was in contrast to the beneficial consequences that resulted from the abolition of the most dangerous Jewish professional thieves from the Grand Duchy of Posen and the administrative district of Frankfurt.

These consequences were already clearly evident in the following Neminiycerey

Meye in Frankfurt a. O., because during it, not a single violent theft was committed, although otherwise almost always 12 to 14 such thefts were committed at the Cog y

niton of the local police authority.

As mentioned, in addition to the numerous arrests effected by the commissars,

in accordance with the necessities issued directly by the criminal court, several more criminals were also brought here from other provinces, particularly Pomerania and Silesia. In particular, the number of accomplices was increased by 10 accomplices, who had been arrested by the Inquisition in Breslau since 1830 for a robbery committed in Strehlen.

yelfiebstheft in the amount of 11,000 thalers, and whose transfer was necessary due to their complicity in the local investigation. 6 |

Although, under certain circumstances, the investigation has already had gained such an extent that the space of the prison house exceeded the number

the arrested, appropriately, could hardly be grasped any more, so the necessity of the dispatch of a commission to the government, which had already been decided earlier but had so far been postponed due to various circumstances, became urgent with renewed force.

district of Magdeburg and the Altmark, for the same purposes as the previous one, to the Grand Duchy of Posen. For in this part of the country there was also a very considerable number of the notorious

ous Jewish crooks and thieves were present, who, accused of multiple crimes, had to be imprisoned. In addition,

But here too, many house searches, local research and scrutiny

nially to conduct interrogations, which could not be fully achieved by requisitions. |

Accordingly, on 16 January 1833, a second one, consisting of a

4U

50

A Justice: and a police officer existing, Commission after Magdeburg.

burg. Accompanying them, as assistant, was the Inquisitor Royenthal,

who, on his previous mission, had justified the confidence of the court and

the commissioners in every respect, and who was now to be considered proven.

The result of this broadcast, which was spread over the cities of Magdeburg,

Magdeburg, Wolmirstadt, Stendal, Arneburg, Werben, Seehausen, Arndt

see, Salzwedel, Calbe an der Milde, Bismark, Kroytadt, Halberstadt and Gardelegen, and ended on March 15, 1833, is, in proportion to its extent, no

less fruitful for the investigation

ly than those to the Grand Duchy of Posen. The majority of the condemned persons of the crimes reported were investigated on the spot, the facts of

the case were established, a considerable amount of stolen goods was confiscated, and finally, 23 people were taken into custody.

The extension of the investigation was now a really

yspiellose. As a result of direct reprimands of the many confessed comrades

yen, implied in the same more than five hundred people, almost lukewarm

Jews who for a number of years have partly made a business out of theft,

partly engaged in receiving stolen goods, knowingly bought stolen goods, or for the benefit of their comrades have committed perjury, especially to prove the alleged alibi in the previous

investigations. However, with the exception of a single Jew, only Christians were accused of the latter crime.

So far, 197 individuals had been brought into the investigation, but the rest had been postponed, primarily because there was a lack of sufficient prison space. From

the many confessions that were obtained, even by the most cunning and experienced criminals,

were reached, new punishments were constantly being developed, so that in fact, if this continued, there was no end in sight to the matter.

On the other hand, the costs of the investigation, already at this time, amounted to almost 11,000 thalers, and as the investigation progressed, these costs would ultimately become unaffordable both for the criminal fund and for the subsidiaries.

From all this, the necessity arose to curtail the investigation in its then-current situation and limits. This was done, with ministerial approval, in April 1833, in such a way that, with regard to those accomplices to whom the investigation was directed,

chung had not yet been extended, the embarrassing procedure to their

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remained reserved for ordinary judges.

According to these principles, the investigation was finally completed in the summer of

1834. The overall result, in figures, is as follows:

It implies in general:

520 people, mostly
of the Jewish faith.

51a

Of them, the following were not taken for examination: 1) because
they died, namely | a. notoriychc hg. 441,

N b. allegedly. 1 22,

2 because jie in Sie Bocbarfanten eicher
a. notorivically N 5 3 b.

allegedly.

3) because of section 1 224 in total 316
people.

Of the remaining 204 individuals, other courts have already

ten were taken for investigation 7, – there remain 197 accomplices,

among whom, including 3 baptized Jews, there are only 19 Christians, and the
present case extends to these.

Of these, 1) 1102 people belong

to the Grand Duchy of Poyen, and among them alone

are | a. 41 from Betyche, b. 8 from Roytarczewo, e. 11 from

Graetz, d. 7 from Rakwitz;

2) the administrative district

of Frankfurt, and of

these, 12 live in the

small town of Schermeifel, not far from Betyche;

3) the administrative district of Magdeburg and the Altmark, 34 of whom

a. from Wolmirstedt 9, b. from

Bismark 7, c. from

Calbe a. M. 5, d. from

Gardelegen 3; 4) the Province of Pomerania 5) the Province of Silesia 6) the Province of Prussia 7) the

Electorate of Brandenburg 2, of

which 17 were in Berlin:

ain Summa 197.

Their names are as follows.

1. They were not arrested here, partly because their crimes were less

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serious, partly because they were not suspected of fleeing, and partly because they had posted bail:

1) Michel David Cohn. 2) Wolf Cohn. 3) Verehl.

Wolf Cohn, née Rochatsch. 4) Manasse So that. 5) Elias Dubsky. 6) Engelman. 7) Verehl. Engelman. 8) Au: good, happy. 9) Verehl. Froehlich, née Zarembo. 10)

Meyer Friedeberg. 11) Salomon eee 12) Ba»

and 4

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ruch Glanz. 13) Christian Herbe. 14) Vershl. Julius Jay

cobi, called Stralsund. 15) Verehl. Marcus Joel, née Simon. 16) Perehl.

Jette Klein. 17) Jeremias Joel Krony

heim. 18) Heimann Leyyer. 19) Loeßer Meißner, called Le-fer Terz or
Langnas, 20) Widow Lea Moyes. 21) Verehl.

Michaelis. 22) Married Poyener. 23) Perwittw. R6schen Roy

yenthal. 94) Abraham Levi Sachs. 25) Verehl. Marcus Simon. 26)
Nathan Speier. 27) Ludwig Schaefer. 28) Very

St. Magnus Aron Stein, Rebecca née Westen. 29) Any

. 30) Moyes Levin Zebden, called Mauychey
Body.

Of these, in the course of the investigation

a. escaped: Verehl. Magnus Stein;

b. deceased: 1) Kronheim. 2) Verehl. Marcus Joel. 3) Wolf Cohn. 4) Verehl.
Wolf Cohn. 8

Il. Delivered to the city jail: 5

1) Johann Marcus Adam. 2) Levi Arnold. 3) Mo: Yes Levi
Altenburger, gen. ywarzer Mayche Leib. 4) Very
Altenburger, Amalie née Loeyer, called Mamele. 5) Meny
del Alexander, called Langefahr. 6) Baer Aron, called Bery
witz or the mute bear. 7) Levi Abraham Bauch witz, called Awrom Leib. 8)
Jacob Vauchwitz. 9) Loeyer Ball.

10) Baruch Behrendt, called Baerchens Baroch. 11) Verehl.

Baruch Behrendt, born Auil. 12) Mofes Simon Berny

hard, called Zinchens Mauyche. 13) Salomon Benjamin, called Schlaume.
14) Wolf Berg. 15) Verehl. Wolf Berg.

16) Jacob Berg. 17) Samuel Meier Bendix, called Geiy
ker. 18) Philipp Bendix, called Feiychel, 19) Levi Meier Bendix, called
Geiker. 20) Ifaac Abraham Boehm, called the blind Itzkok. 21) Car!
Friedrich Becker. 22) lVrael Byck, called lyrol. 23) Abraham lyrael
Braun. 24) Ephraim Blumenthal, called Scheel Ephriim. 23) Nathan
Blumenthal, alias Zacharias. 26) Michel Bonn. 27) Joyeph Buchholtz.
28) Salomon Hirsch Cohn, called Schlaume Hirschkau. 29)

Heimann Hirsch Cohn, called Chaium Hirschy

chew. 30) Mendel David Cohn. 31) Marcus Elias Cohn, called yschwarz
Mortge. 32) Abraham Mendel Cohn. 33) Hey: man lyaac Cohn. 34) Abraham
Joel German. 35) Siy

mon Eckstein, called Payelhen. 36) Abraham Eifenhardt, called

Braunchens Awrom. 37) Anfchel Eytich, called Anyele.

38) Wolf Geryon Firft, called Wélfchen. 39) Samuel Abray

ham Flatow, gen. Oberyitzly. 40) Levin Feld Ak) Joyeph Fifcher, gen.
Rogafem 42) Fiychel Goldberg, gen. Goldy

ychmidchen. 43) lyaac Leyyer Grüntbal, called Eychke.

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44) Heart Goldschmidt. 45) Simon Levin Graetzer, called.
Zanderchen. 46) Geryon Joyeph Heinemann, called the

52.

fhwarge Berfon 47) Abraham Michel Heinemann, called.
Uechtels chaim. 48) Aron Daniel Hememann, called Bebuly ges
Arenzge. 49) Abraham Harry, called Yschwarz Ftiebrich.

50) lya as tig) Hirsch, called Stümper. 51) Hirsch Mofes –
Hirschderg, called Brodbar. 52) Joseph Hirsch Horwik.

33) Hartwig Jonas. 54) Moritz Jonas, called Schnaratzky.
55) Eduard Jonas. 56) Widow Jonas, Mariane née Samfon.
57) Married Jonas, Auguste née Wallerstein. 58) Da: vid
Joyeph, called Hundt. 39) Jüdel Joyeph. 60) Israel

Knopf. 61) Itzig Knopf. 62) Ascher Meier Koehler, called

the Red Oscher. 63) Hirsch Ascher Koehler. 64) Wolf
Ascher Koehler. 65) Nehmann Jacob Koenigsberger, called
Rachmiel. 66) Heimann Selig Kupfer. 67) lyaac Levin
Kunstmänn, called the long Eisig. 68) David Levin Kunsty
mann, called Dovidchen. 69) Verehl. Jlyaae Kunstmänn, née
Altenburger. 70) Aron Küttge. 71) Abraham Leyyer.

72) Ephraim Leyyer. 73) Salomon Levy. 74) Heimann

Levy. 75) lyaac Levy. 76) Jacob Levy. 77) Michel Hei.

mann Levy. 78) Jonas Levy, called Jonas Hollander.

79) Verehl. Levy, Jette née Schmerl. 80) Moyes Abray

ham Littwack, called Mauychinke. 81) Harri Lilienthal.

82) Moses Levin Löwenthal, called Humprecht. 83) Verehl. Löwenthal, née Kunstmann. 84) Ifrael Lowenthal. 85) Siy mon Joyeph Löwenthal, gen. Süßel. 86) Jacob Geryon Lewinystein, gen. Jokef Horn. 87) David Löwenystein, gen. Téwele. 88) Verehl. Lewinystein, Mine née Kefler. 89) Very vowed Lübeck, Jette née Jacobi, called the Black Peyychen. 90) David Abraham Marcus, called Biller. 91) Say

lomon Marcus, called Biller. 92) Daniel Simon Michael

lis, called Gedalge. 93) Moritz Meyer. 94) Marcus Moritz, called Mortge Schuyter. 95) Wolf Moses, called Ezarnower. 96) Simon Moyes, gen. Kinimer. 97) Meyer Wolf Mühlberg, gen. blind Meyerchen. 98) Elias Aron Nelky, gen. Hurry. 99) Levin Nelky. 100) Hermann Nelky. 101) Iyaac Abraham Noah, called Itzko Weiner. 102) Salomon Opyenheim, gen. Schlome Unger. 103) Carl Wilhelm Patz. 104) Aron Philipp. 105) Lobel Philipp. 106) Samuel

Pincus. 107) Jacob Neumann Poyener, called Nachmann, 108) Iyaac Moyes Prenzlauer, called Itzig Auitscher. 109) Johannes Franz Reinhardt. 110) Abraham Joseph Rose. 111) Joyeph Adolph Royenthal, called the Fat. 112) Verehl. Royenthal, née Keil. 113) Iyrael Royenthal. 114) Hulda Rofa Noyenthal. 115) Benjamin Royenbaum. 116) David Marcus Sachs, gen. Rabiack. 117) Iyae Moyes Sachye, gen. Itzko. 118) Hermann Moyes Sachye, gen. Hirschgen.

119) Jeremias Samuel, called Jerme, commonly known as Jeremi buried

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me. 120) Levi Marcus Serlo, called Mortgeus Leib.

121) Wolf Itzig Sernow, called Itzig Geiger's son. 122) Wedy chel Selig, called Krummaas. 123) Marcus Abraham Silyberystein, gen. Bocherchen. 124) Kaddiyeh Kaykel Simon, gen. tauber Kaddiyeh. 125) Marcus Simon, gen. Mortge Gratzner. 126) Iyrael Jacob Schacher, gen. Iyrol Jokuf.

127) Marcus Scheimann. 128) Marriage. Marcus Scheimann.

129) Joseph Schmidt. 130) Carl Theodor Schmidt, called.

Gall. 131) Abraham Schmerl, called Schmerls Awrom.

132) Married Jette Schmerl. 133) Moritz Schmerl. 134) Hele Schwarz. 135) Samuel Mendel Schwarz. 136) Jakob Joy

yeph Schweriner, gen. Skorgel. 137) Simon Jacob Schwey

rinier, called Schmaye or Schmaye Grabeler. 138) Wolf Kaskel Schlesinger, called Wélfchen Auras. 139) Aron Berwitz Schumann, called Arendche Schnaufloch. 140) Joseph Nathan Stahl, called Joseph, alias der Jahmel. 141) Rathen Jacob Stahl, called Nosen. 142) Samuel David Stock, called

Samwil Parch. 143) Isaac Hirsch Stuckardt, called Hermann. 144) Wolf Stein, called Wélfchen Bockenum.

145) Married Wolf Stein, called Christel or Barach Képpin.

146) Meier Tiller, called Meyer Magazin. 147) Heimann Troppau. 148) Simon Unger. 149) Adolph Philipp Waly
lerstein. 150) Eduard Wallerstein. 151) Marriage. Wallery

ytein. 152) Leyyer Wayyer. 153) Bar Winterfeldt. 154) Ley

vin Bar Winterfeldt, called Barles Leib. 155) Simon Meyer Wiener, called Schapyel. 156) Hirsch Salomon Wohlauser, called the Moustache. 157) Friedrich Benjamin Wohlgey

courage. 158) Marcus WolU. 159) Jacob Moyes Wolfram, called Jokele. 160) Moyes Jacob Wolfram, called Jokeles Mauche. 161) Wolf Moyes Wolfram, called Little Wolf.

162) Iyaac Wolfram, called Klein Itzigchen. 163) Joyeph Wolfram, called Fuchskopf. 164) Marriage. Wolfram, Rebecca née Bar. 165) Jacob Meyer Zehden. 166) Meyer Zerf.

167) Solver Zerf.

Some of them died in the arrest, some in the penal YAuy

ne ftalt, partly at large:

1) Johann Marcus Adam. 2) Berebl. Baruch Behy

rend. 3) David Simon Michaelis. 4) Hermann Nelky.

5) Samuel Pincus. 6) Verehl. Rosenthal. 7) lyaae Moy

yes Sachye. 8) Hermann Moyes Sachye. 9) Abraham Miy

chael heineman. 10) Joseph Hirsch Horwitz. 11) Wolf Moses Wolfram.

12) lyaac Leyyer Grünthal. 13) Jew Joseph. 14) Samuel Bendix. 15)

Meyer Tiller. 16) Saty

mu el Abraham Flatow. 17) Levin Marcus Serlow. 18) Meny

of Jacob Alexander. 19) Nathan Blumenthal. 20) WolU Mountain. 21)

Michael Heymann Levy. 22) Moses Abraham

Littwack. 23) Joseph Buchholtz. 24) Joseph Wolfram.

25). Aron V Berwitz Schumann. 26) Wolf Castle. 27) Wolf Cohn. 28)

Verehl. Wolf Cohn. 8 1 2 0

If one now asks about the special results of this in every respect so important investigation, which, during its three and a half years duration, required the exclusive of four investigators, there is generally only joy about it.

Something to report. Around 150 of the most dangerous professional thieves and thieves-fer dealers have been rendered harmless to human society, for a longer or shorter period of time and what this means, retroactively for property security, probably needs no further discussion.

ner discussion. The largest part of the investigation

intertwined individuals belong to the class of those incorrigible Gauy

ners who, defying the laws of all countries, know no other purpose in life than the destruction of property; whose genealogies show nothing but robbers and thieves. A true scourge of all

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public treasuries and wealthy private individuals had understood

to continue their criminal activities for a number of years, indeed for a whole generation

to live largely solely by and through theft, and often to support numerous families without touched more than superficially by punitive justice. And in the art of doing this lies the by which the Jewish scoundrel, in terms of his cunning, slyness, and dangerousness, differs essentially from the scoundrel of Christian descent.

That despite these individual circumstances, which are never promising for the fate of an investigation, nevertheless, as is in fact the case, one hundred and eleven of the accused

The fact that the criminals have made a more or less complete confession is undoubtedly one of the greatest curiosities in the annals of criminal justice. Anyone who knows with what stoic tenacity, with what skill, and with what inventiveness in lying and denial, the criminal has to appear during painful interrogations, and always does, will easily understand the outrageousness of such a result. Similar investigations, although not quite as extensive, have already been conducted against gangs of criminals earlier, especially several decades ago.

But none has had such success in obtaining confessions, and it is unlikely that this will happen again in the future.

The medium for those successes was initially a very simple one, namely: the confrontation. N |

It is well known how the comparison of confessing and non-confessing accomplices is a very important investigative act, and often of the greatest importance. Depending on when this medium of inquisition is applied in a timely manner, the effect will be favorable or unfavorable.

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This is always the case unless there is a ruthlessly open confession from one side, in which case one may refrain from doing so. Whatever the circumstances, however, it is always the practice to postpone confrontations between the accused, as a last resort to obtaining a confession, until the evidence has been taken and the denying criminal has already been fully constituted. In the present investigation, all this was different. The torrent of the extra flooded the rigid boundaries of the traditional, formal, and one was forced to develop one's own practice.

As soon as the confessions of the inquisitor Wohlauser and Noyenthal had been obtained, it was decided to attempt a confrontation, first with some of the already arrested denying accomplices who seemed less persistent.

The refusal was more favorable than all expectations. For two experienced

The fact that these criminals, whose skill and firmness in denial were considered examples and models among their comrades, had confessed, or, as the crooks call it, had confessed, for the Uey

By the way, it was so without precedent, so surprising, and caught her so unprepared that confession was actually the result of her initial dismay.

When the commission's journey to the Grand Duchy of Poyen was

went, one had already been yuried in Yuch detail by 6 iniquity

Confessions were obtained, which resulted in many direct attacks on the individuals yet to arrested.

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Since then, the investigation began with every conquistador upon his arrival at the

detention center, right from the beginning of the confrontation. Just as a criminal arrived by transport from outside, which usually happened in the first half of the day, he was not taken to prison, but immediately taken for interrogation. Here, he was first informed, in courtesy, that he was involved in a very far-reaching matter and that he was facing several years of imprisonment.

would have to endure a period of pre-trial detention, the relief of which and future deduction from the sentence could only be achieved by a frank

confession. If he then denied it, as always happened, the confessed accomplices, one by one,

They confronted him with their own faces. They did not accuse him of any special accusations, they simply told him that they had confessed everything, that denial could not help; and this was usually enough to make the criminal confess. Only the minority were, among them, especially

especially those arrested earlier, whose stubbornness, impudence and arrogance would not have succumbed to those psychological impressions. One should have seen them, those notorious scoundrels, who had often appeared in court but had never been convicted, whose gray hair testified to a long series of crimes; one should have seen them

yeeyt, how they stood there, often with shaking knees, with clapping teeth spattering, under the weight of her fo unexpectedly over fie.

burglarizing fate almost collapsing, and one would be divided

felt whether these were the very same evildoers whose law-breaking audacity threatened the property of the wealthy for so long, whose sysy

matic cunning had made all the authorities' measures fail, and had emerged from most of the embarrassing investigations with impunity

hen layen. The extraordinary can often do so much!

When the number of confessors increased, when one could confront the father with

the son, the brother with the brother, when one could convince everyone from the

outset that he, despite his denial, was convicted and punished, it was hardly difficult to get confessions from the newly admitted inculpates.

nise, which did not extend to individual, but always to a whole range of crimes. A formal confession frenzy (sit venia verbo) had, from the end of 1831 until the beginning of 1833, swept through the prisoners brought here, because everyone believed that only through a fairly open

A confession could mitigate his fate. They repeatedly reported themselves from prison for interrogation and voluntarily reported offenses that would otherwise probably never have come to the attention of the court; thus, with their own hands, they built ever higher the edifice of their criminal liability.

It cannot be denied that this strange phenomenon, which borders on miracles in individual terms, certainly had its origin, at least in the criminals' desire not to let their equals comrades, who were either denying their guilt or still at large, go unpunished, since the principle of lying had been shattered. This became quite clear when, in 1833, the subsequent section of the Uny

investigation became known among them. There was not only a noticeable

lukewarmness, an unmistakable reserve in the confrontations; but many also began to model previous confessions according to their own advantage; and still others, on quite untenable grounds, actually retracted their statements. But apart from that, there had even been

cases where the investigation

The people involved came to Berlin voluntarily because they believed

ten, they cannot escape their fate.

The great advantages of the immediate confrontation, and the great terror that the brutal procedure had spread in the criminal world, were clearly demonstrated by the 10 Jewish criminals who were under investigation at the Inquisition in Breslau and were brought here from there. There they had all

ly denied in a way that was as persistent as it was sly, had already, each for himself, produced

witnesses, of whom their alibi had been sworn to by
was known, and here she was, immediately after her A that,

) These crooks call this: "cleaning."

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crimes that had been denied for two years! Yes, the senior among them, the most notorious Moses Levin Altenburger, called the Black Mouse Body, entered the interrogation room directly from the transport with the words: "Well, Mr. Justice, I'll give you a few cents if you give me a

ew cents." And this was done by a man who had been robbing and stealing

or 40 years! N 5 RR It would, incidentally,

be a mistake to believe that all of these almost miraculous effects were solely the result of the confrontation.

Principles were. It is true that this was the main means, but many others had to be added to make it effective. The investigator, Criminal Counsellor Grabow, deserves credit

else.

The recognition that he was able to correctly assess the character of the criminal class. The defendant's trust in the investigating judge is always an indispensable condition, a decisive

step towards the goal, the achievement of which is the most essential determination of every criminal trial. However, to gain this trust, especially from cautious, experienced criminals, whatever one may say, true

psychological studies. We no longer live in the time when the specter of barbarism dragged itself through the criminal courts, when the procedure of the penal judge

only strictness was breathed, where in the accused one only saw the evil

ty, but not the human being. A friendly word, a mild, not proud, treatment is more effective today than executioners and torture racks once were. Nowhere may this have been more evident than in the present investigation. The confessing inquiry

They were greeted with a mild and friendly welcome from all sides. They were given daily free time in the prisoner's yard. To enjoy the fresh air, they were allowed to talk to their wives and children; they received

visitors from the outside world, who were brought by them. No non-Jewish members, on the other hand, were granted this privilege."

) In Hebrew proper, "treife" means impure, the opposite of kosher; but in the slang of criminals it means suspicious, accused. Hence: "treife" means to go scot-free (with the stolen goods) 3 | .

**) Emmies means confession; Emmes machen: to make a confession. EmmesyPriye therefore means so much as: to confess for a price of tobacco.

*) If there is something beneficial, something that uplifts our human feelings, in finding even in the character of the most rejected, be it

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Even a weak five that one might call virtue, so it is with the Jewish scoundrel the lover of his wife and fine children, the reverence he shows his parents. Had my father still lived –

David Kunstmann assured me, during an occasional conversation with him, that I would never have confessed a word (because then he would have

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On the other hand, the inquirer had, through diligent study, acquired

a fairly thorough knowledge of the Yenish or thieves' language. This enabled him

to communicate with the criminals

to converse in their jargon; and if anything is capable of instilling confidence in the mind of a scoundrel, it is certainly, above all, knowledge of his social language.

For this time, decades ago by capable criminals

judges), the seemingly impossible was made possible, and a confession of endless crimes was obtained from 111 of the most notorious scoundrels. All coercive members were excluded.

tel, which no longer knows any civilized legislation, which went to the grave with the previous century, which in judicial practice is over

all proycribirt worden yind*). n

Less productive results than with the thieves, the survey regarding the thieves, the recovery of stolen goods, and the compensation of the damned.

The reason for this lies primarily in the fact that Jewish thieves always

steal only cash or new goods, but leave everything else untouched unless they are forced to do so by extreme necessity.

They follow this tactic for easily understandable reasons: because it is very difficult, indeed almost impossible, to give them cash and goods with which they themselves trade while traveling.

to prove ownership of the stolen goods. In addition, the actual thieves are almost always poor; the stolen goods were usually distributed among many people and their families because of their participation in the theft, or because of their knowledge of it, or finally because of their close connection and their almost constant family relationship; the small shares of each person, in the absence of any other, are sufficient.

It is a pity that this expression of emotion, which under other circumstances would be an outrageous one, is no less a crime among this class of criminals.

chen. Moreover, as happened here, prudent investigators will be able to use this characteristic of the crooks to the great advantage of the investigation.

*) Siebe Rebmann, Damian Heyyel and his robber companions, Mainz, 1811.

– Christians, alphabetical list of a number of robbers, thieves and vagabonds, Hamburg, 1814. 2c.

**) An inquisitor wanted to bring a stubbornly denying criminal to justice

knowledge. What does he do? – He lets him have a really salty lunch

He could eat a herring, but no water followed. After a few hours, he had him brought in for interrogation, barely able to speak due to thirst. He had a glass of water on his table and now admonished the criminal.

to the confession. This, his gaze only on the thirst-quenching water

He asks, begs, and pleads to let him have a drink first. In vain!

Only the confessor, he is told, should be given this refreshment, and—the confession actually takes place. NN 1

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The means may be fine, but whether it is legal is another question. Whichever way you look at it, it is physical coercion and almost synonymous with torture. 5
| Ze

60

cbenden, legal acquisition, are very soon consumed or squandered, and that the stolen new goods are either squandered by the thieves themselves at fairs and markets, or given to their buyers (Scharfeny

yplayers) for a ridiculous price.

Although, both with third persons and with individual

Thieves, a not inconsiderable quantity of goods, as suspicious

property, has been confiscated. However, these Say

partly because they were not recognized as stolen and had to be returned, partly because intervention claims were filed, and finally the proceeds were very small.

yen. But of the funds and documents which are on the very

Of the various commissy ...

It was only the fences and buyers who did not share the often naked

poverty of the thieves, who mostly lived in prosperity, not infrequently even in quite comfortable circumstances.

cherish advantages of the crimes that those, under constant control risking their freedom or even their lives, they had become rich without risking their skin. Only they could, if convicted, be forced to indemnify the victims

and pay the costs of the investigation; and that was

They greet you only too well. Hence their stubborn, unbending denial
Hence the phenomenon of 111 confessed artisan thieves and 40 denying fences. – 40 fences! The number seems large, and yet it is still disproportionate to the matter itself.

There can be no doubt that all those fundamental, notorious thieves

to whom the investigation extends, and who are connected to each other by close or distant ties of kinship

ties, almost only form a single large family of crooks, that they also had their specific buyers (sharp players).

What does it mean, considering the long existence of their criminal activity, if among those 40 fences there are perhaps 15 people accused of knowingly purchasing stolen goods? And then these accusations, which are so one-sided, are tragic.

gen fo the character of protection in yhem, erytren Vich to fo wey

There are a few special cases that make it obvious how diligently the crooks withheld the truth on this point. And they also had their own special, albeit

very apt, reasons.

reasons. – The sharp-shooter, whom they did not prove in court

advise, he is subservient to them, is an obedient puppet, which they

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The threat of betrayal is on them

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For years a divining rod, with which she could help the anxious visitor
fer everything that ensures them continued support during the duration of their _

sentence in prison; and this also explains why the failure of the investigation

ung, from this side, can hardly be called favorable. Even those criminals who were most distinguished by their frank knowledge fell into unfounded snares when it came to naming the sharp-shooters.

Another question is how it was possible that such a silence about the fences and buyers could be consistently carried out by all 8 criminals without contradicting each other, since in almost every crime 4, 6 or more people were complicit?

The answer is derived from the inadequacy of all previous constructive inventions, in relation to completely appropriate prisoners' houses, but here especially from the various inconveniences which had to be brought about almost necessarily by such a large number of persons arrested during an investigation, given the relatively limited prison space.

By February 1, 1832, no more than 40 already overcrowded criminal prisons for men and 16 rooms for women were available to accommodate the arrested comrades. Only in September 1832 were 30 additional prison rooms acquired, so that there were now 70 rooms for arrest.

cal for men, and 16 for women, were available. But even these spaces were understandably insufficient to distribute 167 people involved in an investigation so effectively that any written or verbal contact with each other could have been completely cut off. Rather, it was necessary to place several comrades in one prison number, some wall to wall, and still others on top of each other, and to ensure, as much as possible, that those culprits who had had direct contact with each other, or who were not confessing, were kept apart from each other.

were housed away. So it happened that the criminals' communication was not exactly difficult to communicate with each other and to understand the silence of the sharp players

Written communications between prisoners, however fine they may be, are nevertheless more difficult, because they depend, apart from many other circumstances, to a large extent on the vigilance and integrity of the prison

guards; but oral communications, if necessary from the windows of the prison (called Kaspern or Kaschpern by the crooks), are in all

) In thieves' language: Senne or: to make a fire.
Letters aimed at this are called open letters.

62

Arrest houses a common thing that a remedy in the samey
ben degrees wishful, as fie almost impossible is.

The prisons in Berlin are, viewed from this perspective, quite practically furnished. The window is located 7 feet from the ground and, as is self-evident, is secured with iron rails. In front of it, arranged diagonally from top to bottom and equipped with side flaps, is a strong zinc plate, which leaves an opening only above the window, just large enough to provide the prison with light. The prisoner therefore has no other view than the clouds, and yet, one should only

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the afternoon hours, when no work is carried out in the interrogation rooms, some of which are located above the prisons, the general cash register
Listen! Neighbor on the right! Neighbor on the left! Neighbor above! Neighbor below! – so it goes on without ceasing; and perhaps they cannot talk about common interests because they do not

plicen of the same investigation, yhowever, as one can imagine, the conversyation is almost always disgusting and immoral, so that one cannot tolerate this boundless nonsense, which is morally beyey

tion 1 prisoner is at least not beneficial, seriously complained
must.

The insolence of the arrested Jewish criminals, bezuygy

Such antics, in their Hebrew thieves' language, now went particularly far. They did not stop from discussing the status of the investigation loudly from the windows during broad

daylight in the prisons located below the interrogation rooms, while the inquirers were prohibited from disturbing the peace of the officers nearby at night.

Several such conversations were overheard and included in the records because, originating from unconfessed accomplices, they were of interest to the case itself. As extremely characteristic, they are likely not entirely without interest in general, and therefore find a place here.

1. Conversation,

between the prisoners Elias Nelky and Bruyendorf; the former in a prison on the second floor, the latter on the first floor.
On December 9, 1831, 4 a.m.

Nelky. Neighbor upstairs! Are you holding the germ next to you?) asked what he calls himself in Jewish?
Br. No! | completely forgot about that.

1) Keim: the Jew. – 2) In the secondary prison. – 3) The Jewish

crooks usually only know each other by their Jewish or Spitz names.

63
Kelly. It's really true that he whistles!). Br

Br. 1 fine Cheyven?); only on the Sylichner) Loy Wenthal.

Nelky. That's very good, then he's good. | did that too, | also mistreated him. N

Br. That's right. Just don't be sparing!

Nelky. The day | was confronted with Wohlauser upstairs, cursing him

and punching him in the eyes, the Bal. Verfhmai* told me that after Wohlauser, more people had already admitted, that 50 more people

would be included in this investigation, and that it would last another three years. But that is not true, because so much misinformation

boys are no longer at large.

Br. | don't think so. It's a BleUer. 55 Nelky. But he had it registered. Whether fat Rosentha

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will probably admit? f
Br. Certainly not. It's on the Baryel 6).

Nelky. That's fine with him. Now he can pay for being a many chen Cheyyen brought into misfortune").

Br. But he is now good and holds out.
Nelly. Will Schachers be the whistler?
Br. Certainly not. j

Kelly. But if Wohlauer comes to his side, won't he be frightened?

Br. He won't even know that Wohlauer whistles. Just tell him. a 6 N ee

Nelky. | won't do that; | don't trust anyone anymore. May whistley

Whoever wants to: | won't. The pipers are like a pregnant woman. They relieve their hearts so they can sleep well after confession; but they get afterpains. (1)

Br You can only get a little jail time, because you haven't been punished yet.

Nelky. Yes, four weeks, for peat printing!!), but not for violence. Who is Bernhardt you recently told me about? Is he a peat printer or a cabinet maker!?)

Br. He's a cabinetmaker. Oh! He's a capable Gannem 13).
He has brothers who are also good, cheyye boys.

1) Pfeifen: to admit, to accuse. – 2) With chey, the crooks refer to the one who follows their social principles. (See the introduction on page 2.) – ae lichner: the traitor. – 4)

5) BleUer: scare tool, scare word. – 6) Baryel or Baryeile: the chain, the locking tool. –

One will remember that Dal Poy

lizeivigilant was. – 8) An accomplice of Neiky, who was in a prison ney

ben Bruyendorf was incarcerated. – 9) Ponim: face. To come into the Ponim: to

be brought into the Jeyichr geyichr, to confront. – 10) Knayy: punishment, penal sentence
11) Pickpocketing. – 12) Burglar. – 13) Gangnew: thief, scoundrel.

64

Nelly Schmue man betuch!). The Balmach) has already 5 as ert?); he
wants to report us. Do you still have SchniU ng Br. No, | don't have one. If you

have any, then just lower something down for me from the carriage 5).

2nd conversation,
on December 11th, 4 a.m.

Br. to Nelky. Are you cheerful?

Nelky. Yes, now I'm awakened by your call. I've been
dreams of 8 Gr. 6 Pf. Is that good?

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Br. Eight groychen find 8 months in prison; six pfennigs is the catch: the
improvement). | dreamed of blood, that's Mayeltof!).

Nelky. What's our friend Schacher doing? Don't you have any shoes?) from him?

Br. No! He doesn't want to come to Gallonis?). | can assure you that he's
not whistling.

Nelky. He certainly doesn't trust you anymore either. He's probably already been
snubbed. What's Pinkus doing next to you? NN |

Br. Dear brother, things are different with Pinkus. He doesn't give a damn about himself,

nor about his accomplices, but only about Löwenthal. Well, brother! You can't blame him for that.

Nelky. No, he's a good boy. | respect him. What's it like in Spandau now? Do people still speak through the bars? And are visitors still allowed?

Br. Oh yes! Everything is back to normal. 1

1 | was also over there once, because of violent entry smell.

Br. Did you know that? N

Relky. Not now, but there are too many rascals whistling; | am not safe from that; it may still happen; they will

Yes, everyone is crazy and admits. – But not me, and should | get caught in the bar! Now they laugh at me, later I will

laugh at them. They think they can make more money with their whistling. men 12); but they will probably not achieve the purpose. The

10 To cuddle means to speak; be tuch: to speak softly; detuch ychmuyen: to speak softly.

– Y Balmach or Balmechome: the soldier, the sentry.

– 3) MoUern or Meyyern: threaten, warn, betray. – 4) Snuffy

tobacco. – 5) Coach bites the cord, string, or thread with which the crooks connect them

the prison windows when they lie on top of each other. – 6) One must admit that this Onirc

extremely original. – 7) Good dream, good luck. – 8) News. – 9) Jens fter. – 10) Also an a of Nelky. – 11) That is to say: whether it is known to the court. – 12) Poter kommen: to g free. –

65

– Alhmodei!) will get them all; but some good people have to suffer because of it. I'm

just glad that with the

violent thefts only Noyenthal and Löwenthal in my poy

nim whistle. | objected that Royenthal is melancholic, and Lowenthal does it because of his freedom. Isn't that a good dress?

Br. The cleaning 5 is good. Stick with it.

Nelky. Do you know the castle inspector Bertram, who also sat over there? He sat with me in No. 19. He will now

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probably got 10 years, because he is three times buried). He is not buried, but they found clothes on him, and also three times a sack.

1 He is not the best brother either, he should have had a hard time with it.

Nelky. What's Joel doing over there? Will he go bankrupt one day?

Br. 1 don't believe it. He is watched too much; he stands too far

Nelky. Who is the second guy in your number? He's also on Emmes?

8 ne has done one thing Emmes, but he now has more eihten.

Nelky. Aha! You see? Whoever said A should also ask B; that's how it goes. The inquirer first said 14 years, and then he said our life should last 3 to 4 years. He's a Schreckenberger.

They try all the tricks.

Come on. Brother, you speak Jewish so well. Where did you get that?

learned?

Br. | have with Bernhardt, Küttge, Meyer Tiller, Brody
bar, Schacher and Jonas sat together.

Nelky. Jonas certainly doesn't whistle. But there will still be some
whistle. | fear nothing, however. This is supposed to be a punishment

ye! What is that? And if | were put on the baryel, as the inquirer assured
me, then it is and will remain so! Yc.

The most remarkable, however, is undoubtedly the following windowy

Conversation between the same Nelly and another, perhaps

less corrupt prisoner, named L... . fine.

L. Listen, Reit, denying in front of you is not always good.

1) The devil, – PY Putz means defense; er putz en: to defend oneself, to burn
clean, to refute the evidence. – 3) J n Spandau. –

4) See page 58. – 5) Key. – 6) Stolen 985. – 7) The notorious crook Markus Joel,

who is discussed in more detail in the personnel notes. – 8) Go bankrupt, come bankrupt: k

out, escape.

hen. = 9) Em mes machen: Confession N ef

66

Sometimes the one who does not admit gets more punishment than the one who does not.
Nelky. That's not true; never!

L. If stolen goods are found, and witnesses from outside swear against him, and
his comrades give a unanimous statement

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about him; for this, it can be a person who has often been in court for similar cases, or
even been punished; then the judge writes down: he is mischievous and stubborn, and will
hardly become a reformed person. This person will be punished four times more severely
than if he admits. | know it

One got 4 years for denial, where he, for truthy
beit, would have only received 1 year. f 8

Nelky. That can't be. Failure to confess can only result in an extraordinary punishment,
not the full sentence.

L. If you steal in a room and are caught packing, and the witnesses say so, then you must
confess, surely? |

Nelky. Far left! The same thing happened to me in Potsdam!

I and Sachye “) were in the room stealing; it cay

6 timber carters and someone else came in, | ran out and

threw away the chisel, which was found and buried in the

refraction of the objects fit, and we had our finery

makes us think that we would have found the door open because of trade
yheds would have gone in, and we only got 8 months in prison, and were released on
appeal. What do you say to that?

L. A Jew can certainly say that, but the cleaning would not work for me, because |
do not act.

Nelky. Then say that's why you went in, to light your pipe.

If, on the one hand, one can gain a greater conviction from these few fragments of how
necessary it is sometimes and how desirable it is always that the judge and police officers
act against scoundrels and professional thieves

call is, no one ignorant of their most noble social idiom

tism, in their language; on the other hand, it cannot be considered difficult to find in
most faithful outline of a truly practical Gauy

to find a philosophy as it has been followed as long as Gauy

ner exists, and will be followed as long as this class of criminals has not ceased to exist
civilized world. The very certainty that the denying criminal, in the worst case,

N) Samuel Moses Sachse. He escaped before his arrest and now travels under the name Salome
Franke. N * The fact is completely correct. The appellate court provisionally

acquitted both defendants.

67

Only an extraordinary punishment, or, where this is not known by the theory of legislation at least a milder punishment than that which would be imposed upon a confession, can be imposed; that is precisely the crank which sets all his talents in motion in order to become

quite adept at denial.

Undeniably, one has to wish oneself luck, considering the Iny

The individuality of the accused, whose comrade was Nelky, is such that the investigation has, for the most part, led to such satisfactory results. Given what is available here, it foresees what would have resulted had the criminals not been brought to justice.

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hearing room and confession, and only then in prison
come. NN

Whoever now wants to ask why a matter of such general importance has not been completely resolved, but rather why it has been cut off at the time of its most promising progress, since the many social and political issues linked to this progress

interests of obviously decisive preponderance over all economy

We want to point out to those who were concerned about the almost insurmountable mountains of obstacles and difficulties that confronted such a task, such a gigantic investigation, from all sides. Five hundred and twenty people were already implicated; several hundred more would probably have been disgraced.

and nine-tenths of them would have had to be arrested. If one had adhered to the principle of confrontation, as one had to, not a single one could have been taken to the penitentiary

before the investigation of all accomplices had been fully concluded, so that 5 to 600 individuals would have had to be held in pretrial detention for years. But where would the enormous prison space necessary for this come from, since the existing one, as we have seen, was

already insufficient? A completely new prison would have had to be built, at great expense and time, just for this investigation.

And then, a not inconsiderable portion of the convicted criminals resided abroad, and they could not be included in the local investigation, and therefore a complete resolution of the problem could not be made possible.

Of course, the path of the Convention would still have remained.

ben, and all German states, one would think, would probably be

willingly offered their hand to the important work, insofar as it involved the extradition of people living in their territories

ten, here punished, crooks would have arrived. But how the costs should have been handled is another question. It may remain unexamined why the proposals to

recognized by knowledgeable businessmen, a Grolman, Pfister and Stuhly Muller, have not found the slightest response; it is certain that in the present study more

one case has been presented

68

come if, where nequities, due to the determination of objective facts, types of crimes committed abroad, have not been answered at all – because perhaps

claims for a cost contribution
8 feared.

Therefore, one may say, a section was unavoidable, and public security can, it seems, at least be satisfied with the results that the investigation has produced within its narrow, incredibly broad, limits.

It extends back over a period of 20 years. Over 800 crimes, predominantly

violent thefts, have been brought to light in the course of the investigation.

men, of which only 549 have been discussed in detail, because the

elucidation of the remaining ones partly has no influence on the punishment

of the persons taken for investigation, partly in the ordered section of the investigation survey was unnecessary, partly impossible due to the lack of objective facts.

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Of the crimes discussed, 43 consist of various offenses, 506 from robbery and violent or other significant thefts, whereby 46 public trees and

25 460 private individuals

so far as the amount can be determined, by more than twice one hundred and ten thousand thalers were stolen.

The files consist of 2,050 volumes, namely 854 general and special volumes, and 1,196 voluminous, detailed, and auxiliary files. Of the latter, 810 volumes concern the previous punishment of the 197 individuals brought under investigation.

Since October 31, 1835, the investigation has been focused on the

knowledge of the first instance, whereby the recorded and largest

partly also admitted association of the crooks as a gang

moderate, in the legal sense, and therefore also imposed on the punishment for gang theft. The punishment imposed on each individual criminal, usually reduced in the second instance, is stated in the personnel notes where it appears.

In sum, it has now been recognized in the first instance

a. 1264 years of imprisonment, . 1380 lashes of

corporal punishment.

56 individuals have been sentenced to 10 years or more.

The maximum sentence is 30 years. Acquitted of the accused

5 were guilty, 12 were released, including 3 with a sentence of 20, 25 and 30 years respectively"). All the others have the right to

Among the latter are Joyepb Adolph Royenthal and Wohlaue,

the former to 30, the latter to 20 years of penal labor. Because of their

her sincerity, which she demonstrated throughout the entire investigation, and because of at times merits for the same, furthermore because of their proven remorse, both 2 have been Most High:

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part of the further assessment. Of the defendants released at the end of the investigation due to the dubious nature of their punishment and placed under police supervision in their places of residence, four escaped and were prosecuted, but so far only two have been recaptured, one of whom, after receiving a three-year sentence, surrendered voluntarily.

The theory of gang theft has given rise to numerous dissertations in the legal world, especially in recent times.

given, and has thus become a problem, because the existence of a common leader was generally regarded as an indispensable requisite as a criterion for a Vaude.

The question on this matter has been resolved all the more comprehensively on the occasion of the present investigation, as the first judge assumed the existence of a gang, while the second judge held the opposite view and was therefore significantly more lenient in determining the sentences. Which of the two sharply opposing judicial premises is more correct will leave to more expert judgment. This much is certain: the Criminal Court in Berlin, in accordance with the provisions of the Lowen

thal investigation, in a new, similar investigation that came before the forum, although marked by such glaring facts, again referred to the punishment of the bandy

theft, and I believe this is not without reason.

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that they should be placed in a fortress, separated from their accomplices, and that after (1840) they should receive a report on their conduct.

Against Léwentbal, who through his evil will the initially conditioned

enforcing the pardon granted to him, he was sentenced to corporal punishment of 20 lashes imprisonment until the pardon was granted, which he was not to be applied for before the 6 years.

This punishment has been mitigated by the King's Majesty to the extent that

1) the punishment should be completely avoided,
2) the imprisonment should be reduced to 15 years, and 3) he should be treated somewhat better in the penitentiary. aN 5

After he had served this sentence, which was reduced to 10 years in the second instance, in the penitentiary in Spandau until December 1838, the remainder of the sentence was remitted by the Highest Authority and he was released.

The same thing happened to Woblauer in the spring of 1839.

ja.
Gaunet tactics
and results from it.

To learn about the thieves' methods, as it is evident from the
burying investigation has revealed, should not only be in security
police point of view, but also for everyone who has something to lose and wants to protect themselves against thieving threats, all the more of essential interest, as today's tactics of the Jewish scoundrels, which, compared to earlier times, has undergone many modifications, can be most evidently deduced.

The thieves convicted here deviated from the usual practice less in the subordinate, but most frequently exercised, branches of the criminal trade; rather, this was primarily the only in those higher levels where the crowbar or

ychliyyels the property is taken out from behind lock and key.
Usually, in this field of the most scrupulous industry, two main classes are distinguished

namely: real burglars (delicate cabinet makers) and thieves who only use false keys

Here, however, these, otherwise very separate, varieties were shown

partly fused with each other in the most intimate way, and the finished

ity of the individual almost always extended to both thieves

ytahl's maxims. But even if this was not the case, such a lack of dual skill could lead to the execution of a crime

could never be prevented in one way or another, the reason for which lay in the nature of the thieving organism.

It has already been said of Betsche that the Gau nesting there

ner, for the purpose of committing their crimes, were provided with a vehicle. This, however, does not apply to Betsche alone, but was and is the case throughout the Grand Duchy of Posen and in the Elbe provinces. The spread of this principle has extended more or less to all countries, because the advantages associated with it for the criminals are indeed all

too obvious. Therefore, all the cases brought here for investigation originated from this

love out. N

71

Do these now, with a few exceptions, come from several

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generations from ancestors who were already known as robbers and

Thieves were also notorious, but they formed neither in total nor

together, nor even the Gaus living together in one place

ner, a single gang of thieves under a certain leader. The reason for this was, according to the testimony of a convict comrade, whose sincerity cannot be doubted, a two

simpler: firstly, because the thieves had learned from many years of experience that such a connection, with a bey

violent leaders were prosecuted by the law as a bond and punished more severely; and secondly, because they lacked the necessary unity due to envy and jealousy. Since, however, individuals were allowed to commit thefts, especially in commercial

large-scale, difficult, if not entirely impossible, smaller associations arose from this purpose of preventing those thefts for which the opportunity would be spotted.

to carry out the task jointly, to divide the stolen goods among themselves, and to make a profit from the proceeds.

Such a group, called "Cbawre" or "Chawruyye" in the thieves' language, comprised 4 to 5, at most 6 people, from the number of Jewish thieves living together either in one place or nearby. Only from Betsche did

According to official records, there were 4 to 5 such chawruses there in about the year 1840, which, however, later on, with the constant increase of the thieving population, grew to ten.

The exclusive tendency of these connections was the Very

Exercise of violent theft, 28 be it by means of duplicate keys or by breaking into dwellings and other containers

Only those who were skilled in this field were eligible for admission. All other art students were excluded.

It was therefore a question of whether the theft had to be carried out by means of burglary or by means of a duplicate key, depending on the place and the opportunity, since both skills had their representatives in the Chawruse.

Each of these branches had a specific leader, called "Bohn herr" or "Balmayyematten" in thieves' language.

His choice depended on the extent of his skill in breaking in, in opening locks etc. Anyone who had acquired these qualities through prolonged practice of the thief's trade was

*) The Christian thieves add Kabruye or Kaproysche.

**) Balmayyematten is the actual Jewish expression. Bal means lord, but Mayyematten

means theft. The compound word thus means lord or leader of theft. The expression Bohnherr (who breaks the path) belongs more to the jargon of Christian thieves, but is the most common

other Chawruse members regarded him as their lord. As such, he possessed an iron fund to pay for food.

costs and expenses on the journey to the place of the thief

ytahls; he took the guards (bribes) necessary for security when committing the same; he opened, by means of burglary or night

ykey, and stole. Despite all this, the other Cha: wruseymembers had to obey him. The authority, incidentally only limited, of such a bean lord, however, extended no further than the

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Execution of one or more predetermined crimes, at most even up to the completion of an entire thieving spree.

With each new thieving enterprise, a new lord was elected, or the old one was re-elected. therefore not a true stereotypical leader, and could only be a thief during the perpetration of a crime.

ytahls demand obedience to his orders from the others.

The members of the Chawruyye themselves, called Chawern or Comrades, generally

had no, in the very determined, ob

Liabilities and obligations towards the entire association, when committing a theft. The only on site and

Place distributed.

They had to, each for himself, for the necessary provisions

money on a trip undertaken with the intention of thieving, ie to the common travel fund, and landlord

led to a proportional contribution, and to that end we cherish

ten: to use part of the proceeds of their thefts to purchase various, often valuable, precious

items, which served as jewelry for their wives, but were actually intended to occasionally called emergency money. If a distant theft was discovered, and the crook had no cash to cover

travel expenses, these presses were

The ties were deposited as collateral with trusted people who knew him as a thief, who were then in the possession of the U.S., against cash advances, and later redeemed with high interest from the money acquired through theft, in order to serve as recourse in the

way. Many very wealthy Jews stand out in the present investigation as such deliberate promoters of criminal purposes.

But if it was not possible to cover travel expenses in this way, and if none of the chawers was in a position to advance them for the others, then, in a word, the thief

yhed companies in need of money, the lower gangster classes were either called Schottenfel

(shoplifter), Torfdrucker (pocketlifter), or Chilfer (counter-changer) by the Chawruyyey

recruited to steal, on the way to the Masematten, at markets or in shops, as much as was necessary to maintain the entire chawrus. As compensation, such an adhibendus was entitled to a full share of the thefts committed by the other chawers.

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No crook of this class steals, according to well-known experience, without being exactly familiar with the location of the theft to be carried out

to be, because he, as is the case with occasional thefts, was so

yhence, the danger of being caught is otherwise too easily exposed. So it was here as well. There were certain scouts (Baldoy

who) who provided evidence of the theft opportunities to the Chawrus and in return received a share of the stolen goods; in addition, however, the embezzlement was often carried out by Chawers themselves.

The manufacture of the thieving instruments took place, as previously mentioned, primarily in Vetsche, in the two blacksmith's workshops located there. Each chawrus now owned its communal cupboard, its wardrobe, and its own vehicle. Each chawer was obliged to make a contribution to the maintenance and upkeep of these requisites.

Previously, until about 1808, thefts were mostly carried out on foot. However, around this time, when many crooks, who, under the guise of sutlers, served the armies,

followed), returned with wagons whose advantages they had learned

through experience, the possession of this means of transport became the

aim of all Polish thieves' associations. The requirements and characteristics of such a thieves' vehicle were gradually established in practice: the horses must not be distinguished by their color, e.g. no gray, dun, etc., because the thieves thereby run the risk of attracting the attention of the

To attract people to themselves and to stay on their trail in case of any pursuit, betrayal, i.e., being ripped off. The car must be equipped with a tarpaulin in order to hide the traveling party from the eyes of known persons when setting out for a theft. They

The plan is lowered as soon as the thieves are near the place where the theft is to be committed, and is only raised again at dawn, after the deed has been committed, so that a description of the person who has passed through a place and returned

the chawrus's vehicle, from the persons who might have noticed it, and thus protect them from discovery. The possession of such a vehicle, as one can easily see, has and continues to give the crooks incalculable advantages.

5) The tools required for breaking in.
) Lock picks, skeleton keys.

*) During the war years 1806 to 1814, legions of the notorious Jews were

primarily with the French armies, where they allowed themselves to be used as spies, Donars etc., and, incidentally, on their own initiative, plundered the coffers of the wealthy. Crimes were committed at that time, with impunity, by these people. There are few of the

older Jewish scoundrels who, when asked about their lives, do not say that they had

participated in the last campaigns. Of course, they participated in them, but as very unprofitable

volontaires :

and contributes very significantly to the increase of their criminal activities

loneliness. Not only are they thereby enabled to travel quickly to places far from their homes,

practice of thefts; that they leave the place where the crime was committed just as quickly after the crime has been committed

yen, and can reach their homeland, so that their absence from there often remains completely unknown to the possibly supervising authority, and finally that they can comfortably carry away a large amount of even intransportable stolen goods, but they also escape, in the support of such a vehicle, – this is no less yay

gen – under the control of the Gensd'armerie, which is on fahy

tends to pay far less attention to traveling societies than to foot travelers, especially when they find common Jews.

If a thief had been robbed, it was the responsibility of the

thief who had initiated the robbed to consult with his comrades about further measures.

It depended on whether he already belonged to a certain chawruyye,

or whether such a one, for the execution of the thieffy

ytahls, should yt first be formed. In the ytter case, the baldoy

the Chawer will give his opinion to the individual Chawruyyeymembers,

about the manner of execution, and heard their any

ye view of it. Only those persons were exempt from this consultation who only once, or quite by chance, encountered the thieffy

ytahl were taken along, so that Ue, to the detriment of the Chawruyye, did not subsequently lose their knowledge of the Mayyematten

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would like to make use of it in case, as often happened, the execution should not be immed possible.

The baldowerding crook did not yet belong to a particular chay

So he turned to several of his acquaintances, whom he hoped would join forces with him, and thus assembled a group, with whom the consultation then also took place. During these cons

it was decided when to embark on the theft, which route to take, what to take with one, and to go to the place on foot or by carriage.

If the theft was likely to have been carried out during the day and only with the aid of a spare key, nothing was taken except a scraper and the necessary number of Klamoniyy: the scraper, for vomiting up the items in the premises.

ly closed containers, for the artificial opening of which time is rarely taken. The number Klamoniyy to be taken was and is different. But should there be a complete number, the

SchayyyKlamoniyy fein, fo find dazu 28 erforderlich, namely:

*) Stem meyen.

75

1) Six large French of the following form:

In the thieves' language, called Zarfeyy (French). They are found in the beard of varying height and width.

2) Three French suffixes of this form: called welych echoder.

3) Three French of the following form:

called welch front slider.

4) A French suffix of the following form:

called welych Hinteryschieber.

5) Three smaller French keys of the form described under Nos. 2, 3 and 4, for opening containers; called "little Welsh" in thieves' language.

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6) Two French surrogate keys of different heights in the beard in the following form:

which in the thieves' language are called Welch.

The two hooks in the beard of these suffixes, which otherwise have the shape of sub.

No. 1, must be as close to each other as possible.

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7) Two German keys, ie with a hollow tube, of the form described in sub. No. 2:

called Echoder in thieves' language.

8) A German key of this form:

called German Vorderschieber.

9) Another of the following form:

called German Hinteryschieber.

77

10) A suffix of the following form:

called German Vorderbogen.

11) Finally two of the following shape:

called "Hinterbogen" in German. Form No. 2 was later considered more suitable by the crooks.

12) And three smaller, hollow-tubed, backup keys of the form indicated in Nos. 2, 3, and 4 for opening small German locks; called Belein-German in thieves' language.

All these suffixes are called, as mentioned, Klamoniyy or Taltel.

However, since these names have become too profane in recent times,

have been, the Jewish thieves have given it the name: little Purim, in contrast to the Sha

which they called big
Klamoniyy or Purim.

The same tools were only used when in Tchily
leVy) should be stolen.

ar, on the other hand, to act at night as a Mayyematten* “), i.e. to commit

an actual cupboard theft by means of burglary, the following instruments were taken
along, which together are called the cupboard tools.

*) In the evening hour, twilight.

**) To act means to steal in thieves' language. For this, although less frequently, the ex
"fi achern" is also used.

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1) The crowbar, usually called Krummkopf, but called RebyMauchyche or Reby
Tauweie by the Jewish thieves.
There must be a special, perhaps following

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shape, is usually 16 pounds in weight, about anderty

Half a foot long, has a strong inch in diameter, a 14-inch long, hook-like curve at the
upper end, and tapers downwards. It is not available anywhere in this shape and

is used by thieves from their cheyyen BaryelyMelochey

nern") are always specially made.

2) A drill, called a drill bit, whose handle is about 1
Foot long piece of wood, which is broadly pointed on one side like a chisel,

3) is called a rug. If the scrapery
over or crooked head the door or the lid of a container. nis raised in the air, this rug

is inserted into the gap formed thereby, so that the opening, when the

– Thief with the chisel or crowbar wants to reach further, do not gather yourself together

again.

4) A pair of pincers, called a biter.

5) A fire steel, to which, by means of hinges, a pointed pin is attached, which is

called a skewer and is used for opening wicks; a small end of a wax candle (neir-
es) and a sulphur thread, called a yellow thread (geeler), for lighting a light.

6) The so-called Peiger, also called Syam, with which the dogs are poisoned, and
which consists of a dough of crow's eyes fried in fat and bread or flour.

7) Several bags, called mer, for packing the stolen

something good.

8) A hatchet and an axe, the latter called a mill cracker, these called a mill

cracker. |

*) Familiar castles. | *) The crow's

eyes may, according to known regulations of the police

ten, no pharmacist may sell to unknown persons without a certificate. Deyenungey
The thieves always had such things in stock. They knew how to find such

under the pretense that they were horse dealers whose horses had problems with their crops
easily able to sell them from several small-town pharmacies.

79

If a public kasye or yoyt a masyematten baldower

was, where it was important to break into iron money boxes, the thieves also had a
weapon

genwind, called coffee mill. But if the trails of a window were broken during a masyematten
new strands were bought on the way there and the thieves also provided themselves with a

Hebebaume, called Drong in the thieves' language, which they, accustomedly only in the last place before the theft, stolen from some farm. ei |

The KlamoniU, the Crooked Head, the Biter, and the Brunger were hidden on their journey to a Masematten, either in the wagon or in the lantern basket, which was with a false bottom for this purpose. In the inns, however, where the thieves might stop a

were necessary, the thieves' tools were usually placed in the guest stable under the manger (chawure).

The commission of cupboard thefts or nighttime break-ins did not occur at all times of the year, but primarily in the autumn and spring. Not in the summer, because the nights are too short then, and not in the winter, because the ground is usually covered with snow, and the thieves' trail is therefore easy to follow. *) The best time for this is in the months of

October and November.

August, which is therefore also called the golden Chayhech, i.e., the golden darkness, by scoundrels. But even in these months, not all nights are suitable for carrying out such thefts.

net, which simply cannot tolerate any yublation. Therefore, no lewone (moonshine) is allowed N

In the rare case that a chawruse neither possessed a spare key nor knew how

to immediately detect it if a theft by a thief was imminent, the crooks knew how to help with the following maneuver. One of the chawers went to a village blacksmith and ordered according to the following sign.

2) Hidden, buried.

The thieves from the Grand Duchy of Poyen have yet these The general rule, however, was little changed, precisely because they had very little other income than theft. Since we have had such mild winters, they have been thieving all winter

***) Newer term for key theft.

two machines, which he, as a mechanic, claimed to want to use. In order to give the order appearance of a mechanical purpose, which was necessary to avoid possible suspicion, the machine sub. Litt. A. had to fit exactly with its hooks into the holes of the machine sub. Using this alleged machine, the crooks filed the rings a and b into four parts, and hey

At this time, they held 8 spare keys: four French echo keys from machine A, and four Zarfe from machine B, after filing out the flesh from the four beards and filing through the

inner side wall. In this way, the spare keys were examined in particular, by means of which the merchants Lierych and Sons in Cottbus and a French commissionaire in Kaliych were robbed of very significant sums.

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According to these organic facilities and these preparations

The crooks went out looking for prey.

Before the theft was actually carried out, one or perhaps several people were taken from the Chawrusey

yends to take a closer look at the place of the theft

visibly to see one's situation, which in thieves' language is called making a blind person reconnoitering had to convince themselves, by knocking on the shutters, etc., that no one was sleeping in the room where the break-in was to take place; they had to find out where the night watchman stood when called; whether there was a dog nearby, and how to approach in order to poison it if it barked. They also had to find out how the entrance to the city be gained, either over the wall, by means of a ladder, or by breaking through gates, and where, if necessary, ladders could be found.

According to the reports of such envoys, the company

men not entirely without danger, and was nevertheless not so much time beforey present to postpone it, i.e. if the theft were later committed, the same hope of loot was longer present, then that reconnaissance was gradually withdrawn from all the chawersy

and only when the majority of the Chawruyye have the Mayy yematten was recognized as yure, it was implemented. It means this: first stone the blind and then make a disgrace.

The rules for committing the theft itself were as follows:

If the deed can be carried out only by means of a backup key, the person from the chawrus who is involved in this theft art has the most routine, to the closed door, opens it and

2) If the dog is on a chain, and at some distancey

from the access organ, so it makes noise before poisoning is possible. It is documented th a circumstance has caused several deaths.

ytaihle partly failed, partly remained completely untried.

returns with the backup keys to the others, who are now outside

The leader of the Balmayyematten then goes into the open room and escapes. OR a 15

If, on the other hand, the commission of the theft, for whatever reason, requires special caution, the person who

poychent) has, also act at the same time). So that in the worst case, he does not get lost, he puts, as soon as he has unlocked the door, the spare keys in some hiding place until the theft is successfully completed. He will then

Easily caught in the act, he still has the option of denial. According to Nelkp's defense theory, he then wanted to engage in bargaining, found the door open, and had just entered room when he was innocently detained. – | |

Already by the Valdower of the theft the thieves know in they

mer, when the person to be robbed, in the thieves' language of the suitor, called, is not at home. They lie in wait for him until he leaves. One of the chawers then sneaks after him, observes

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him carefully, and if he should return, he should inform his comrades as quickly as possib

If the person to be robbed is not present in his dwelling at the beginning of the thieving enterprise,

But before the end of the same, it is the duty of the companion who is on guard for a dist from the place of theft to master the suitor, that is, to hold up the damned cat by a conv

until the thief, who is busy inside the house and is informed of the danger by another companion who is usually on guard in front of the house, has caught the thief.

has found the opportunity to make do with the stolen goods, or without to make Yelbe out of the dust.

The locked containers in the apartment will be

By the way, during the day, because it is quicker, usually with the chisel, but during the night, to avoid any noise

yches, opened with the smaller additional keys mentioned earlier.

If, on the other hand, the theft is to be carried out by means of burglary, it depends on whether the place is a closed city, i.e. a city surrounded by walls. In this case, the entrance is either by climbing over the wall, or by crawling through a water channel running under the wall, or even by

*) Unlocked.

*) Stealing. 4 N

2 Be arrested with the thieves' keys.

er) Already mentioned by Christians: this protecyon of the profeyyioned prosy

ychliyyeldiebe. See the alphabetical list of a number of robbers 2c.

Hamburg 1814. Page 20.e A

82

By breaking through those small gates, which are often found in the city walls, intended for a certain purpose. 3 e DE nn

In order not to be ripped off, the thieves come several miles away.

len in the darkness. Some distance from the village, in a hidden place, the wagon

remains harnessed, under the supervision of one of the chawers. This place is given to the y

zew or zinc place. The one who returns the wagonsy

remains, is at all times a companion of the thieves, so that they can be sure that he will not leave during their absence"). He must

Turn the wagon around on the zinc yard and feed the horsesy

so that they can last longer when leaving after the theft has been committed. Furthermore, it is his duty to pay careful attention when someone, on foot or on horseback, comes near him. He then tends to drive slowly away from the city in order not to attract attention or to make a show of something in the carriage or the harness, so that it looks as if something has been torn or broken. Meanwhile,

the remaining chawers go to the place of the theft, where they usually arrive after 10 o'clock the evening. |

As soon as they have entered the city, they sneak along the piles until they reach the one they want to steal from.

Here they share the thieves' tools among themselves, take off their boots, and put on felt shoes. If these are not available, they walk away in their bare socks. Through this precaution

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it will be possible for them to sneak up on people, especially the night watchman, without noticed. |

The beanmaster or balmayyematten then posts the necessary guards (greases), whose attention must be directed to ensure that their comrades working under the theft can be disturbed or arrested. If they see people approaching,

men from whom they fear no pursuit"), they retreat to a concealed place previously designated for this purpose and let the people pass quietly. But if they notice that pursuers (lamps") are approaching, they give them

comrades working under the masyematten, or who have already broken in, an agreed signal. This consists, if the lamp is still distant, ie a silent lamp is, in a quiet snap

) It deserves this documented, by more than 100 professional expertsy

boys admitted fact, certainly great consideration. The usually

The usual excuse of the driver of such a traveling thieves' company, if they are discovered arrested, is usually that he is just a driver and knows nothing about the purpose of the trip. He is certain that this is always an impertinent

according to Ög

) Persecution.) Guardians,

83

with their tongues; if, however, the lamps are already very close to them, i.e., a full lamp, they call out loudly to one another, and in both cases the chasers then retreat as

best they can. In large cities, where the frequency is higher, the chased thieves separate themselves to make their way more easily; in smaller towns, however, they prefer to stick together to drive the lamps away through threats or violence, and thus retreat together.

As soon as the smears of this shape are properly set up, the remaining chawers

who are to act go under the masyematten. The break-in itself is now carried out in various ways, depending on the location. = 1 If a wall is to be built, which is made of manerytes, ie in the thieves' language, a Ewen-Ehaume, fo bediy

The thieves only call themselves crooked. But if it is one,

wall built only from clay paws and clay stakes, ie a glue y

Chaume, fo is used with the crooked head to spread the clay between the stay
ken is pushed out and drilled with a drill at the upper end of the stake, where it is folded

a point, until the stake becomes rotten and can be easily and noiselessly removed using a crowbar. | If the wall is built of wooden blocks, as in Poland the so-called blockhouses, inner floor of the park

terre is not floored, but only laid with clay, yo it becomes y

nimble, on the threshold, a deep hole, by means of a spade, (digger) dug into the earth, in this way the threshold and y

terminated and, by hollowing out and breaking through the floor, penetrated the room. ne r
Thieves call this a "cab-making". | If,

after the wall has been torn down, they find a wooden wall inside the

room, i.e. in thieves' language: the wall is gone.

croyhent or vertawelt, Yo be drilled next to each other

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which drills several holes in a square, after which, using the crooked head, this part of pane is broken out. The openings in the wall are made so large that a person can comfortably crawl through. | Me en ee Where a theft is to be committed by breaking into the window, if it is left unguarded, nothing more happens than

that a patch of turpentine is placed on the outside of the pane and the pane is pressed

in. When the patch is withdrawn, the glass shards stick to it, which simultaneously eliminates any sound of the broken glass.

yplyhed window pane is avoided. Such a yplyhed window pane is used

However, the thieves only attack where the window panes are cemented; where they find them lined with lead, they simply bend back the lead and remove the panes.

84

The thief reaches through the opening, twists the window from the inside, and opens it.

If the windows are secured by shutters and these are fitted with window screws, the screw nut, if one is present, is snapped off in its riveting with pliers, and then the

turned back from the outside to the inside.

If the outer or inner window shutter is locked or chained from the inside, then, by means of the drill, in the form of a

half moon, several holes drilled next to each other, in one of them

yt hege a meyh, and in this way in the shop a half

A round hole is cut through which the thief can reach for the bolt and chain and open the

In thieves' language this means: making half a lewone.

If someone is sleeping near the room whose window is to be opened, no pane is broken because this could

cher Weye, but could be associated with noise. It will then

rather between the window cross and the frame, where the Riey

A ring or chain, called a clasp in thieves' language, is attached and drilled with a drill with tallow until the bolt springs off without a noise, or until an opening is created through which it can be turned back or lifted down.

It sometimes happens that the location of the

The problem is that thieves can only get to the door of the room they want to steal by opening the back door of the house or through the kitchen. If this door is then locked from the inside, or

If you do not want to take the spare keys, they will be left at the edge of the doory filling (of the so-called mirror) a few holes were drilled all around, and then a knife was cut from one hole to the other until the entire mirror was removed.

If there is no mirror in the door, the bolt is withdrawn or unlocked using the half-leaf described above if the key is inside the lock. However, if this is missing and the bolt does not fit, the company must

men be abandoned, since then only open violence, as was previously the case with storm beams, remains, but such violence is completely excluded from today's criminal practices.

Breaking in through the furnace is only very rarely attempted by skilled thieves. It occurs when the furnace is to be heated from June, by inserting a hole in the furnace wall through which the pipe passes.

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) The crooks call this, characteristically enough, a bite. Da nemy yuch as the egg is called Beitze in the thieves' language, they thereby indicate the caution and cautiousness with which this type of stealing must be carried out.

*) In this way the crooks mainly carried out the thefts in Berlin.

If the windows are secured with iron trestles, four new hemp ropes are twisted into a rope, which is looped through two of the trestles and secured. A long, strong lifting beam (drong) is inserted through this rope. One end of it is propped against the wall, while the thieves press the other end down with all their strength until the trestles spring out of the wall. The longer the lifting beam is and the closer one end is to the wall, the easier it is to break out.

a AN: to the wall, the greater the effect
ewalt. |

Inside the vomited premises, all containers which
you cannot be opened with the spare key, with the scraper only
blown up. Padlocks are opened by means of a way
twisted off, or, as the crooks call it, strangled, any

The distant money box was broken open with the wagon winch, or so-called cash mill. It makes
no difference and provides no greater security that the box may be screwed to the floor; for
the same rope, which is used to break out the window rails, is then tied through the handle
of the box so that it hangs down slightly on the side. The wagon winch is then placed with its
lower end on the rope, and with its upper end under the lid of the box, and the lid is then
open.

But if there are no handles on the box, the rope is looped around the belly of the box and
then the winch is attached, or the rope is twisted together using a stick until the box is
together and then the lid, with a slight

boom crash, jumps up by itself.

As soon as it is opened in one way or another, i.e.

Once the plague has been committed, the lord of the woods goes into the
broken-in premises, lights a light, and steals whatever he pleases. If he
cannot carry away the stolen goods alone, namely, if they consist of goods
or goods, he hands them over to his comrades, who pack them in the sacks
they have brought with them.

The crime is usually completed at 2 a.m., and all the comrades then return to their wagons with the stolen goods. However, because the crooks are always particularly concerned with making the authorities believe that the theft was committed by local residents themselves, and not by strangers,

Thieves; all equipment used for theft will be penetrate into a place, e.g. ladders etc., either back to the place where they were taken, or at least hidden so that they cannot be found easily

to reveal the trail of the thieves.

If the vehicle is not found on the spot where it was left, the thieves will give a sign of their arrival by clapping their hands three times, which the

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comrades who remained with the wagon responded. Everyone then followed the sound, sat down in the wagon with the stolen goods and the thieves' tools that they had brought back, quickly drove off, either to other thefts, where the same thing happened, or to the safe homeland, often taking detours to avoid possible pursuit.

The division of the stolen goods takes place either on the way,

in the first best pub, without having a thiefy

lodging is required, or even if the crooks come from a place, only upon their arrival their particularly recognizable weapons

or gold and silver items are stolen, these will be returned to the

The money is not taken home, but is brought directly to a sharpshooter, where the proceeds are then divided among the thieves. If the sharpshooter does not want to accept the stolen items, perhaps because the price is too high, or if one is not immediately available, they temporarily buried in hidden places, usually in forests, until the initial noise has passed

same thing also happens

currently with the duplicate keys and other thieves' tools, so that they would not be found during any searches and thus be discovered. The burying of the thieves' tools

However, it usually takes place in the place where the crook lives, or at least in his immediate vicinity.

The sharp-playing player is always told where and how the items were stolen. Of course, he already knows that they were stolen, since he is a cook, and the Gauy

ner knows who would not engage in such dealings with a wretch, which is why his usual excuse when he is called to account, that he did not know this, never deserves to be believed. But

where and how is no less important for him to know.

yen absolutely necessary so that when he resells the stolen things with due caution and especially to avoid the area where the theft occurred.

The Baldowers, on the other hand, are rarely informed when their share is handed over how the theft, whether violent or not, was carried out.

But there is no need for this, since these people already know in advance, if they demonstrate the opportunity, how the theft can be carried out.

The crooks who steal by night break-ins bite, as expected, cabinet makers or elegant cabinet makers, the keys

But thieves are called Taltalmish, KuUer, Latchener, Poyychey

ner also called Makkener. The latter name is the most common. Those who steal by

day are called Jommaky

kener or ScheinkuUer, but those who stand in the villages

len, DorfmaKKener, or DorfkuUer. When committed at night, theft of keys is also called black trading on Drehrum.

87.

»What is worth mentioning about this class of crooks is that

The so-called "brandy money." If, as often happens, a theft is committed in a place during

the fair or market time, the burglars who are present at the time, i.e. in this case the serious market thieves, come to burn it. Each of them then receives, according to tradition

Need a small sum, perhaps a few thalers, and this aby

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The discovery is called the Branutweinsgeld.

Now, what concerns the other types of criminal activity, as they were particularly practiced by Löwenthal and his comrades

The following are particularly distinguished: g I) The Schottenfeller. They cultivate

theft at fairs and markets or elsewhere in merchants' shops. Their trade consists in stealing tailoring goods. The male individuals wear long overcoats that reach

down to the ankles and are lined along the entire length of the waist. On the inside, on the side, the lining is not attached at the top of the waist.

sews and forms a wide and deep pocket. Because, however, a

such a pocket which is directly attached to the skirt, this, and

convenient for the thief and noticeable for the person being stolen from, ytrayf ber: undergoes, for is in recent times among the Schottenfellern a bey

A special pocket has become popular, which is located between the front of the coat and the lining, which in this case is not sewn on at the bottom. This thief's pocket, called by the "Fuhre" or "Gole"

The women form this so-called "petticoat" by sewing either the upper and lower skirts, or the petticoats, together at the bottom and making a slit in the first one, from the side. thus goes around their entire body. This enables them to carry off far more stolen goods than men, and for that very reason, they are also more dangerous than them. Not

only by women, but also

but also by children, often still at a very young age, they form a branch of the Gauer trade.

Usually, at least two people are involved. One (the Srikener) has the merchant

bring him goods for

He complains and criticizes this, and to satisfy him

the merchant keeps handing out new pieces until the load is

becomes dentically full. As often as the merchant turns his back, the other (the shop-picker) steals from the presented or otherwise at hand items of goods, taking away as much as he can

gen oder kan, in his load. Finally, the Srikener then looks for a few pieces of goods and lets them

to pick it up perhaps in a few hours, pay a small sum, and leave. As he leaves, he faces the audience.

tenpicker to the left side, or even walks behind him, so that the person being robbed (the suitor) does not notice his swollen skirt.

If one would like to know the sum which the merchants only

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class of thieves annually, one would certainly be astonished by this. No other kind of trade carried out by such a large number of individuals in such a circumstance.

yeys are more common than the scotch fur trade. It can be assumed with certainty that at least 5,000 syers are engaged in this activity.

The very notorious Hermann Moyes Sachye from Bismarck, who,

despite being only 20 years old, had already been in Unteryny twelve times

had been in custody and had stolen since his childhood, was finally arrested in 1833 as an accomplice of the Löwenthal enterprise

investigation, delivered to Berlin). He too was, like many others,

dere, fine, in all preliminary investigations Ytiliyed, Lay

genyytyme unfaithful. When brought to confession, he began with the following strange words

"I will confess, I am a Schottenfeller. To all of

However, I can no longer remember the thefts I committed because of the large number. I have snatched as far as Orleans and Paris, and what I have found in my

n life, does not go into this room." N

At his age, he could only have been practicing the thieving trade for a maximum of 10 years even if his talents had developed so early. How high would the amount of his thieves be?

years only after 50 years? –

The thefts of the Schottenfeller are often not discovered by the thieves, or only when the thieves are already safe with their fine booty. If, however, they are recaptured, the stolen goods are already in third and fourth hands. For just as the thieves visit fairs and markets, hold them, i.e., to steal, so too does the sharpshooter.

ler to buy the stolen goods. With a sack under their arms they walk up and down the streets, and where they see a Scotsman –

When they see a thief with a full load, they run after him, often completing the purchase

at the first door they see. In the absence of any evidence, the police usually have no other option than to perhaps hand over his passport, which essentially means nothing at all

has happened.

Quite often, the authorities themselves undermine the already difficult evidence by not paying the necessary attention to the person of the crook. Possession of a bribe is

always a very strong indication against him, and the destruction of this pocket by tearing lining is therefore certainly his first concern. – But this could easily be avoided.

Y He hanged himself here in prison, as, for trespassing against the house of
geytaye, a disciplinary punishment should be enforced against him.

be bent if every police officer who arrests a market or shoplifter first examines his bag and him take it off if it contains a load. Even if the scoundrel then says that this bag is intended for his house trade, this excuse will not, in the eyes of any judge, change the strength of

charge.

weaken the evidence because it is just as unbelievable and worn out as, for example, the case of a thief caught with stolen goods: that he has found them. |

2. The peat printers, also called pickpocketers or soap-pullers. They practice pickpocketing at fairs and markets, in the theater, at folk festivals, and wherever else a gathering of people takes place. Usually there are several of them. Horseshy

Markets find their most prominent gathering places because the buyers there usually carry most money with them. As soon as someone has won a suitor, he gives his owner a coin

to cause a crush, i.e., to cause a crush. During this crush, the purse or watch is

pulled from the pocket of the person being pushed very nimbly. The person who steals immediately passes the stolen item on to his comrades standing behind and beside him. Even if he is detained, if the person being robbed immediately notices his loss, he still lets go.

something against him, because he was never in the possession of the stolen y
a good thing is found. But if the thief can find the stolen goody

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tel, before he is caught, does not give it to his comrade, so he throws him
among the people standing around him (he snatches the knife) and then,
when brought before the court, denies the crime.

In recent times, the Jewish peat printers have begun to make a special business out of
the fact that they

Weekly markets for women who are there to shop

from the hand basket or work bag that you have hanging on your arm

who steal wallets. The offspring of the scoundrels, children up to 14 or 15 years of age, especially used for this purpose, because they, due to their small size and agility, are especially skilled at this type of theft. 5 Incidentally, the Jewish scoundrel only rarely bothers with stealing handkerchiefs, etc., because it brings in

too little.

2) They were also called village printers; however, this is incorrect. "Porf" means "bag," but "Druck" means "Zuzug" (to print); the whole thing is "Zuzug" (bag pulling). The person to be robbed is called a suitor. N

* Sign."

10 | know of a case where such a boy of 14 years,

During several years when his father was in the family, his couragey

ter and two small siblings solely through his fine thieving talent.

A friend of her mother once jokingly asked her what she would wish for if she had the choice. "If the boy did not grow up!" she answered immediately.

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3. The Chalfen or Chilfer. The expression: Chalfen (cr) or Ebilfer (from

Pon, to change) is borrowed from the Jewish language and means, in its actual

meaning, money changer in the ordinary sense, i.e., without any criminal activity. In contrast to the thieves referred to here, who use money exchange only as a pretext for the purpose of stealing, they would have to be

nugen, left-wing Chalfen (Jalywechsler, because "left" means wrong); meanwhile, like so

many from the Jewish to the Gauy

Words that have passed from the German and Kochemer languages have taken on a completely different, often opposite, meaning here, as is the case here. In the criminal and police vocabulary, Chalfen (plural Chalfonim) is understood (at least one should!) to mean only those

thieves who make a business out of exchanging

yel to steal money. | Se

The thieving mania of the cashiers consists in stealing a very considerable portion of a

sum presented to them during a money exchange, in front of the person they wish to steal, in such a skillful manner that the exchanger usually has no idea of the loss he has suffered. This is done by an incredibly skillful movement of the thumb (usually the right hand, since only a few people know how to act left and right), by pinching it into the hollow of the hand, in which

19 stolen gold pieces and then return the handy

iehen. | 5 eef

One might say that this type of theft is practiced almost exclusively by Jews: perhaps a natural monopoly of the beyouy

but, far exceeding that of the Christian thieves, the ability and education of the Jewish perhaps also that these thievesy

For them, a special, caste-like, perpetuating

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werbe ist. N ; 3 N In

the past, the losses caused by this type of thieves were, at least in each individual case not so great for the victim, since the loot was always only in a few places at most.

lern beyist. Ju könný түмүр, however, this ryation has changed by y

changed because the Chalfen had taken a different direction in their industrial activity, indeed much to their advantage

ben; for while they otherwise only attempted their thieving exercises with current money, – for the crooks also progress with the times – came to the, admittedly very obvious, insi

men that they are much more likely to profit from stealing gold coins. Therefore, even today, experienced thieves only engage in gold theft.

The usual way of proceeding is as follows:

The Chalfen goes to a money changer or to whom hey
yt best merchant, of whom he probably thinks that he has gold pieces beforey
has advised, and asks with polite words, while he yuggling for a

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stranger, give him a gold piece, usually a doubley

Louis d'or, which he needed, for Courant. He is –

a necessary requirement! – decent, indeed: very finely dressed, and the merchant, although

exchanging money was perhaps his own business

substantial business, but has reservations about the modest

to reject the stranger's money. He then takes a single gold piece from his gold box to give to the stranger. The stranger, however, after examining it, asks very politely to give him a gold piece, perhaps one with a jagged edge, a Brunswick coin, and the merchant then, according to the rule, reaches out his gold box.

to search for the requested piece. This is what the buyer would like, and what he actually wanted to bring about with his objection regarding the imprint. He now pushes himself toward the person to be robbed, acts as if he suddenly perceives in the gold coin that the latter is holding in his hand a quality of gold such as he has described, and, apparently to draw

the attention of the merchant or money changer, reaches into the cash register with the outstretched index finger of his right hand. At the same time, however, he holds the thumb and the other three fingers of his right hand clenched together in such a way that the latter is under the index finger.

finger forms a hollow. By placing his hand flat on the cheese, he knows by an extremely quick, to the uninitiated,

noticeable movement of the thumb to clamp up to 10 double Louis d' or into the hollow of the hand, which he then quickly withdraws again.

Apparently looking at his watch or taking out currency to exchange, he knows how to use the opportunity to put the stolen gold pieces into his pocket. e e e 5

The theft itself is hardly the work of a

customer. It may happen that the money changer or merchant pulls back his cash when

the borrower reaches into it and rebukes him for his audacity; but this can never help, because in the same

The moment the child reached in, the thief was already there.

theft completed. Sometimes the thief also becomes suspicious, but, not entirely sure of his case, it seems to him too great a risk

to accuse someone of theft without

positive persuasion. If no suspicion arose against the buyer during the transaction of the exchange, the loss will usually be

noticed only late, when one no longer thinks about the real perpetrator in

the slightest, and often makes assumptions based on completely unintentional

, usually at household members; in the opposite case, however, when one subsequently estimates the cash balance and thereby determines the theft, the perpetrator is long gone and can no longer be reached. Therefore, this type of swindle almost always goes unpunished. For a swindle is a

sometimes over the deed, but as a rule there is no other witness than the person who was robbed himself, so that even in a

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judicial investigation then resulted in more than a provisional release speech, comes out.

The police and judiciary can therefore basically only protect them against the dangers posed by this class of thieves, but the public must do this with greater caution.

Every merchant would do well not to engage in such exchange transactions from the outset, as soon as a specific gold piece is requested for exchange. One can rely on the fact

yes desire always indicates a Chalfen, especially if he has a lot of

easily offers an unusually high premium. This, however, lies outside the subtle caution of Jewish thieves, and only happens if the merchant refuses to enter into the exchange transaction. With the current poor gold price, many have been encouraged by the fact that the buyer offers them a price of 20 Sgr. for the Louis d'or! 5

A cashier can only be caught in the act if you hold his hand the moment he withdraws it from the cash box, where the stolen money will then be found.

It should also be noted that where perhaps, as is often the case in shops, two people are active in the business, usually two assistants are also operating. While one of them

catches the thiefy

ytahl committed, the other must employ the second (frike himy
nen) so that he cannot see the thief's fingers. They

He always positions himself so that the person he is about to steal from is standing to
his right, with the upper surface of his hand facing him; otherwise he would be able to pe
the movement of the thumb under the thief's hand.

Finally, the Chalfen usually demand such gold pieces which

am yeltenyt courfiren, so that the merchant is induced to ye:
to search around in a cash register.

Other methods of initiating the theft are as follows: . a

The Ganner buys some little thing, worth somey

gen Groychen, puts down a Thaler, and wishes that what he hasy

in certain coin types, perhaps in two-gross piecesy

ken or silver groychen. The seller then bolts usually

ly brought his cash register to look for the required type of money.

"Oh," says the crook, "here you have half a table coin (or something similar), | would lik
have that." Then he reaches into the cash box to get the coin out and steals.

| Great practice and dexterity is required for this genre of

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Thefts are necessary. However, since merchants and actual exchangers
ler are more careful with their cash, so is

That maneuver doesn't always work. Inexperienced markety

visitors, especially country people, but the more often the loot subjected to a change, which usually takes place in the following way:

If the Chalfen meets a farmer who, as is often the case at markets, is carrying a full yellow jacket, he approaches him and asks: Where is he from? Has he experienced this?

ren, he asks him to order this or that to the schoolmaster or schoolteacher or Schmidt, and as recognition of this he wants

he should give him a tip, perhaps 5 Sgr. He now reaches for an eighty groychen piece and demands the rest back; however, in any specific coin type, e.g. a new four-groycheny

Piece 7c. To comply with the generous Jew's wish, the farmer steps behind a door with him and fastens his moneyy

cat to search inside. Of course, he has to pre-empt the contents.

if he finds the required coin; the crook taps it once or twice, and it would be a miracle

if his loot amounted to less than 10 thalers. In this way, for example, several years ago, notorious Chalfen

Leo Franke from Werben, for 14 days, the Ukermark farmers visiting the grain market in Berlin for a very considerable sumy

men beytohlen. |

Since Chillewen is not absolutely necessary Genoyy

fen necessary, since there is no Baldower and no Schary

fenypeler needs, with whom the chalfen must share the profits of the theft, since he furthermore does not need expensive tools (supplementary keys etc.), it follows automatically that he

is

Thefts have more significant advantages than the cabinets and locksmiths

No one, although his are never of such significant individual importance as those of this of thieves. | know of several children who were released naked and bare from the penal

institution only a year ago, but who are nevertheless not entirely comfortable today.

inadequacies, but have even been able to provide their daughters with not entirely insignificant sums. – One may dare to claim that chivvies is one of the most profitable and safest crooked trades. |

Inexperience and carelessness, by the way, are particularly conducive to

This type of theft is common, and one would therefore think that it could be most easily counteracted if, for example, the public were made aware of the methods of these crooks through public notices at fairs and markets. Probably

usually, they would then not dare to use their talents, which had become obvious). N

*) It gives me the greatest pleasure to be able to report that the police authority in Frankfurt following this view, which | had already published in the Merker articles, had printed not

shop to shop and from vault to vault at the Reminiscere Fair in 1840,

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Machine Translated by Google

4. The Kitten-smugglers, also called Scheinspringer and Kegler. Their

tactics are already evident from their name. Kitt bites the Hans, but shoving means

to sneak, the translation being "Hauseinschleicher" (house-sneakers). They commit their thefts in the Mory

generations by knocking on the door of the first room they came across.

If no one comes in, they open the unlocked door, call out "Good morning!" and enter, compliments snowing

down, if they receive no answer. Once they have thus assured themselves that no one is

present in the room, they take whatever they can carry off, usually money and precious st

5. The stippers. They practice theft, usually in merchants' shops, with a rod made of thin whalebone, which is smeared with birdlime and is called a stippling rod. Usually people are involved. While one is on their

In whatever way he tries to occupy the attention of the seller, preferably by removing his

the shop for a while, the other sticks the pole rod through the hole usually found in the surface of the counter into the bowl (lesfinne), bends it and pulls it back again, whereupon the rod hangs full of coins.

This type of theft is almost extinct in recent times.

This has become common practice because the clinking of money can rarely be avoided, and therefore the danger of discovery is always too close.

> Further versions of the Gannerge mentioned in 4 and 5y

By the way, you will find werbe in the dictionary under the words "Kit: tenfchieber," "Stippruthe" and "Stippruthe."

6. The Goleychechter. Gole means carriage, wagon; ychey

but cut or slaughter. The trade of this kind of thieves

consists in cutting off the trunk or bales of goods from a carriage or freight wagon. If the trunk is actually cut off from a carriage

ynchnitten, this is called a Kracherfetzen. The inytruytrucyt, which

used for this purpose is a so-called Kaut, ie an inlay

with a round, sharp point, somewhat like a Silesian knob. It often happens, however, that the trunk, if it is attached to the cart not with ropes but with chains, is broken open and ends

on the cart itself. This also includes the Golehops, i.e., thieves who escape in the event of a

neither sit on the carriages passing the country road and vomit up the carriages, nor with skill quietly on freighty

dare to get into unoccupied carriages and chaises, find what they can, steal it, and get off without the coachman noticing anything.

in which the methods of the Chilfers were precisely described. This is said to have borne fruit in terms of reducing the success of their thefts.

Such thefts, which are quite different from criminal theft, that is, actual street robbery, are very frequently practiced, since they can be carried out without any special and usually bring in a lot of money.

Related to Goleychachten is: |

7. the so-called Stradehalten, which is mostly the business of the Schranker and

Makkener, because usually only this class of scoundrels owns vehicles. In groups of 4-6

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They travel on country roads, especially those that are very frequented by freight wagons, as the roads from Berlin to Frankfurt or Leipzig, for the purpose of transporting goods.

They begin their journeys around dusk to scout out the places where freight wagons stay overnight. This is very easy, since the freight

dare to usually remain standing in front of the door of the inn, as this very circumstance makes theft possible

or at least greatly facilitates the situation. If the crooks have identified an opportunity for theft, they approach the inn at midnight, when they can assume that the people are fast asleep. A short distance from the inn, or, if it is located in a village, before the village, and one of the chauffeurs is dispatched to reconnoiter whether there is a guard, a dog by the wagon, or anything else that might hinder the thieving enterprise. If no such obstacle exists, everyone, with the exception of one who remains on the Emmey*) with the wagon, goes to the freight wagon to be stolen, cuts (tears) crates and bales with the kaut, or even the latter, if they are too large, simply opens them, and steals the goods contained there whole or in part. Once the theft is completed, the wagony

The thieves' work, brought by a comrade, is brought up quietly and carefully; the stolen goods, which have since been seen by the others somewhat apart from the scene of the crime, are taken up, they drive away on a side road, and only rarely is their trace discovered.

In recent years, the village of Groy had become particularly

How a society of thieves formed near Schermeisel, who used this type of stealing exclusively for their trade, making the country roads extremely unsafe. An investigation is therefore at the Berlin Criminal Court.

8. The Tchillesganger. With. Tchilles or Chilles be

The Gaunet marks the evening hour or twilight. It gey
Thieves of all kinds who go out on this day hear here. Such a theft or tchilles-mayey

matten is called Tchilles in Mokum when it is committed in the city, and Tchilles
on the Schuk when it is committed in a market.

*) Newer term for Viazzew or Binfplag. See p. 82.

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. Now to trade means to be swindled in any way in the evening hour N | 9. The
swindlers.

These are the fraudsters who defraud the country folk in particular by passing
off counterfeit goods as real ones, or fake ones as genuine ones, e.g., tombstones for gold
silver for genuine gold.

As a rule, such fraud is committed by two people
practices which have already yeen ytill now, either themselves or through a third party, the
person to be defrauded has money.

One, elegantly dressed and affecting a foreign dialect, appears as a Frenchman,
Italian, or otherwise as a foreigner

He tells me that, on a trip to visit his relatives, he ran out of money. He shows me some
worthless item, perhaps a tombstone watch, a piece of fake jewelry, etc., and says that
this is an inalienable treasure, a memento from a dear deceased person. He asks if someone
found with whom he could pawn the valuables for a short time, at good interest. He demands
for example, 250 thalers.

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and promises to pay back 300 thalers, or perhaps even more, upon redemption. Meanwhile,
his companion arrives, in the form of a Jewish barterer, with a bundle on his back, and
inquires whether there is anything to bargain. He sees the jewelry, expresses his astonish
at its great value, immediately offers 100 thalers for it, and increases his bid to about

the amount.

pelt and triple. But the stranger contemptuously rejects him, hey

explains that the jewelry is not for sale for any sum and repeats his request to provide for
a pawnbroker. Due to the excessive

Tempted by the Jew's silly commandment, the inexperienced person usually falls into the trap
lends the stranger the requested sum and receives in return the alleged treasure, which, for
greater security, is probably sealed in a box at the stranger's request.

yays to keep it safe – and is cheated. Other types of swindlers are the so-called coal dealers
who ignorance

yende cheat by exchanging artificially crafted brass tokens for gold pieces, against a con-

agio.

Although it is certain that perhaps barely a quarter of these cunning swindles are

reported to the authorities, because the defrauded never have any hope of recovering

their money and are later ashamed of their own simplicity, nevertheless, only in recent times
a not inconsiderable number of them become public knowledge. One can conclude from this
how frequently this branch of the swindling trade is carried out.

Similar to the swindlers:

10. The Chayyime traders or Enneyvotennemacher,

See Communication on the Promotion of Security Nos. 1337, 1360, 1378, ER, 1434, 1467,
1478, 1498, 1522 je. jt.

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who are busy stealing valuables. They claim that they do not have enough money at the
moment to cover the purchase price, give a small sum, and promise to come back in a few days.
For their own safety, they demand that the purchased item be sealed in a box, but they know
that

with another, which they are ready for this end: to exchange with great skill. f What remains noteworthy is: | | 11. The act of breaking the rules.

If the thieves have no opportunity, or find obstacles, to enter the premises to be stolen secretly or by force, one of

them tries to find lodging with the owner of the premises by asking for a place to stay or accommodation. This usually happens with crooks.

gladly, innkeepers, or farmers. The billeted person then assists his comrades in entering the dwelling by unlocking the door or otherwise, and secretly leaves with them once the theft has been committed.

If a man who is quartered has the opportunity to steal from his host without the latter noticing, he will not leave him home.

ly, but with one's widow's knowledge. This is then called "acting a challenge." b | |

This is the mode by which the criminals convicted here endangered public safety. Were now equal, especially

especially their cupboard and key thefts, such almost

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always of considerable value, precisely because they went about it so systematically and mostly only captured cash, it is nevertheless understandable how, despite this, only very few were able to banish the specter of poverty from their own four walls and to decorate their foreheads with the criminally captured gold.

Not only that 5-6 people were always indirectly involved in a theft, among whom the stolen goods were divided into equal parts went; but this was also done in many other ways

There were the Baldowers, who were entitled to half a share; there were the fathers and grandfathers of the crooks, who, too old and weak to be able to steal, received their pen

from the proceeds of each theft as an old-age allowance; and finally, there was that large

number of accomplices whose silence was bought with smaller sums.

had to; and so it happened that the stolen goods were squandered just as quickly as they had been acquired.

It cannot be denied that the Schranker and Makkener certainly occupy the first rank in the world of thieves, but it would be a great error to take this as a reason to consider the other classes, as I have described them above, as less important. One cannot even say that their rank is not so

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go into the big picture, if one only considers what I said above about the Schotteufellers.

The same Hermann Moyes Sachse who made that remarkable confession, stole shortly before his

a recent arrest, at the Braunschweig Fair, in a few hours for more than 300 thalers of goods, solely by means of Schottenfel: lens! The number of these crooks compared to the cabinet thieves and key thieves is approximately 6 to 1, and this is especially true of Bremen, they must appear almost more dangerous for the security of property than those.

Since every scoundrel devotes himself to that branch of art in which he feels most capable, it is natural that each of them acquires a kind of virtuosity.

However, it is less likely that an individual will only commit a single type of theft or that it is generally assumed that he is able to commit several of them.

This is particularly the case with burglars and key thieves, who usually begin their career as market thieves.

Those types of criminal activity which I have mentioned above

criminal, are to be considered the most common. For even if there are various others, they usually play such a subordinate role that no special skill is required, and every crook, without distinction, can engage in them, depending on time and opportunity. Street swindling belongs to this category.

dekehren or actual street robbery, which is not at all in the practice of the Jewish crooks

the Mergetzen, ie thefts, which

by being carried out in pubs and inns by the Féry

people and cattle dealers have their money cut off; the Zgokken, ie thefts, especially of

which are brought by

on house floors, especially in winter, carried out, etc.

If one considers even superficially the systematic consequence that characterizes all criminal

all actions of the Jewish crooks,

First, it seems almost superfluous to add a further word about their great danger. If further

were needed, it would have been made all too clear by the present investigation.

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From their magnificent results, from the number of extremely dangerous thieves who were

rendered harmless to human society, for a longer or shorter period of time, people believe

they could draw hope that the Jewish scoundrel

The rabble in the Prussian state would soon be unable to raise its head again and pose a threat

to public security. However, the experiences of recent years have convinced us

sufficiently learned how much that hope was illusory. Daring, cunning thefts and swindles

kinds still testify today, as before, to the unabated survival of this criminal class; but

the provinces multiply from day to day,

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and everything gives rise to fears that it may only be a short time before we see the same

groups, whose destruction has cost so much money and effort, back on the scene of their

nightly activities.

It is useless to ask how this happens. The answer arises naturally from the

character of the Jewish scoundrels, from their lives

nature, from the way they are raised. One does not need to be a believer in predestination to be able to assert that Jewish crooks are, in a sense, born as such. Their parents are crooks and thieves, their grandparents and great-grandparents

Grandparents were, and the criminal principles of the family are passed on to all subsequent generations. They are absorbed with mother's milk and develop with mental and physical strength. At the age of 14, the boy usually leaves his parents' home, where he has seen or evil, but has not learned to appreciate it as such. Imbued with the dangerous outlook on

life of his parents and their relatives, initiated into the mysteries of the criminal trade, begins his career under

management of an older attempted crook, as a so-called quartery

boy; in the wit's life, however, he passes as his servant or pack carrier. His

apprenticeship is methodical. It begins with sneaking into unlocked farmhouses

and ends with

the night break-in. He feels his fine talents so well developed

that, in order to be able to steal on his own, he borrows a few

a few thalers of goods, so that his business would have a firm foothold. But since he cannot undertake anything significant on his own, he soon makes camelsy radyschafts, with whom he goes out to steal together.

Sooner or later the time will come when he will for the first time

He is buried for the first time, and now it is time to honor his lineage, his teacher. He stubbornly denies it—for this is what he has been taught excellently—betrays none of his comrades, and perhaps slips through with an absolutio ab instantia. Now he is tested, has gained self-confidence. Everywhere he is praised, everywhere he is sought—and the consummate criminal is there.

If one now fully considers how the Jewish scoundrel, according to his national custom,

usually enters into marriage at the age of twenty, and often even earlier, how fruitful the often are, and how they always produce scoundrels, it is clear where the constant increase

in the scoundrel population comes from, since the decline is due to natural or civil causes.

. Death can not be nearly as great as this
wax i

If an example were necessary to shed light on the truth of this, one could only look to

the accomplices of the local investigation

remain ytant. Almost all are married, almost all have chilydren

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which, but that there would be only one among these which would not

| 70
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more or less already acquired a reputation as a crook.

While their fathers were serving long prison sentences,

in the breeding facility, they are very keen to commit the same crimes

chen, who were punished by those. With horse and cart they also roam the land

again, stealing, from which Ery

bear the burden of their thefts, supporting their perpetrators, and thereby eliminating a insignificant part of the legal consequences.

The main cause of the existing evil is to be sought in this continuous reproduction,

not in the constitutions of states, as has often been claimed, and it will remain

ineradicable as long as it is not attacked at its root. For it can be of no use if the mar beast is perhaps now and then given a

robs some of their heads if one cannot prevent them from growing back twice as

much. The reformation of those notorious scoundrel families depends, first of all, on the education of the children, and the subject, one would think, is important enough, the des relief so urgent and general, that the matter probably requires a next

It may indeed seem harsh at first glance to forcibly tear apart the natural bonds that bir

parents to children and children to parents; but far higher than such human considerations government must place the public good, the material well-being of society, which it is its

most sacred calling to protect. Those parents who alone could complain about such a measur they not themselves renounced

to the rights which nature, the laws of the country,
about their children? They want to protect their intellectual and physical
ual ruin, the state wants their well-being, and the decision should not be difficult as
to who deserves preference here. Thanksy
Certainly humanity would recognize it if the government.
Care should be extended to the children of these crooks in order to bring them, perhaps in
public institutions designated for this purpose, to legal
But early, at the tenderest age, this must be done
y happen if one wanted to expect fruits from it, because only hey
grow, there is no longer any hope for their improvement). N

*) Mr. Stuhlmuyller had the idea for the Gruyny several years ago.

Establishment of an institute for the education of children of rogue and vagrant children
tern, and presented a very thoroughly prepared plan for the establishment of the same to
Nothing is known about its success.

been; however, an establishment of this kind has, as far as we know, not yet been establis
the Kingdom of Bavaria. Probably, therefore, the realiy
fation of the Stuyhimiller'ychen highly charitable motion has been met with insurmountable

As much as | am generally convinced of the great expediency of Mr Stuhlmiller's proposals,
believe, as he does, that if one does not want to engage in private education, the establi
such institutes is the safest, indeed almost the only, means by which the constantly incre

Although | believe that this rogue, swindling mischief could be controlled, | cannot yet f
its fundamental propositions.

Even if the investigation conducted here had not provided anything further that could contribute to the understanding of the character of the Jewish thieves, it would be the case of their absolute incorrigibility.

The ineffectiveness of the punishments imposed on them is evidence of this,

This is testified to by what I have said above about the children of the criminals convicted here; finally, this is testified to by those themselves who, provisionally released from the verdict, resumed their life of freedom upon their return to freedom. There were cases where they left Berlin only after they had stolen again. N8N5

With such a crook, all artificial means are of no use.

Every system is of no use to him, even if they were the famous ones of Philadelphia. He is indifferent to punishment, because he still has the hope and often the certainty of being released, and corporal discipline, which is the only thing he still fears, has been almost completely disused by the philanthropy of our time outside the realm of penal institutions. However, all conventional means are inadequate to incapacitate him, to render him harmless and only a Siberian

If, for example, he proposes that the institution to be built should also include children

To accept parents who have been leading a criminal life for years, this seems to me too far, even gone too far. One must not lose sight of the boundary line that so sharply distinguishes from the ordinary thief, from the human being.

who becomes a criminal out of recklessness, necessity, or other external influences. Punishments one after the other in these people testify less to a series of crimes than to the low degree of dangerousness. They are never so corrupted as to raise their children as criminals, like

on the contrary, it often speaks in all

their actions express a loving concern for their well-being. If one wanted to qualify the

such parents for admission into such educational institutions,

To determine the suitability, this would be quite good, but, given the understandably larger number, it would also certainly be impossible.

Only at the request of the municipality, says Mr. Stuhlmiller, should the

by the police authority, with the approval of the government,

But if the municipal authority representing the municipality is not given the official objection to these applications, if not

If every domestic criminal and police authority, which for the most part, more than the common opportunity to recognize the scoundrel as such, were authorized to arrange for the admission, it would seem to me that the purpose of the institute would have been completely missed.

Mr. Stuhlmiller further believes that admission qualification should only occur upon reaching the age of 6. I am of the opinion that this should be the case earlier, perhaps upon reaching the age of 5.

The scoundrels mature extraordinarily early. By the age of ten or twelve, they are usually already in terms of cunning and thieving schemes. Even before they are able to understand and comprehend the teachings and actions of their parents, they must, if one wants to be truly

hope for success and not admit already corrupted minds into the institution. These are the men, who would then only be raised to be crooks, whose minds must be removed from pestiferous influence; but this might already be too late at the age of 7.

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or Botany Bay could provide help. Only when the ocean or the icebergs of the South North separate him from the civilized world will it be safe from his boundless commonality.

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yein.

about the expediency or admissibility of such a deportation

Only one voice would likely prevail in favor of the reform of incompetent criminals. As early as 1802, Prussia, as a result of an agreement with the Imperial Russian government, sent a transport of 58 criminals sentenced to life imprisonment to Siberia *), and even more recently the governments of Hamburg and Gotha have shipped the permanent contents of their penal institutions to America. No legal objection could be raised against this.

arise; but it would be doubtful with reason that the states of the New World in particular should be colonies of crooks and scoundrels to be established on their territories, who would perhaps

too soon turn their arms against their new, involuntary

ligious, fatherland"). There is therefore probably little to be gained this way.

What, by the way, is the Jewish belief in their unlawful actions

He provides the most support to their activities, facilitates their crimes, makes their do
more difficult, that is their bargaining. He supplies themy

wear a mask under which they demand passports, around the countryy

can swarm without being subject to official control. If only their passports are in order,
lacking, they boldly appear before every police authority, because they know

yen that nothing can harm them.

While still children, the sons of these Jews receive a small package with a ribbon and

are sent to the countryside to work. Because they do not have a house permit, or because,

as in the case of the Greaty

Duchy of Posen, where Jews are forbidden from trading at home, they must proceed with caut
so that they do not get caught

Let them be. Thus, their cunning develops early, and even as children, they learn to break
the law and deceive the authorities. Later, they use trade to scout for opportunities to s

They observe where the buyer gets his money, how to deal with it, and what the location is

Could or should one identify the first causal factor in all thefts?

*) See General Notice to the Public about the Royal.

The dangerous villains sent to Siberia by the Prussian states, along with 9928 accounts of

misdeeds. Berlin, at GC

Nauck. 1802.

00 As is well known, the United States of North America have recently protested against th

that European governments are sending them criminals with sentences which they consider in

They let disreputable people appear. They threatened to send back any criminal sent to them by anyone blame them?

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If we were to investigate the connection, we would undoubtedly find that many people owe the loss of their property to the purchase of a tiny household item!

Quite rightly, the so-called hardship of the Jews has been seen everywhere as the most essential obstacle to their civil progress.

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formation, as the most important reason for their moral corruption

This subject in particular is also examined in detail

in the Hanoverian and Saxon Chambers of Estates

come, and the negotiations about it were followed by the decision that the Jews should be exempted from this branch of industry and the associated levy (the tax should be removed as much as possible should be completely removed). And in fact, this is an urgent requirement if one is serious about the public good, if one wants to at least put some limit

on the monstrous mischief of the Jewish scoundrels and thieves. Those hordes of Jews who, as a bundle on the

Back, crossing Germany in all directions, the four fifths of their lives on the country road, at markets and in fairs

to spend, they all stand more or less with the crooks and thieves in the closest connection. Even if they do not always take direct part in their

they still facilitate and promote such things; and one could not expect anything more from them

) In Prussia, too, at least for a small part of the state, legal provisions aimed at this place for several years. The "Provisional Ordinance on the Presence of Jews in the Grand Duchy of June 1, 1832, among other conditions, only permits those Jews to naturalize who

have dedicated themselves to either a science or art and the following:
operate in such a way that they can maintain their profits,

or own and manage a rural property of the size

13 ' that it provides them and their families with sufficient support
secured; N

or in a city a well-known business with some reputation

subscribe, . e = or own a property

in a city worth at least 2000 thalers without debt, WR or that they own capital assets of
5000 thalers

thügmlich gehört, NR, beer or that
they have made a special contribution to the

State have acquired. de

A find also excluded from naturalization all Jewish Jews. 5 N 8 Fe a3 * In § 13 the
law stipulates that, after the

Jewish boys have completed their schooling, the administrative authorities of the (Jewish)
must ensure and are responsible for ensuring that every boy learns some useful trade or at
educational institution at a royal university.

bern professions, and that no one is drawn to a trade or business

operation in moving around is needed d.

If it is permissible to add a wish to this, it could only be the
fine that similar provisions, like the latter, are everywhere, even against the uny
The majority of Jews who do not belong to the above category would like to enter life as s

yenyschenschaft almost from every year of his crimes, without ever being the

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hear of it to file a report, this alone would already be enough
enough to at least not be considered useful members of the civil
to let the community appear. 5

What the, in the laws and customs of Judaism

The apparently very knowledgeable author of the Jewish GilyBlas also tells us about the condition of the Jews in Prague, about the obstacles they face in pursuing their trades: it is clear that all this, if it is at all true, cannot take hold, neither here nor in the rest of Germany. Our capital cities have no ghetto, no exile of the Jewish population; no stoic government restrictions, no blind prejudice stands in the way of them learning crafts and arts. People breathe the most liberal tolerance stand by them and protect their civil rights. Nevertheless too true that among 100 Jews there are always 90 who are engaged in trade, and at least two-thirds of these are involved in a haggling business.

del around! No

This ambulatory branch of trade, this house-hold and haggle-tradingy del with the vague way of life that is inseparably linked to it must therefore be completely intertwined with the Jews, if not

Criminal laws and police institutions should remain an empty sound.

Because trade, the pretext for attending fairs and markets, provides the crook with only a valid reason,

to look at the horse and carriage. He would miss it completely.

len, without this sham business, and it would have to disappear by itself, yoy

soon his quality as a merchant was no longer the same as before

recognition. This alone would bring an infinite gain for public safety. For a traveling thief is times more dangerous than another, and appears three times more dangerous

In this respect, the Jewish crooks are also to blame, because only they find it, those who use the vehicle to further their thieving purposes. What the vehicle is useful for, how they use it only to carry out their crimes more conveniently, to get their loot more quickly

I have already explained in detail how to bring others to safety and myself out of danger.

Nowhere may this have been more evident than in the present investigation. All parties involved in it

were in possession of wagons, only went out on their thefts while driving, and their grown-up children are examples of this

followed. Two by three, they travel around the country on a carriage. Following a new tactic, these young die

besiege the small-town fairs, their goods, instead of selling them, and find deals there:

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For while one person is engaged in fraudulent gambling, his companions are emptying the pockets of the thronging profiteers. If the Jewish scoundrel were not a merchant, he would be able to " € . 5

enter the country, at least legally. He would rightly be denied a passport, which cannot be done properly as long as he is permitted to pursue a trade that he can only pursue while traveling, with which he cannot usually support himself in the town itself.

For as certain as it is that the crook is generally separated from the right

usual trade can neither support nor wants to, it is nevertheless policy

It is not feasible to deprive him of the opportunity to do so by withholding his passport or opening up other ways to legally acquire his means of subsistence. Only when this is the case can he be forbidden from eating, can he be forced to remain in the place where he lives,

like other honest people.

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where he can be instructed, and not to pursue a certain acquisition far away. – b | It was precisely trade and the wandering associated with

it that most distinguished the scoundrels convicted here, and that enabled them to practice the thieving trade on such a large scale. From the Grand Duchy of Posen, from the March, from the Elbe, they often traveled through entire provinces, through entire countries, even into Hungary. Thefts marked their presence everywhere, and often only after months of absence did they return to their hideouts, laden with loot.

Here they invested the stolen money in stocks of goods, traded in the surrounding area, and diligently visited the synagogue.

goge, and finally, as honest traders, received new passports, often valid for a whole year, with which they once again set out to commit crimes! |

*) The magistrates and police authorities cannot be made aware of this fraud urgently enough – for this game of dice is nothing else – so that permission for it, on their part, is less unreasonable.

trynkt be granted, as unfortunately tends to happen now. The proy

zedur is usually the following: The game usually requires 4–6 dice.

As soon as a player has made a throw, the owner of the game and Krams quickly

rolls his coattails over the dice and urges the player to bet again, which is why he

does so, in the Holly

The idea of having made a profit usually dies down. During the negotiation, however, the crook had the opportunity to change the original winning number by reversing one or more dice. As he removes the covering skirt, he says regretfully to the cheated victim: "Oh,

you haven't won." It is not uncommon for such players, or zchokters, as they are called, to also have counterfeit dice. In recent times, Jewish crooks have increasingly

turned to this side business because, since they have, at least for the sake of appearance, made a profit,

advertising, not only suits their character more, but also is more bearable than trade. Be:

One should hardly think that it could be difficult to keep up with this

bel, at least to some extent. For years it has been knowny

lich in Mainz a respectable association of lVraelites, which yey

have set themselves the yensible task of supporting young people from the poorer
clans of their fellow believers through the support they provide them

to encourage people to learn trades. Limited only to the city of Mainz, the

work of this association to date has nevertheless been

one was a very pleasing one, as can be seen from one of the last accountsy
reports of the same can be convincingly deduced. "Contemptible," it says, "is the
so-called distress trade, not because it is carried out by poor people, but

because every humiliation

"fschadt; because it dates from a time that has a dim memoryy

"has for us, and because it protects at most against starvation but "not

against misery and impoverishment."—What wonderful, faithful words! Certainly, the
Mainz Jewry, which Mr. Rebmann has already honorably mentioned, has

earned great claims to public respect through these publicly expressed attitudes.

But how is it, one might ask, that the Mainz club is still the only one of its kind
in Germany? Shouldn't such a fine example encourage others to follow suit,
or should it?

Were the more educated Ifraelites elsewhere not imbued with the same
sentiments? That is hard to believe. Not the shay, despised by all classes and
depicted in a thousand caricatures

Cherjude with his secluded life and activities, his petty

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The person who is addicted to usury is truly capable of correcting people's still all too
misconceptions – we like to say, misconceptions – about the character of

Judaism, of bringing them back from preconceived views and opinions, and it therefore seem
be in the unmistakable interest of all Jewish citizens to do their utmost to dissuade the
classes of their fellow believers from this trade as much as possible, and to encourage of

more nourishing, more appropriate to the age.

It would be urgently desirable that for this purpose, private associations could be formed

following the example of the Mainz association, which would certainly not lack the support of governments and all well-wishers in their charitable endeavors. One would only be able to progress toward the goal slowly, but its ultimate achievement would not be lacking. The work of such associations would have to be more successful than measures emanating from the state, whether prohibitive or restrictive. These associations, with Jews at their head, would certainly be most easily able to overcome the stubborn dictatorship.

the stand of the lower Jewish classes against civilization and the necessary civil reforms, to defeat them by amicable means; to instruct them and to convince them through instruction that the state and society only want their own best").

») In Bavaria it has recently been decreed that house licenses for sheep

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It would be more difficult, however, to divert ordinary crooks and thieves from the comfortable vagrant life, such as traveling merchants, and to turn them to a more useful

of a disorderly, wandering life, they abhor any work where they, exerting their physical strength, like millions

Others should eat their bread by the sweat of their brow. Fraud and theft seem to them more honorable and certainly more profitable and convenient than

such a form of employment. It is unreasonable to expect them to ever voluntarily surrender their trade and their pernicious pursuits.

To renounce them would be to completely misjudge their character. They will only yield to force and force would have to be used against them.

ten. They have only been given the opportunity to gain something else

advertising, then even if the authorities take away their passports and business licenses, now common pretext of proximity

rancelessness will disappear by itself, or at least no longer deserve consideration. – Let them be occupied, at best, with stonemasonry

digging, by logging, on the highway or in agriculture, or in any other way, only let them be torn up, nor let them

are responsible for duplicitous, ominous commercial transactions!

Of course, even with these restrictive measures (for the application of which, of course, police law is required first and foremost), one would be able to deprive the authorities of their usual duty and imprisonment) will not put a stop to the Jewish crooks, because they will then be deported without passports

wander, they will find corrupt or negligent officials who

willingly issue the most beautiful passports based on vague credentials

But this lamentable misfortune is already present

present, it would hardly be able to be increased by that measure, and at least it would not bear comparison with the un-

the measurably beneficial consequences that would have to emerge with regard to public safety if the travel and trading of the thieves were no longer tolerated by the law.

This subject also decisively intervenes in the handling of police supervision, the unmistakable purpose of which is or

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at least be Yupon, coming from the rooms of the penitentiary

To prevent the criminal from committing further crimes, to protect the public against his return to society. Whether this, strictly speaking, is even possible, must, of course, remain an open question. Certainly, however, the home authority, which is responsible for police supervision

in no way in a position to fulfill this highly important purpose if it is unable to constantly supervise him and his activities, if it is forced to abet his crimes itself.

handel to Jews no longer issued, No more Jewish Unterey

thanen to facilitate the learning of civic trades in every possible way

tert and in particular the obstacles that stand in the way of their entry enters a until now 1 eee – This provision seems to me extremely timely. N

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by allowing him to spend months away from his homey places to hang out.

What was the answer a Jewish rural scoundrel gave to the police officer who was interrogating her recently, when he threatened to have her local authorities investigated? "master," she said, "knows nothing about me, because I'm not at home all year!" And that this is true, that this is possible, that it can happen unhindered, therein lies the impetus that allows criminal activity to take ineradicably deep roots and spread ever further and further.

It always sounds a bit strange to the unaccustomed ear, when asked about the most notorious scoundrel, to receive the almost stereotypical answer from the local police authority supervising him: he is away on holiday and his return is uncertain!

In fact, this should not be fine as long as the police BeauVichy suffrage as a 1 20 legal institution and not as a mere empty form

It will be of no use to perhaps add a note on the crook's passport stating that he is under police supervision, unless one wishes to add other restrictions. The crook cannot be according to ordinary rules, and therefore ordinary passport forms are not suitable for him. Only the visas on his passport are correct, then every police investigation must be

let him travel just as unhindered as if the Observatory

tion mark would not be present. This mark is usually limited to the laconic words: "Juhabe under police supervision." The official is usually at the mercy of the reason for this, at the quality of the passport holder, and, if he is not a student of Oedipus, at the discretion of the

interpretation of the crook. If one were to add to the warning at least that the passport was a crook, a dangerous thief who had been punished many times, then a semblance of

If the benefit were to be ignored, many miserable mistakes would be prevented and presumptuous and negligent officials would be excused.

The mayor of a certain town, who inscribed an escaped criminal as an escort in a passport of a common thief, a notorious thief, restricted in the above manner, had the courage to justify himself by stating that the passport holder cited political reasons as the reason for his

timely supervision! And similar cases occur almost daily before.

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Any possible control over the travelling scoundrel must also expire automatically if he can extract a new one from any police authority after the expiry of his passport"); to whom he

") By recent decrees of the Royal Governments of Poyen, Potsdam and

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Furthermore, not in every overnight accommodation, but only where his passport needs to be checked where his stay is longer than 24 hours

gnaws.

| am, as | believe | have sufficiently demonstrated, far from the opinion

that a traveling rogue can be

reality, proper supervision should be maintained; rather, | completely agree with the opinion of Police Councillor Merker, which he expressed on the occasion of my previous suggestions, namely that such mischievous individuals would easily obtain visas for their nightly stays; but as long as they are allowed to travel at all,

it still seems more expedient to at least provide these more specific information.

to demand of them. It would create a semblance of Control, which would otherwise be completely lacking. Because

for the suspicious voyageur only a stay of more than 24 hours contains in one place the obligation to seek out Papoifum,

Breslau, which has not yet been generalized for the whole country, is firmly established

It has been stated that traveling Jewish traders from the Grand Duchy of Poyen will not be issued new passports in the last two years, they have many

more, after the expiry of their old passports, to extract new ones, according to their plan should be rejected on site. 179 05 District offices also issue to noy

Jewish suspects were only issued with passports valid for 4–8 weeks, in which the intended travel route was precisely specified, according to the circular of the Imperial Ministry of

the Interior and Police of June 20, 1821. Whether this was based on a general government decree or merely on the authority of the authorities

| am not aware of whether this originated from the supervising Royal District Offices.

) Compare 5 5 to facilitate the success of the magnificent police.

13th Year No. 2

Sch habe 99915 kuyrzlich proyoyted the following:

1. the crooks only have their passports for a short time, about 1–2 months

nate, and indeed, to the exclusion of any other, only through their homelandy authority to issue;

2. to state that and why the passport holder is under police supervision

yight ytebe, yuch as that the passport is visiyted in every night quartery

den muyyye, and that, after expiry, the passport holder must return to his place of residence muyyye z

. 3, to note the time of this return in a special journal, and to pursue him with a warrant if he has not returned within three days after the expiry of the passport at the latest;

4. to ensure by a note in the payye that it is from abroady
no companion will be sublocated according to the authorities;

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5. finally, the crook for every contravention in a proportional bodyy
to take personal punishment.

If one wants to let the crooks act and travel at all (and only this case was foreseen here) am still of the unprejudiced opinion that through measures of this or a similar kind their

ual wanderings, their often years-long distance from their homesy
places, and all the immeasurable ee connected with them, yet unanimously
Ben Grenzen wéyrde be set.

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It is therefore not clear why he should be in such a hurry to subject himself to a check v
would be so dangerous for his impunity, since a passport contravention can never be proven

against him, or at least only with great difficulty.

| will refrain from discussing this topic further, up to its smally

| would have to go back to the way in which the usual supervision is carried out; to the
regrettable perversities that are only too often observed, to the detriment of the public
futility of denying the criminal passports in the current situation, where there is no emp
him in the town, and, in the case of his secret departure, of sending warrants without

knows what to do with him at home if one does not want to feed him at the expense of the
commune; | would finally have to go back to that, which in its significance is still far t
sufficiently understood

knew the mischief of the so-called passport factories, of which | could tell many remarkat
examples from the files, and where sometimes, as in a certain small town on the other side
of the Oder, travel credentials are sold to crooks at fixed prices, in whole and half doze

– But all this would

too far from my original purpose, and | could write a book about it without finishing. As
secrety

niB ist nicht invented, yay Mr. Rebmann said in 1811, every mayor, mayor, etc. toa
reasonable, righty

to make a yhoye man, so long as all regulations regarding passports are more likely to ha
the honest man than the thief

yitua yitule. And yo little comforting this may seem, fit is still true today and will re
as long as the yyy

Chinese foundations do not gain in purity and stability, for which no government can be held responsible. —

I would like to make just one more remark about the passport system: namely, that

one should beware, above all, of issuing passports in the name of assistants (or porters, they are often called), not only to crooks, but generally to all common Jewish traders. The obvious far-reaching misconduct

The more common the use of this to help unlicensed thieves and vagrants, the more regrettable is the experience of how even capable and respectable police authorities still do not seem

have properly recognized this fact. A miserable shambles

Cherjude, one may be surely convinced, needs to be his winy

trade never an assistant or porter, and on any

Least of all the crooks and thieves. If, however, one wants to issue them such passports, contrary to all police interests, then at least one should name the accomplices and

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this complete description would be incorporated into the passport, which would take away a small part of the magnitude of the evil).

I have already spoken about the appearance of the Jewish Gauy

ner in court, of their defense method, their principle of liesy

cipe, and the cunning with which she evaded arrest

hen, even to put them out of suspicion. There can be no doubt

should be that this provides a further reason for their augmentation, for their greater danger. Only the Jewish scoundrel can reach 70–80 years of age without having spent more than a few of them in prisons and penitentiaries. In the personally

One will find remarkable evidence of this in the notes, and I need only draw attention to the 90-year-old Jakob Joseph Schweriner, who, having lived

solely by theft for more than 60 years, was, however, only arrested three times during this entire time and only twice sentenced to a year and a half in prison, until finally, in 1831, Nemesis overtook him, like many others.

How meaningless and clumsy the

non-Jewish criminal, whom his fate, if one wants to express it that way, perhaps made first a beggar and then a thief!

Just ask in our penal institutions, just go through their reception lists with some attention, and you will find

that most of them were sentenced to 10 years for third and fourth thefts. Individuals of this class, condemned to laborious to life-long work, are still in their prime, that between their former

Discharge from the institution and its readmission, always only

there are quite insignificant gaps, and that finally the

The total amount of the thefts punished against them often amounts to barely 100 thalers!

) According to the provisions of the General Instruction for the Administration of the Passport Police in the Prussian States, dated 12 July 1817, fol. f

a. according to § 16, the issuing of travel passports to persons whose business is either harmful to the public and therefore prohibited, or who

often day after day only serves as a pretext and to achieve

unlawful purposes, or gives rise to such, should be omitted altogether;

b. according to §§ 3 and 15 the name and the complete signature of the companion in the passport of the actual holder, under which you get and the signature of the passport authority;

e. According to §§ 29 and 30, the previously existing obligation to check in every overnight accommodation is generally abolished, but the police authorities retain the right to impose the not entirely legitimate

to continue to impose on travellers, for important reasons, the obligation to be screened in every overnight accommodation.

If one applies the provision ad a to the crooks who only openly conduct their business for show, and if one subsumes, as was undoubtedly the intention of the author of this law, ad e among the not fully legitimated travelers, even the suspicious ones, then, as it seems, there is a lack of better handling of the passport police against crooks

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and thieves do not care about appropriate regulations, but only about obeying them.

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But one must also see how the Jewish scoundrel knows how to behave;

one must know the intricacy of his subtle machinations in order to understand his impunity. If several people are arrested at the same time for a crime committed jointly,

tet, so it is a basic rule that one does not know the other. And even if

they were brothers and relatives, as happened recently in Berlin, they

would nevertheless claim to be complete strangers, perhaps having met by chance only on the day of their arrest; and all this for the sole reason that their mutual acquaintance and connection would not give rise to any suspicion against them! u 8

About the means they use, the state of the investigation

| have already stated what is necessary to ventilate about their antics in prison. Where the location of the prisons allows, they surround the relatives of the criminals in order to communicate with them through signs and words, the measurey

to arrange rules for their defense or escapey

Tools for this, as well as written messages, are given to them, if no other way is open, if the prisonersy

guards cannot be won"), with food or Bey

clothing items sent to prison, in which they were artificially

are so borrowed that hardly the most careful inspection can discover them. They are baked into bread, but sewn into clothes. – For Lsy

During his imprisonment in Berlin, Philipp from Breslau was given a dressing gown and a pair of slippers for his use in prison.

niyye, surrendered. But the court was warned. They cut up the dressing gown and slippers, and found in the former, at the top of the kray

under the cotton wool, but in the slippers between the sole and the insole, twenty thalers in cash orders. – Money is the strongest lever, not only in ordinary prosaic, but also in the poetic life of roguery; money is the secret key to the riddley

Many a scoundrel escapes from the most secure prisons; and taking money with him into custody will therefore certainly be his nightly concern, especially if he is entitled to expect a significant punishment. The scoundrels convicted here did not carry capsules of watchsprings and gold pieces with them, like the Hesel comrades

") It is a depressing experience how often the lower prison officials are so unreliable. It is, however, often more carelessness than indiscretion.

Honesty, which guides them and leads them to acts contrary to their duty. If they are too law-abiding to be open to bribery, they are rarely able to resist the importunities, the begging and flattery of the women and daughters of the arrested criminals. With a loaf of a

a piece of meat or the like, which they let the prisoner under their hand, they do not believe that they are neglecting their duty, and yet, in the most fortunate case, they often lead to the failure of an entire investigation.

No matter how much effort the inquirer may make to ascertain the truth, it will and must be fruitless under such circumstances.

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in Mainz, to conceal them in the anus; but there were cases where the double Louis

d'ors were taken out of their noses.

For their correspondence from prison, which usually occurs

were carefully written that they appear to any uninitiated person as completely unintelligent. To appear powerful, they do not require any artificial writing materials.

A small piece of crumpled paper, which even the best prison order cannot completely prevent, is sufficient for them. Their ink is blood, which they produce by tearing the skin; a wooden stick serves them as a pen.

One cannot be careful enough with these mischievous evils

perpetrators in the judicial confrontations.

They rarely produce any effect in terms of imposing confessions unless one has first convinced the criminal that he is convicted and that escape is impossible.

As long as this is not the case, a confession will be difficult to imagine. The confrontations that took place in the investigation conducted here were extraordinary, both in their nature and in their results. Therefore, one cannot generally draw any definite conclusions from them, because even more often the opposite result has resulted from this act.

One word, one seemingly insignificant gesture of the hand, is enough for the confronted crooks to communicate.

Meyer Tiller grabbed his necktie, but Hartwig Jonas flew

by the woman standing opposite him, the little word "Rattne
law." Both mean something like "confess nothing," and in the last

In this case, the confession already made was actually revoked.

Finally, those who, usually with much effort, are against the Gauy

The evidence collected is too strong, i.e., if he is too reckless to be able to emerge from an investigation unpunished despite all his skill and agility in lying and denying, he still provides proof of an alibi as a last, but rarely deceptive, means of overturning all grounds for his arrest

If the defendant is not immediately aware of the crime, he has usually already taken care of providing alibi evidence, and he then begins his defense immediately by relying on it. Otherwise, it is the duty of the women and other relatives to properly establish this momentum defensionis. They require no other information than the time to be proven, and this follows automatically from the time of the incriminated crime.

Knowing their people, they find many wretches whose conscience activity weighs less than a couple of gold pieces. With them, a bey yuch word sign agreed upon, which the crook must know under all circumstances, so that his

can be heard with the testimony of the witness

tig agree and thereby make the evidence more credible worthiness wins. Moyes Levi Altenburger from the

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on 28 May 1830 in Strehlen a significant key theft

and was therefore arrested in Breslau, relied on

the testimony of the mayor NN of B., that he had given him on the morning that day with a lit pipe and had received a reprimand from him. And he swore it

also! – Only in recent times has this type of exculpation been brought into a formal system by the Jewish gangs. How often

fig use is made of it, one may conclude from the circumstance

assume that in the investigation conducted here alone, twenty-eight such false alibi

witnesses were found, among which,

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Strangely enough, only a single Jew is found! This alibi proof is always decisive if the crook, which may be considered unheard of, is not caught in flagrante delicto. The strength of the charges is of no use, nor is the moral conviction of the judge.

ters, when two outwardly innocent people stand up and, from allegedly their own sensory perception, swear to the presence of the criminal at the time of the crime, in a place of

With a reluctant feeling, the judge must then sign the verdict, which restores the scoundrel to his freedom and his destructive activities. An absolutio ab instantia is the highest th

of evidence leaves.

A telling example of the use of that tactic among the Jewish crooks, who even change their language by one wordy

has increased, since the false proof of the alibi the “Marremoy

kum”, among many others, also provides the aforementioned very remarkable theft, committed on May 28, 1830, in Strehleu, which | will describe in more detail below.

All this explains why Jewish criminals are so rarely punished, and even then, they usually escape with such exorbitant leniency. To a not insignificant extent, however, this phenomenon also occurs quite frequently in legal proceedings.

Allow me to be frank. A critique of the lawsy

Any attempt on my part would appear to be a ridiculous presumption

nen, and | will be careful not to accuse myself of this

to expose. | therefore do not want to add to the uncertainty of the jury

courts, not to mention the inappropriateness of those outdated legislative provisions, on basis of which in certain areas one still today prosecutes the thief and the purgatory.

rium recognizes; but | will allow myself to highlight one circumstance

which seems to me to be of particular importance here.

Prussian criminal law recognizes two types of punishment: the ordinary, for confessions and classical evidence, and the extraordinary, primarily for circumstantial evidence. The well known, has replaced the former torture. It is now possible, in the case of

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ner Cumulation of close reports, the poena extraordinaria also reach the level of the ordinary penalty; but this is only sely

This is the case, and as a rule, the former is always milder than the latter. How well

the scoundrel is aware of this, and how he finds this one of the most compelling reasons for denial, is well known, and I need only refer to Nelky's doctrines, presented on page 62 and following. Unwittingly, however, they thereby achieve another, far greater, advantage. For

almost all judicial bodies in the monarchy only impose the aggravated punishment for repeated theft on the accused if he has already previously received the ordinary punishment for the crime.

But now life is not going to be easy for a crook

It may happen once that the evidence can be brought to such an extent that the poena ordinaria can take effect, and therefore, however often he may fall into the hands of justice, he can

only expect the punishment of the first theft, the maximum of which is a year of penal servitude. Regarding the punishment of the third and fourth theft,

in which imprisonment for a number of years (10 years to life imprisonment)

occurs, can under these circumstances almost never

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mals die Rede sein. f

There are only a few higher and lower courts that do not follow this principle in their rulings, but rather take the same consideration of the previous extraordinary punishments as the ordinary ones, and so, for example, in the case of a second common theft, they always impose the poena dupli, but in the case of a second violent theft, they impose the same penalty.

mer allow the punishment stipulated for this, from 10 years upwards, to be imposed. The consequences that this principle brings with it are incalculably beneficial. Regarding the theoretical nullity or in-

I am not entitled to judge the correctness of this, but it is certain that it deserves praise. Maintaining public security in the country is one of the basic provisions of criminal justice, this, even if only indirectly, cannot be doubted.

ye. Our legislature and the resulting form of war

minalprozeyyes, is, thank God! uch beychUed that even the exy

Ordinary punishment of an innocent person, based on circumstantial evidence, is not easily conceivable, and therefore the violation of any social interests through the general appli-

that principle would be seriously feared.

Where there is no fence, as an old saying goes, there is no thief. This cannot be applied positively either, in Bey

yt against crooks, especially Jewish crooks, whose existence is not directly conditioned by that of the fences, they undoubtedly find in their criminal activities one of the most im-

lichsten bases in this huyomyen klye, their so-called Very
Mr. Keil and Mr. Rebmann have already spoken very faithfully and truthfully about them.

But what was true for Bun also applies

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still from them, and therefore there is hardly any need for a more detailed discussion. Although the negligent purchase from a stranger is punishable not only under Prussian, but also under every good law

cash is, if the knowing purchaser of stolen goods, who often

If someone who has easily been seduced by self-interest should suffer the punishment of a common thief, what should one then say about those people who make a business out of buying stolen goods; who knowingly open their houses to crooks and thieves, and

Can they prove the opportunities for stealing? Almost more punishable than the robber and who despises them, they enjoy the actual benefits of their crimes without exposing themselves to danger.

Here, too, it has been proven that by far the largest proportion of this type of fence are Jews. They have become rich through the loot they stole from the crooks at ridiculous prices

usurp, they usually carry on a well-known business, and often enjoy the best reputation in their place of residence, because they faithfully dress themselves in the mask of an honest name, under which

175 No one so easily seeks out the professional fence and sharp-playing porter.

Who knows all the means by which these crooks

Would they dare to give their comrades advances everywhere? They are well-established, wealthy people; they are citizens; their bureaucracies are alauk-like and acceptable. What police authority do if such a person produces the worst crook, whom it does not know, as

an honest merchant who in some way

has lost his passport, and whose companion may have left with him? Will she refuse to

give the passport to the person who has been

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reprehensible testimony of that man, whom she only knew favorably
come legitimate, perhaps just escaped from prison,

To issue a new passport to a vagrant? It is unlikely that
mals the caution yt extenyt so far.

Prussian penal law contains the salutary provision that a thief who repeatedly relapses
into the crime for which he was punished should be imprisoned until he has provided convict
evidence of his reform or demonstrated how he intends to earn a decent living. The reform
a scoundrel, however, looks the worst and is reduced to a mere formality. As long as he is
prison, his outward behavior will give no cause for complaint, his character will be

However, the senior officials lack the time to study the character and his etude, while th
Officials lack the ability. But even apart from that, the detention for improvement, in th
the law, is not

much to hope for, so long as there is no institution specifically dedicated to this purpos
ten available. The provincial penal institutions are far too overy

fills; the constant inflow of convicts is far too great for

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They would still have enough time left for the correction. Therefore, detention can usual
only be limited to days and weeks, since it cannot be waived without violating the legal t

However, an actual moral purpose can be even less present in this

prevail, as in the case of the criminal, in whom years of punishment could not instill any inclination to improve, even a further detention of many

a few weeks will not bring about this miracle.

The situation is different with proof of employment. The convict's release

depends entirely on this proof, and here it is again where the scoundrel never claims the services of his confidant in vain. He offers to take him into his service as a servant or assistant—and proof of employment is provided. I have had the opportunity to examine a

large portion of the former prison personnel files of the criminals convicted here, and I

that, without exception, in the same case,

yet manoeuvre has been observed.

If one now fully considers the shameful business that is carried on by sheltering the thief

the incredibly large number of the so-called cheyyen Spieyen or cheyyen Peny

nen”), those hideouts of criminals where they meet, where they forge destructive plans, and squander the stolen goods in filth, it becomes clear how these so-called confidants of the scoundrels are by their very nature just as dangerous as the scoundrels themselves, and, as far as wickedness and depravity are concerned, are often far below them.

What, by the way, is the fate of the Jew when he becomes a criminal,

and what therefore also is the fate of the Jewish scoundrel above all else,

pel of the lowest contempt and wickedness, that is his outrageous piety. Has even the atheist the energy

*) According to the Ministerial Instruction of March 27, 1797, and according to § 563 of the Prussian Criminal Code, every convicted criminal, without distinction, before being handed over to the penitentiary, must be questioned by the judge about the manner of his future honest life

This information is never officially confirmed.

On the other hand, the proof of acquisition should also depend on the detentus showing desire and inclination for honest acquisition; but since this is actually synonymous with the detentus' possession, the same relationship applies here as well.

the same relationship applies here as well.

*) In the Christensen's work there are 75, in the Stuhlmiller's

but 220 such professional thieves' dens were listed. In my registry

On the other hand, (which, incidentally, would be of no use to the public, since I cannot visit the Kochem innkeepers), I had, partly according to documents and partly according to reports from confessed thieves, registered 215 Kochem thieves, who were found only in the Prussian province of the Elbe. With few exceptions, these thieves' dens included all Jewish restaurants and quarters. – 5

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While it may have already become so widespread among some that they no longer consider stealing on the Sabbath to be a sin, this is nevertheless only the case with a few, and can hardly be considered by the great majority of the remaining Orthodox.

Six days a week they do not fear the crime against divine and human laws by laying their hands on the property of others, and they would not even on the seventh

They would find it ignorant of their knowledge, if rabbinic dogmas did not forbid them from entering in any kind of business on the Sabbath. Their business, however, is theft, which feeds

them, and only because it is their business, not because it is a crime, do they consider

it illicit on Saturdays, believing that on this day alone they are thereby insulting the

and the sanctity of the Sabbath. Even before the stars on Friday

day sparkle on the horizon, the traveling thief interrupts his tour and hurries to reach a place where he can celebrate Shabbat, on which he is forbidden to travel! By lighting the Sabbath candles, the sharp-playing thief locks his house, which the whole

week was open to crime, in which perhaps a few

hours, the robbery of the previous night has been divided. With honorable steps and a

reverent countenance, he goes to the synagogue to pray the Shmona Esra, the God of Israel, to invoke blessings in his business! Oh, over this class of people who

Enjoying a piece of leavened bread, writing her Nays on the Sabbath for a greater sin than the ruin of their fellow man brought about by systems of cold calculation!

Do not accuse me of exaggeration, nor of one-sidedness

and animosity; both are far from me. Only Jewish crooks and scoundrels are being spoken of here, and whoever knows them will understand the truth of what

has been said. The robber and thief, when revealed in his true form, still offers the psychology some interesting aspects, but with reluctance one turns away from people who, like Meyer Tiller or Moses Simon Bernhardt, have lived only by stealing since childhood—

who were the first wherever there was the plundering of foreign property—genthums was valid, and then turn your eyes to heaven, with damny pledging devotion to the divine being and his providence, refusing food on certain days in

atone for their sins

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to atone by fasting, but afterwards to hatch all sorts of schemes and plots to escape!

One more word about the so-called vigilantes

Great is the harm caused by these people, who usually come from the midst of scoundrels and thieves.

whose depravity determines their usefulness. It is almost always a pure chimera to expect such a person to completely renounce his former connections, to

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with his new position he will also adopt new principles and will be honest about the public security that he has endangered for so long

With his acceptance as a vigilante, his talents are

the widest scope opens up. He will pursue criminals from whom he derives no benefit, but he will protect those who scatter golden incense out of greed. In the context presented

The investigation involved four police vigilantes alone. Joseph Adolph Royenthal from Berlin and Lébel Philipp from Breslau themselves took part in the thefts committed by the crooks and were subsequently arrested by the police.

lizei was used to identify the perpetrators! Samuel Jonas in Berlin maintained a formal thieves' den, and Marcus S. ..., the in

Frankfurt a. O. also ran a restaurant, had special rooms in his house for the people visiting the fairy

where they divided their loot, and where he naturally had to be richly rewarded.

Similar extremes can be found everywhere where public security

security depends on the legitimacy of the vigilantes, where these people

a deeper intervention in the policed state machine is permitted.

The worst part is that they are, in a sense, indispensable.

The executive police, whatever one may object, can without Vigili

lantes are almost not handled at all. They behave towards it like the weights on a wall clock: remove them, the gears stop. Against Jews, in particular, one can only operate through

Jews, and the majority of the police agencies currently active in Germany are also Jews.

A formally organized secret police is needed, fortunately

Probably not with us, however necessary it may appear in Paris. The German national character neither requires nor approves of such an institution, and the vigilance we are discussing here also has, by its nature, a completely different tendency than that of our western neighbors, which requires no further explanation. Its work and surveillance should be directed against regicides, but against crooks and thieves. – But this really does not hold here at all. I only wanted to show two things: that one

can neither rely on vigilantes nor do without them entirely, that I

find a necessary evil, and when one finds it with great precision:

right must be used. How and in what way this can best be done

What can happen must be determined according to circumstances and individual considerations. Too much trust is always harmful, and no trust at all is ineffective and impracticable. The middle path leads much better.

easily reach the goal first. 6 |

As a rule, this type of people are assigned uncertain remuneration, which is usually too meager to be sufficient for their maintenance. This means that

from the outset the taste for legal life is spoiled, and Durfy
tity yt makes it easier to tempt them. Biel

It would be worth trying to find such a person with a

to earn a certain income that justifies his legal existence. A loyal and capable
vigilant is in the security policey

Sirious consideration cannot be outweighed by money, and thrift is therefore
hardly in its right place here.

| conclude by asking for a fair assessment. | have limited myself to the
space and the actual tendency of this book.

| do not want to make any suggestions, but only hint at them. Perhaps some
things have already been said about subjects such as the present one,
written and spoken, yet no one can boast of having a pay

nacée, and most of all, this claim is foreign to me. Everything | have allowed
myself to cite is personal opinion and view, and perhaps too subject to error.
Police Councillor Merker recently made suggestions that, in my opinion,
deserve great heed.

They are also subject to the same difficulties in their implementation as the earlier
propoyitions of Messrs Stuhlmiller, Pfiyter lc., which were aimed at a general
judicial cooperation, fo wiry

which, once executed, but, under all circumstances, far Yolidere

provide guarantees and serve far more obvious purposes than those according to
Perhaps everything taken together might result in a whole, over which the

sifting selection would be left to wiser discretion

must remain at home.

Only a bad will can fail to recognize that at no time has any

government done more for public and private security in the country, and is

still doing more every day, than in the

virgin; and if, nevertheless, the desired successes do not appear

everywhere to the extent expected, the reasons for this are quite manifold

– Crimes in general are not political possibilities.

Neither draconian penal laws nor sanguine police institutions can do this.

Nowhere is there more stealing than under the gallows in England, and

neither the 5,000 police officers in London

don't, nor the Brigade de Suretés in Paris, can the great Any

to reduce the number of professional scoundrels in those capital cities. –

Even in Germany, the complete eradication of criminal activity will always be an unattainable task for the state police; the very thought of it must appear as a fantasy. But in order to

nervous and roguery in order to stop the plans of these criminals

To thwart the efforts of the people and to destroy their dangerous machinations in their web, police power alone is not sufficient; the cooperation of all inhabitants of the state is necessary.

It is a regrettable fact that no measures in their exy

management encounter greater difficulties than those relating to the police.

*) See Contributions to the Facilitation of Practical Police Practice,

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14th year No. 25 and following.

In great delusion, people do not want to understand that the interests of the individual must always be subordinate to the interests of the whole, and in such cases they complain incomprehensibly about nuisances. Merely because it is forbidden, they so often promote the willful

begging, shelters the passportless Gauy out of untimely compassion

ner, the suspicious vagrant, who perhaps the next night with a thieving hand will break down the hospitable door. – Not the state through artificial means, as we are constantly told, not the corruption of the penal institutions alone, but in white

The public itself no longer raises and feeds the Hyder in its bosom, which craves the rich man's excess of blood as much as the poor man's sweat. Therefore, everyone should first support, as much as they can, the police in their measures, which can then only have a powerful effect everywhere, but otherwise must eventually exhaust Agrippa, like the stomach in the fable of Menenius.

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Vi.

A brief biography of the inquisitor Joseph Adolph Nosenthal.

I could indeed share many remarkable biographies of notorious scoundrels; however, these belong in the personal notes, which I will provide in the second volume. Instead, I will describe the biography of the inquisitor Royenthal, which will not find space there, but is presented here as a not insignificant one.

intereyyting addition, since it presents the faithful image of a Gauy

ners, Royenthal also plays a major role in the investigation conducted here. However since Royenthal may have been in his confessions, his life story is not entirely clear in all

respects, which is largely due to the fact that most of the documents previously used against him have unfortunately been lost.

Joseph Adolph Royenthal was born on April 3, 1778, in Joachimsthal in the

Electorate of Brandenburg. His long-deceased father, Henychel Moyes, was, by all accounts, an honest Jewish merchant. Although he lived in Joachimsthal, he did not enjoy Jewish protection.

He was actually only in the service of the local protected Jews, because he was only tolerated as an orderly and gravedigger. The couragey

ter of Royenthal, Schénchen, née Simon, still lives at Joachimsthal;

but 8 of his 10 siblings are dead.

Royenthal, who during the circumcision used the names Jacob Henry

He remained in his parents' home until the age of fourteen, during which time he attended Jewish school and acquired a fairly good knowledge of elementary science. After his fourteenth year, however, the happy monotony of his previous life ended; he was now supposed to support himself and began to engage in a bartering business in the surrounding area. In

doing so, he laid the foundation for his later

tern lives, for he aroused the bread envy of the Jews in Joachimsthal. At their insistence

who was not

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sheltered Jews, also lacking state protection in the Prussian lands), in 1796, the stay in was completely forbidden. | Without purpose, without goal, the 18-year-old young man left

his father's house, entering

the wide world, which he did not know, in which he was a stranger. From the place

of his birth he had been

expelled, had declared him a homeless country according to legal formsy

ytreicher, made. Who can argue with him, that he, anger in the bluey

torn hearts, to defy the authorities and the law

Wherever he might turn, for him, the homelandy

There was no resting place anywhere, everywhere he was an outlaw. He therefore

stayed near Joachimsthal, visiting secretly, in the dark

At night, and now and then his parents, he roamed the countryside, in constant danger, hid from the police in dirty bars and inns. Here he made the acquaintance of all sorts of scoundrels who at that time were active in smuggling on the country roads, especially along the Mecklenburg border.

In his youth, given his circumstances, he was almost helplessly dependent on the support of these people. He joined them and was initiated into the secret of their crime.

cherish trade, and the dice of fine skill were gey thrown.

Finally he didn't get to the actual thief when

he, in the year 1799, when selling a stolen from his comradesy

nen Mantels, arrested, and by the school district courts to Joachimsy

thal was taken for investigation. He denied the charges because he did not dare to betray the perpetrators and was therefore sentenced to three months in prison for the first major common theft.

sentenced; after serving the same, in the penitentiary in Spany

dau, but with the threat across the Prussian-Saxon border

that he would be punished with imprisonment if he returned. Nevertheless, he returned to Prussia on the same day and came to Berlin, where he secretly lodged with a Kochemer named Faesel, who was then living at Kénigsmauer No. 7.

took place.

Here he met two Jewish thieves, Daniel Sprenger from Poland, and Levin Hirsch from Wrietzen ad O., who were staying at the Golden Star Inn on Klosterstrasse. They wanted:

*) Before 1812, Jews in Prussia enjoyed no civil rights at all. They were only divided into protected and unprotected

Protected Jews; the former, who enjoyed state protection and paid a higher tax in return, reside in the country and operate a trade; but the others, i.e. those not enjoying state p allowed to reside or operate a trade within the country, regardless of their possible birth

ten to Mecklenburg to bring contraband across the border. RoYenthal participated in their enterprise and, driven by longing for his parents, persuaded her to travel with him across Joachimsthal.

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thal. But when he arrived there, his parents refused to accommodate him because they feared dire consequences for themselves, which were immediately if only tolerated, feared. The Feast of Reconciliation, where bey

As is well known, the Jews, according to their religious custom, are not allowed to mature fen, was meanwhile in front of the door, and thus determined, Rofen-

thal with fine companions sheltered in the attic of a Joay

Chimsthaler Schugjuden. Here they found a quantity of SchaaUelle, which they stole.

Noyenthal sold them to the butcher Krohn

to Joachimsthal and then went with his companions, for the purpose of the Cony

trebandirens, to Mecklenburg, but was taken by the Landhussarsy

and, since he had no passport, crossed the Prussian border.

transported back. Once again, he circled the nest of his home like a frightened bird, but trusted his own father and only crept to his mother for a few hours at night when he knew away. But he was, despite all his

ner caution, did not go unnoticed, and at the instigation of Krohn, who had meanwhile been prosecuted for the stolen furs found in his possession, his arrest took place during one of his nightly visits on December 31, 1799.

Once again brought under investigation for theft, one day, in the absence of the prison guard, he freed himself of his bonds and escaped with the aid of an axe he had managed to conceal. This happened on January 20, 1800. |

While he was being pursued with warrants as Jakob Henjychel, he issued a discharge

certificate in the name of a distiller from Bremen and went to Stettin, where he received

a government permit on the basis of it. In Pomerania, where he now roamed extensively, his volatile, unsettled life brought him into contact with many Christian thieves, and only now

he truly begin his career as a scoundrel and thief, in which he made astonishingly rapid progress. In the summer of 1800, he was arrested in the village of Krümmow near Angermünde for treasure

arrested for theft; but since he returned the stolen cloths and paid the food costs, he was released after a few days.

went to run away again. Several, around the same time in Freyenwalde

were liable, criminals already described him as a member of a gang of thieves scattered throughout the Mark.

With three Christian scoundrels, Blay, Noske, and Tanke, he made forays into

Mecklenburg in 1801. Not far from Neu

They met in an inn with a raging slug

ter together, whom they cursed to poison his two dogs,

presumably with the intention of robbing him of the money he was carrying. Upon the report of this butcher, they were

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Arriving in Neukalden, they were arrested and many suspicious items, including crow's-eye dough, were found on them. Royenthal, who called himself Jakob Bremer and carried a (false) passport from the Prussian Consulate in Bremen in this name, consistently claimed to be

a Christian and finally escaped.

before the investigation was completed, in a very clever way from prison, niyye, after being imprisoned for almost 8 months.

He arrived in Kerkow near Angermünde on 26 January 1802 with a passport in which he was identified as the son of a rider from Leib

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Cuirass Regiment, named Heinrich Cohn, which the chamber

had learned the art of hunting. The village courts inspected

him his passport, the authenticity of which they did not doubt; several

Even imprisoned thieves had seen him and betrayed that he was an Aude. They pursued him and brought the fugitive back to Kerkow, where he was captured by a man who had previously served in Joachimsthal.

geytten, servant as Jakob Henychel, who came from therey was known.

The consequence of this was his deportation to Joachimsthal, where

this time he made a confession, not only about the fur theft, but

also about several other crimes. Through the ery

knowledge of the Criminal Deputation of the Royal Chamber Court of 3

In March 1802 he was sentenced to 60 lashes and three years of imprisonmenty labor with the proviso that after serving his sentence he would be transported across the border and denied re-entry to the Prussian

Bian states should be prohibited from carrying out life-threatening fortification work.

He appealed and, after the defense point had been corrected, was to be taken to the fortress of Spandau to serve his punishment.

The bailiff, however, had grown fond of him and offered to assist him in his escape. To this end, he handed him, shortly before his removal, the order handed over to him by two rather simple-minded citizensy

He obtained a second key to his bonds and a bottle of brandy, with the help of which he actually escaped on May 13, 1802, in the Lanschen Heide, where his carriers were resting for breakfast. He boldly returned to Joachimsthal, presented himself to the court clerk as a grateful debtor, and received another 1 thaler from the courtier.

travel money, said goodbye to his parents, and left an area that no longer offered him any safety.

The next thing he had to do was to meet his former acquaintances

ten, the Christian thieves, which could not have been difficult for him, as he knew all their hiding places. In addition to the previously mentioned Tanke, who now fabricated a passport for him in the name of Schultze, by 1805 Royenthal

had also become particularly acquainted with a certain Mai, Papke, the

boilermaker Schultze, and several others, with whom he committed a series of thefts in Pomerania and the Mark. Because of a break-in at

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Krüger in Nabern, not far from Neudamm, Noyenthal, Mai, Tanke, and Papke were arrested in the Radung near Vietze and taken to Custrin for

interrogation. Not only did they confess nothing, but they all escaped from prison on the evening of December 25, 1803, again with the assistance of a court officer.

They had stolen the goods in Nabern before their

liability, a chawure was laid in a forest, and Tanke had confidentially informed the bailiff of this. Both had gone to the chawure one night, collected the money, and wasy

They returned to Cuytrin with it. The bailiff received his share, but the crooks consumed the rest in prison.

niyye and threatened, when there was nothing left, to betray the whole thing then, if they were not denied the opportunity to escape.

In this way they were able to persuade the frightened man to be promoted tion of their escape. b

Just a few months after his escape from Cuytrin, Royenthal was again sentenced to Sonnenburg in

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Investigation and imprisonment. Which of the many in his life led He did not state the name he used at that time, nor could this be determined otherwise.

The court of first instance sentenced him to a three-month

necessary penal labor in Ciytrin, and, since he was a foreigner

which was issued for immediate transport across the border. He was taken to the fortress of Eiiiftrin to begin his sentence

delivered; but after a few weeks the second decision was made

in his favor, which exempted him from the sentence. He was now sent to Sonnenburg,

and there handed over to a messenger who was to bring him across the Saxon border. However, this messenger only escorted him as far as Frankfurt am Main; there, Royenthal wrote him a fictitious delivery note, with which he returned to Sonnenburg.

It goes without saying that Royenthal did not cross the border voluntarily.

He went to Schwerin a. W., where he became acquainted with a thief named Wilhelm, who was very notorious in that region at the time. He struck up a love affair with his stepdaughter, Marie Elisabeth, and persuaded her to follow him to Schneidemühl, where she, a Christian, converted to Judaism and was subsequently married to him according to Jewish rites.

Royenthal continued this conversion work for a whole year in

Schneidemühl, during which he met with the people there and in the surrounding area Christian thieves staying in the area. With the

aid of Wilhelm, a certain NetzlaU, Havenstein, and Carl Michaelis, called

the Berliner Carl, he committed, among other things, a clothing theft on

the Wallbruch estate near Tempelburg by means of burglary, but was caught with the stolen goods, along with his comrades, and taken to Graudenz, and from there to the court in Bromberg for investigation. Royenthal, to

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Sentenced to a three-month prison sentence, he had already spent ten weeks in the Bromberg prison, but was still to be sent to the Rößel penitentiary to serve the remainder. During transport there, he jumped for the fifth time, between Fordon and Culve.

In the prison at Bromberg, Royenthal, who until then had

had only dealt with Christians and stolen, various Jewish

thieves, partly by person, partly by name and place of residence. Among them were Jidel Joyeph from Schneidemühl, Hirsch Joyeph from Czarnikau, Israhel Guty

child, called Schocher, Abraham from Storchnest, and others. The latter two

and the aforementioned Retzlau, he met after his

After leaving the transport, in the small town of Margonin. They had just committed a theft of silver goods and had already impounded the stolen goods, from which they gave him a few thalers as brandy money. They demanded that he participate in a theft they were planning, which he willingly did.

Coming through Schneidemühl, von Royenthal was a thiefy

ytahl in the local post office in Voryugg. He and Retzlau in

They inspected the location by sending a piece of paper, folded in letter format and bearing an address, to the post office. In the expedition room, they noticed two small barrels of money, which the crooks decided to steal. On the evening of the following day, until the widow D... of Schneidemühl, the former landlady of the Rofenthal, hosted them, the enterprise was

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men carried out. Not far from the post office building they met the man who had been there thought, Wilhelm and a shoemaker Gerhardt, who had just

They were planning to steal some tartan. They were taken under the tartan mats, and the mats were removed by inserting them into the rear wall of the house. In the two barrels, the thieves found 2,000 thalers in courant, which they divided among themselves.

in which a considerable sum was also paid out for the widow D...

This was the last crime that Noyenthal committed in the community of Christian thieves; for in 1805 he, who at that time bore the name JudenyHeinrich among his

comrades, settled in Betysche and since then has associated exclusively with Jews.

"The reason which determined me," are his own words

of Rofenthal, "from now on to choose my stay in Betyschey

"len, was that | had learned how in Betysche yehr

"easily people who could not settle anywhere, ony

"take, and that this could be effected with money from the local authorities and the Jewish elders. The two Jewish elders were there: "firstly, the recently deceased notorious thieves Jakob Nathan "Stahl" and Simon Baer, the latter having only recently returned

from "Leipzig, where he had served a 10-year prison sentence;

"was returned. To those who knew me exactly, according to my name

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"people, my birthplace and my activities, turned

| first agreed with them that | should take the name "Jakob Ascher" and give Danzig

as my birthplace, in order to be able to set up my residence in Betsche under

these details. Their willingness to accept me was rewarded by me with 4 Louis d'ors. By 4 other

"the Louis d'ors that my wife gave to the mayor, and by

"6 Louis d'ors, which were given to the (late) Landrath NN

", she also obtained the consent of these authorities to

"ner, without the prior knowledge of the government, admission to "Betysche yc."

It is superfluous to say that in a similar way the domiciliy

tion of many other criminals, and not only in Betsche alone, which has already been discussed earlier, and what abouty

does not belong at all to the biography of the inquisitor Royenthal.

Hardly settled in Betsche, his first business was a thief's attempt to steal the market in Bernftein, for which he was hired by the aforementioned

was encouraged by the two Jewish elders themselves. In their company, on the way back to Betsche, he robbed an innkeeper in the

gend von Colberg by means of a so-called bankruptcy. Not for long therey

He then traveled, also with the intention of thieving, with Salomon David Stock from Betsche and Daniel Herchel Spiegel from Rostarczewo to the Dominican Market in Danzig. There, having just returned from a theft, they met Moses Levi Altenburger, Simon Levin Gratzner, and three other Jewish thieves from Schermeysel and Betsche. They joined

forces and decided to first visit a monastery. One of them joined forces, and Royenthal,

as a newcomer among the Jewish thieves, went in to make his own test piece. Still not courageous enough, he did not dare to lay a hand on the inside and therefore went out again, having accomplished his task, lying to his comrades that he had opened everything but found nothing.

Another theft in a pub, which now

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The proposed raid ended so badly that Altenburger and Gratzner were arrested, and they were away by a third raid, which they undertook, undaunted, on a freight forwarder living on the rampart. On the return journey, however, a certain Thier Wolu soon committed a theft from

village blacksmith, which was carried out and from which 100 thalers were stolen.

So it continued until 1806, when the French invasion took place, and when Royenthal, like many others, secured a factory and sutler. In 1808 he returned to Betsche, and the thieving traffic began on an

larger scale, as several of the crooks now had their own vehicles.
factory owned. | =

It would be a thankless effort to try to describe all the large number of thefts which he

now committed in an unbroken series

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follow up to a fine, soon to be mentioned in more detail, arrest in Franky further a. O., committed; and if he himself confesses to having lived exclusively by theft during this time, | would in fact have nothing to add to this confession.

Because of one, in community with his brother Levi and Dayniel Simon Michaelis from Betsche, with a Jew in Soldin fully led to violent theft amounting to several thousand thalers

The latter two were educated in Meyritz in 1812 as Uny

They were investigated and arrested. They confessed.

"And this circumstance," says Royenthal, "moved me to leave Betsche completely for a while. During the same time, my wife was trying to get a certificate of withdrawal from

Betsche for me, my

"wife and our only child, which we had conceived in our marriage, by deciding to take

up residence in Roytarczewo from now on. My wife

"I managed to obtain the necessary certificate of withdrawal during my absence. According to the law in September 1812, I moved to Rostarczewo under the name Jacob Ascher Royenthal. I knew that in this town there was just as little difficulty in accepting Jews as in

Betsche. Through the mediation of the then (deceased) Jewish elder and several other

persons

to whom I turned and to whom I showed my gratitude, my acceptance was also without a special

"I told."

Royenthal lived in Rostarczewo until 1819, during which time he was in

acquaintance with almost all of the Grand Duke's notorious thieves.

These included, even with those who were only temporarily transported there by fate. These included Ruben Abraham, called Meyerchen Rhin, Marcus Michel, also known as Mortgen

Schwerin, Salomon Levin, also known as Schmul Mannheim, and others.

After he was taken to Hermsdorf on suspicion of theft in 1813

to the village and in 1814 at Warmbrunn for a time under investigation—

but without anything significant being discovered against him, he made in 1816 with Jacobowitz, Jacob Gery

Levinstein, Jacob and Aron Rehfeld and Selig Joel a great thieving excursion

through Silesia, the Mark and Pomerania to Prussia

Ben. In Stolpe, the infamous Marcus Joel joined the Cha—

wruyye an, whereupon it over Danzig, where by means of incursion 329 Thay

ler were captured, went to Memel. Here, Jacobowitz and Marcus Joel were caught in flagrant delicto while stealing duplicate keys, and the others who had waited with the wagon outside the city and had fled were also brought back. Towards Royenthal, where

cher, like all the others, stubbornly denied it, the investigation was reopened for the th was subsequently sentenced to 40 lashes and 6 months of penal servitude

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punished. His release also resulted in another thieving trip to Silesia.

Finally, in 1819, he and Moyes Levin Altenburger stole,

Becker, Gratzner, Chaum Krotoychyn and Hirschgen Neubriick one behind the other the judicial depoyitorium in Lübben, and the merchant Kriy

ger to Cotbus for the very significant sum of 8000 thalers. He and his comrades were

therefore arrested by a police officer sent from Berlin and taken to Frankfurt am Main by

acommiyyton specially set up for this purpose to support

urvey. That because of his open confessions in this investigation and because of his fruit activity on occasiony

ity of a, then envoy to the Grand Duchy of Poyen, securityy

| have already mentioned earlier that the Health Commission subsequently pardoned him.

In 1821, with higher permission, he moved to Berlin, converted to Christianity, and was used with great success for security police purposes.

But if one asks about the circumstances under which he

who became a criminal, in the way he could

successful to conceal his real activities for almost 10 years so skillfully that he deceiv

the most prudent authorities; after yey

deeds, while playing a double role as a rogue and police officery

gent; yt yur yt of interest of such a delicate nature are connected to this point that the cannot easily be touched upon by the hand of the biographer without painful injury. The me enumeration of a numery

a lot of thefts, in whose execution he again, any

yt only indirectly, but later even directly, would hardly have the purpose of tiring the r which will therefore be forgiven me without apology.

Two more investigations, which were initiated by the denunciationy

n of the thieves he had betrayed were provoked against him, his great skill allowed him to escape punishment, which he

He refused to cooperate in a third investigation opened against him and six other Jews

in Berlin in 1829. For his participation in the robbery of the court depository in Berlin, sentenced to two years' imprisonment, of which he had only served a few days, as an import police consideration.

set him free again.

What he has demonstrated in the investigation conducted here

through his comprehensive confessions, through his sincerity, through his remorsey | have already mentioned the zeal he has shown for the public good, and also how and in wh manner the King's grace has once again been bestowed upon him.

Led to the fortress of Spandau, Royenthal is there, aftery

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He died of the consequences of an operation after barely serving a year of his sentence. He is, in his way, the most remarkable

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Aman | had the opportunity to get to know. His appearance did not correspond at all to the image that the dreamer created when reading his documents. Nothing false, nothing mischief

was expressed in his features; a trait of good-naturedness, which generally characterized advantage, his friendly, trusting manner.

His humble yet modest nature made a good impression everywhere

Without selfish preconditions, like Lowenthal, he achieved three times more than

Löwenthal through his confessions, through all his actions; he had the most beautiful opportunity to escape, but he did not use them, nor did he indulge in the smallest indiscretion.

honesty or falsehood, throughout the entire course of the investigation,

Certainly, this rare act carries a great

A considerable part of the rare number of his previous crimes. I confess that I enjoyed talking with him often; I thank him for the many revelations he has willingly provided me

scoundrels residing both within and outside the country.

One cannot deny that Roythal was almost forcibly thrown into his criminal career by the fate of his youth; and that he continued to pursue it is not surprising, considering his life in Betsche and Roytarczewo, no criminal has ever

The reason for his improvement was laid. The relapse after his pardon
The yeyt Yufficiency yuffiyciye ...

half still considered them their comrades; but the poverty of his situation also contributed and even more so his frivolity and his tendency to intrigue. I saw the latter characteristic flash through in him until the very end, and therefore, as painful as it was

courageously, I freely confess, the news of his death shocked me
touched, my next thought was: whether one shouldn't thank Providence for this in the end.

gr

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V.

Description

the more excellent in the investigation against Loy Wenthal and his comrades admitted to and otherwise investigated crimes.

Man in general, and thus also the criminal, the scoundrel, can only be correctly understood judged by his actions.

Imbued with this conviction, I have not considered it superfluous

I intend to extract some of the more remarkable thefts from the more than 800 admitted in investigation and to describe them in more detail below. I have given particular consideration which,

neither by virtue of the difficulty of their execution, nor by the fact that

to the necessary travels of the crooks, a special public

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arouse personal interest, especially for police officers. All thieves
yfeel, as v. Grolm and Pfißter did, this deyscripy
tion, because this alone would probably have filled an octave band.

. Robbery at the Catholic Provost Friedrychowit u Wiyy

yeck in the beginning of November 1813.

n November 1813, a gang of thieves set out from Roytarczewo, as usual, by
wagon to commit thefts in the Thorn area. It consisted of the following individuals: 1)
Joseph Adolph Royenthal. 2) Simon Reinhardt, known as Schulz. 3) Salomon
Levin, known as Schmul Manheim.

4) Moyes Levin Altenburger, called Mauyche Leib.

n the small town of Redyciewe, 5 miles from Thorn, they met

to another ThievesyChawruyVe, consisting of:

..) The circumstances surrounding this crime have not been fully clarified; partly because
victims themselves died,

partly because most of the robbers, before the start of the investigation, came from the Prussian state. However, since it is the only offense of this kind that appears in the investigation, nevertheless has the division seemed worth.

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5) Salomon Oppenheim, called Unger. 6) Ifrael Gutkind, called Schocher. 7) Abraham Hirsch, called Awrom Orinkes. 8) Hirsch Abraham, alias Bannach. 9) Levin Hirsch, called Leibke, and 10) David, called Mamsel.

Of the latter, two mass mats were proposed, one in Lobsens with a Jew, and the other with the Catholic

1 Probyte in Wiyyeck. All united to carry out their plans.

There was a break-in in Lobyens, but the thieves were caught.

They carried off and only 32 thalers were captured, after which they went to Wiyyeck. A short distance from the town, David was left behind with the wagons.

The others went to the clergyman's isolated house, where they arrived at 11 p.m. Altenburg and Oppenheim were placed on guard duty, while the others entered the house, which

was not locked. Wax candles were lit in the hallway, a guard was also placed at a side door leading to the storeroom, and then the door leading to the provost's bedroom was

blocked with an 8-foot-long beam. In this room, besides the provost, his new assistant, V.

Friedrychowitsch, a young, strong man, was also sleeping.

Awakened by the noise in front of and in the house, he was just about to open the door when it was pushed open by the running

beams, was blown open. Simon Reinhardt, who first entered the roomy

mer urged, was thrown to the ground by him; but this resistance

it could of course only be a fruitless one. Among many mishandling

He was soon overpowered and gagged. The same fate befell the provost, who was still in bed, whereupon both were laid face down on the ground. After all the chests and boxes yts were broken or smashed by the robbers, without the suspected of finding money, the gagged people were extorted from the ytandniB that the money was hidden in the church behind the altar. When on this occasion the old provost begged the robbers for mercy, since they were not heathens but friends, he was

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retorts: "Yes, we were friends too, and will be fine in the future, but today we can't find. Just tell me where the money is."

After the maids sleeping in the servants' room had been gagged, the robbers went to the church and found the money there, more than 2000 thalers, and also broke into a chest found there with church equipment, which they, however, strangely

enough, left untouched. Not yet satisfied with the gey

made booty, they returned again to the clergy's house, mistreated them again, and uttered terrible threats

They would leave if they could not prove they had more money. Only after they had turned everything around again and even broken through a bricked-up chimney, hoping to find money there, did they leave, leaving the inhabitants tied up. In total,

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2500 thalers were stolen, which were divided by the robbers in a forest near Wronke).

When the robbery was discovered the following morning, the two clergymen were found still bound hand and foot, exhausted and close to death, lying partly on the floor,

The ropes used to bind them had penetrated so deeply into the swollen flesh that they were barely visible. The provost was ill from that moment on and died soon afterward; whether as a result of the ill-treatment he suffered has not been determined.

The audacity of this crime is unbelievable when one considers that it was committed in a city, near many inhabited houses.

II. First thieving trip to Schlefien, in November and December 1818.

In the autumn of 1818, the thief Heymann Singer, who had meanwhile fled to Austria, was then in Roytary Czewo, his comrade, a mascot from a Jewish merchant, to Erin. To commit the theft, at the

November of the same year:

Joseph Adolph Royenthal; his brother Levi Royenthal; Heymann Singer;

Marcus Abraham Silberyein; and Neumann Jacob Poyener returned from Roytarczewo, first to Neub.

There they met the Christian thieves Becker and the gap-toothed miller, who joined the Chawruse.

Royenthal baldowerte here the Kreissteuerkaye to Sagan in Schley yien *), and since this promised more loot, the thieves abandoned their plan to go to Exir Becker and Miller were sent aheady

sent to get the opportunity to commit this theft even closer toy While they had a rendezvous in Domswalde near

Bunzlau with a master baker who also ran a pub

*) This kind of stealing, or rather robbing, as was formerly very common

fig, especially by the gangs on the Rhine, has, as I have already mentioned, fallen completely in recent times. The scoundrels call it a Perkoochbandel, or Chayyne (which means or Koofcheyy, or finally, according to the transliteration of the latter word, a twenty-e

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++) The province of Silesia was, and still is, particularly plagued by the thieves of the
of Posen. The designation "first" and "second thieves' expedition" is therefore to be under
sequence of those described here.

**) Royenthal was again from the deceased thief Jacob
Rehfeld, who had already taken the opportunity to commit this theft
in 1815, when he had some cash register instructions in the tax treasury

yungen conywe.

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had agreed, the others bought another horse in their

team and drove now
1) first to Breslau. N

Here the wagon remained in front of the gate under the supervision of Heymann
Singer and Joseph Adolph Royenthal, but the latter's brother, as well as Posener and

Silberstein, went into the city to steal. On the street they met a Jew from Kochem, Day

no Englishmen, were shown by this merchant where it was easy to trade, and also stole

properly, by means of Scoty
tenfellens, two pieces of calico; all three then returned to the wagon.

2. On the road to Domsvalde, which they now took, the thieves stopped at a village tavern
located between Parchwitz and Liegnitz. Royenthal exchanged a few thalers from the money he
had earned from the sale of the stolen cotton and noticed on this occasion that money was

being kept in the room next to the tavern. He immediately inspected the location, found that
outer wall of the room in question was easy to break through, and everyone decided to commit
theft. They drove to a village beyond Liegnitz, stopped there for Shabbat, and returned in

sun.

day and night to the aforementioned village. While Silberstein stayed with the wagon, the
others went to the inn,

reached through the unlocked courtyard door into the courtyard and had

had already made a hole in the wall with his crooked head when they were scared away by the arrival of a girl, probably returning from spinning.

Now they went directly to Domswalde. As agreed, they met the baker and miller there, who were in charge of the district tax office.

had inspected the building at Sagan and found that on the one hand it was still in the position previously described by Royenthal, but on the other hand it still contained a "Lieche", i.e.

place for climbing over the wall.

After Levi Royenthal and Silberstein separated from the Chawruyye

separated, the rest left on 26 November,

3. to Sagan, where they arrived at 11 p.m. Heyy

Man Singer remained on the Wiazzef with the wagon, the others, led by the miller, went to the city, carrying the necessary tools for breaking in. Over a

small fence they climbed into a garden, which bordered the cityy

wall, found in the latter a door which was not locked, and through it they entered the city

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The district tax office faces the market square, where a military guard post is located. The left wing of the building, which forms a corner house, borders a narrow cross alley.

*) Actually Haliche. See the dictionary.

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This wing is adjoined by a fairly high wall, in the middle of which there is a door through which one enters the courtyard.

This door was locked.

Here, in view of inhabited houses, the entrance was

In front of the stone threshold, Miller lifted some stones from the pavement with a crowbar, then dug a hole under the threshold with his hands and with the help of his crooked head, and after loosening it, pushed it into the courtyard. Muller squeezed through the opening and, with his crooked head, forced open the door from the inside, where Posener was posted on guard. The others then tried to force through the door leading from the courtyard into the house, but were unsuccessful. Therefore, with the help of a wooden block they had brought, they climbed into a high ground-floor window, which they opened by pushing through a pane. They were now in a back room, from there, by artificially opening door, they reached the hallway, and after they had secured their retreat by unlocking the door of the housey

After they had secured the door, they blew up another door which led them to a corridor in which the cash room was located on the left.

The door to the same, although with an iron gate and

Padlocked, was forcibly blown open. The same thing happened

with the door that led from the cash room into the vault where the money was kept. This door, in particular, burst open with such a loud noise that the thieves feared that the or

in the second

ten floors, sleeping tax collector, which is why Miller stood guard at the stairs to his apartmenty

was set up. Royenthal and Becker meanwhile cleared out the cash registry

vault, stole about 2000 thalers, and then withdrew with their comrades, on the same

route they had come, only thisy

Instead of through the window, they left the house and returned to their wagon through the courtyard door. Without stopping, they continued through Sprottau, Freystadt, and Neusalz to a forest near Kontop, where the stolen money was divided. A full share was set aside for Roythal's brother, but Silberstein was compensated with 70 thalers.

After the crooks had brought their loot to safety in Roytarczewo, they immediately

continued

4. to Haynau in Silesia, where Heymann Singer caught a thiefy

stole from a merchant. On December 18, at 8 p.m., the thieves arrived in Haynau. While two members of the Chawruse remained with the wagon, Joseph Adolph Royenthal,

Becker, and Miller, equipped with crowbars, went out to reconnoiter to find an entrance to town. They found

There was also a small locked gate, which Royenthal began to break open. When he had already broken the lock and the thieves had entered the city, the noise attracted the tower guard.

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They answered his question: "Gentlemen, who finds you?" that they were traveling merchants and were out for a walk for their pleasure; however, such a walk, in a day

December night, the tower guard was not entirely clear. He seized Becker and Royenthal to take them to his apartment, but at the same moment received several blows from Miller with the crowbar

which he hit on the head, so that he fell unconscious to the ground, and only after several moments did he recover from the seven head wounds he had received.

Leaving the crowbar behind, the thieves, whose trail was sought in vain, fled and drove off with their comrades left behind by the wagon,

5. to Frenftadt, where the Royal Excise Cashier, which Heymann Singer had also robbed, was to be robbed.

The crooks spent the night on the way in the village of Quarez, where

They left there on the afternoon of Christmas Day and arrived in Freystadt at night. Two of them went with the wagon,

while Becker, Miller and Joseph Adolph Royenthal, who ran the Lokay

shop also knew, went into the unlocked city with a wagon axle, a wagon stake, keys, and saws which might have been around midnight. The Excisekasen building

which stands in the middle of the market, surrounded by several other houses, namely the town hall. The entrance was secured by a strong door, bolted with iron bars. This door, which resisted

any artificial opening, was forced open by the thieves by forcibly tearing the latch out of the wall. On the right hand side of the hallway was the cash room, secured by two strong iron doors. After Becker had been put on guard in front of the house, Miller and Royenthal opened both doors, one by means of a duplicate key, the other also by breaking the latch. In the room, the thieves found two boxes, one of which was covered with iron sheeting, with strong iron hoops, and with three locks, one of which was a common lock.

lichen and two padlocks. The two padlocks The locks were strangled with the wagon stake, but the third was forcibly removed using a chisel found in the cashier's office and a brought-along foreman's booklet (a strong piece of iron).

own up. The other, also covered with iron bands, Kay yt remained unbroken because the thieves had made an opening in it and were convinced that it contained no money. Several more cupboards and drawers were uselessly broken open and

Then, with the money stolen from the first chest, they began their retreat to the wagon. On a solitary inn behind Glogau, on the morning of the following day, was a fourty

We stopped for a half-hour to feed the horses and to restore ourselves; then the journey continued without delay until we reached

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yt earlier mentioned Koppnitz Forest, where again the division of the booty took place, where this time amounted to more than 800 thalers.

III. Second thieving trip to Schlefien, in November 1819.

In 1813, Joyeph Adolph Royenthal was convicted of theft

Suspicion was in custody in Hermsdorf, Silesia. One of his fellow prisoners had told him that there was a treasury in the castle there that contained a lot of money. Even then, Roy decided

until he occasionally stole this key, for which purpose he had the location described in

To carry out that decision, Royenthal initially united
November 1819 with those living partly in Betysche, partly in Neubrticky
liable, thieves

Moyes Simon Bernhardt gen. Zimchens Mauyche, Carl Friedrich Becker,

Hirych Heymann gen. Hirychgen Neu-briick and Simon Levi Gratzner gen.
Zanderchen.

After Bernhardt, by shoveling several precious items, had acquired some Louisy
d'or's travel money, the Chawruyye first drove

1. via Hirschberg to Schönau. Here, their travel money was gone. Bernhardt

and Royenthal therefore went into town. In a tailor's shop, Royenthal bought silk for a
few groschen, and while he was busy with the merchant, Bernhardt stole some remnants of
cotton, which he carried off in his thieves' bag. They sold the stolen goods in the next
10 thalers, and then continued on with the others.

2. to Hermsdorf, where they arrived on November 17th at midnight. Hirsch
Heymann remained on the Wiazzeff with the wagon, the others went to commit the theft.

into the city. They approached the stately palace from behind.

building, because the window, which had to be broken to get into the building

The door to the courtroom, where the cash box was located, was to be opened at the rear.
They carried with them a new hemp rope and a wooden pole, stolen along the way, as a

lifting beam, because they knew that the window they were to break through was equipped with
iron rails.

The thieves first reached a 6 foot high garden wall.

Becker climbed over it and found a door that could only be opened from the inside.
was locked, she opened her eyes and let the others in. While Gratz

When the guard was posted here, Bernhardt, Becker, and Royenthal went under the masts.

The window in question, however, was two ells above the ground and therefore too high to be able to operate with the hoist without a device. A wooden stretcher was discovered in the garden. Royenthal climbed onto it and, with the rope and hoist, actually broke one one-and-a-half-foot-thick iron bars from the wall, and was just about to replace the inner, two-winged, iron shutter with piece of oaky

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"To throw wood in as if it were lamps!" shouted our companions, and everyone hastily fled. The court guard who had arrived was the lamp.

The thieves now drove

3. back to Schénau. There Vernbardt and Roy

ytended to be the opportunity for a larger theft, which was now to be carried out, at the merchant from whom she had robbed a few days earlier of some pieces of cotton.

On November 20th, at 11 o'clock in the evening, the thieves arrived in front of Schoy. They left Gratzner at the wagon and sneaked through the town to the house inhabited by the merchant. It is located on the market, is a corner house, and, like the district tax office

gan, a courtyard surrounded by a wall. The intention was to break into the shop and steal goods. From the market, The thieves did not dare to do this because they were afraid of the guard.

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They therefore decided to climb over the courtyard wall, enter the building through the rear door, and then, by opening the shop door, use a master key to gain entry into the shop.

For this purpose, Bernhardt fetched from a place at the gatey

a ladder from the barn, Becker climbed over the wall with the help of the same,

broke through the door leading out to the alley, with 3 locks

yer guarded gate, at which Hirsch Heymann was on guardy

The others tried in vain to break through the strong door leading into the house from the back and then tried to get into a

barred ground floor window facing the courtyard

They had already driven some iron bars out of the walling with a wagon rack brought by Becker, when Hirsch Heymann called from the alley, "Lamps!"

and everyone fled.

According to all circumstances, the merchant has saved his egg
genthums only a coincidence, because the thieves were, as far as the files show, not disturbed by any human being.

In order to go to Bunzlau for other thefts
ben, the crooks drove

4. via Peterwitz, where on the evening of November 21st (a Friday)

they had a meal at the innkeeper and court clerk HoUmann.

returned to celebrate Shabbat. The following day (i.e., on the Sabbath),
Bernhardt found HoUmann in his bedroom, busy counting a pile of hard
thalers. Andy

under the pretext of exchanging some old coins that were underneath
Bernhardt, who wanted to be there, greeted him, but was immediately shown
out the door by the waiter, but in the few seconds

the 18 thalers. The damnifikat had not noticed either the theft or his subsequent
loss, and when he was told years later that he had been robbed, he refused
to believe it!

However, it was not for nothing that he had protected his wealth from thieves
Eyes uncovered, because on Sunday morning the crooks drove

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from Peterwitz, but with the fierce intention of returning in time to raise the treasure.
actually slept at midnight

5. back to Peterwitz, where Royenthal stayed with the wagon.

Bernhardt climbed over the fence into the yard, entered the house through the unlocked rear door, and unlocked the front door.

The thieves were now in the house in which the barroom was on the right and the HoUmann's bedroom was on the left.

The money was in it, and the thieves were bold enough to try to get it out. The door was locked because the outer handle had been pulled out of the lock.

It could therefore not be opened with a duplicate key. Foreseeing this, Royenthal, in what way is unknown, had examined another handle that fit perfectly into the lock, the Berny

hardt jetzt leye 6Unete.

The little noise had in the meantime awakened the HoUmann

He woke him, who, immediately suspecting thieves, held the door shut from the inside with all his might. However, fearing that he could not continue this resistance indefinitely, he pushed open the door himself and called loudly for help, whereupon the thieves fled.

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They now drove

6. to Neuyalz, where Gratzner and Bernhardt found a piece of treey

woolen stuff, with which they continued,

7. traveled to Nitteritz. In front of the Chauyéehause behind Deutyschy

Wartenberg was stopped and Bernhardt was instructed to obtain money from the highway collector because the travel treasury was exhausted.

Bernhardt – an experienced Chilfer – changed a piece of money, and

ytook actually 12 thalers on this occasion. Of the Chauyysey

The collector, however, soon realized his loss, pursued the thieves to Nitteritz, where th

spending the night, and detained Becker and Royenthal, while the others escaped with the goods and money. Both were handed over to the district authorities in Grünberg, where they were released, however, after Royenthal sold a horse and used the proceeds to compensate the robbed man and offset the transport costs.

Since there was a lack of money to look at another horse, and also a lack of sufficient crew, another horse, theft of which had been committed a year ago by the toothless miller in the Royal Saltworks in Neusalz, had to be temporarily abandoned. Becker and Royenthal therefore first returned to Roytarczewo, completely

attended there their torn chawruyye with

Hirych Heymann, Samuel Flatow called Oberyitzky and Marcus Elias Cohn called Schwarz Mortge, bought a new horse for

their team and traveled to Neusalz in Schleyten on the 8th to steal the salt mine there.

At 10 o'clock in the evening on December 20th, the thieves arrived in front of

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the unlocked little town, leaving Flatow at the wagon, and then, as usual, sneaked towards the cash to be stolen

A building, which, with its front facing a wide alley, was surrounded by a fenced garden, whose courtyard was enclosed by a fairly high wooden fence. The courtyard itself, where the cash register was located, was guarded at night by a specially appointed watchman, who

had his living quarters in the courtyard.

tion and a capable dog to assist him. When a
As a 72-year-old man, he had to rely more on them than on himself. 5 N

When the thieves arrived in front of the house, it was above the kayy

The second floor, located in a yenoğt, is still brightly lit because

society was there. This, and the fact that it was only the first hour of the evening, did

not prevent the daring thieves from breaking in.

After the watchman's dog, which was running freely around the yard, had been poisoned by Marcus Elias Cohn with a fried dough made of flour and crow's eyes, Becker broke down the

door of the front garden fence and then, by breaking through a pane of glass, opened

the unguarded ground floor window, into which Becker and Royenthal flew, while Hirsch Heyn and Marcus Elias Cohn remained outside to keep watch.

By unlocking a door, the thieves entered a two

room, from there into the kitchen, and through the kitchen back into the hallway, at the end of which was the entrance to the shopping room. The door, which was attempted in vain by breaking out the panel, finally yielded to the Rosenthal's ability to close it.

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In the cash room, the locked containers were opened by means of

They opened the door with a key, packed up all the cash, and then, with a crowbar, broke open the door to the vault, where they believed they would find most of the money. Meanwhile, the door burst open with a loud bang, and immediately afterwards, on the second floor,

works noise arose, so the thieves believed they had been betrayed, and they greeted the escape. 5a

Although the Mayyematten, as the crooks call it, was not fully negotiated, the booty amounted to about 1500 thalers, which were divided on the return journey to Betysche.

This theft appears even more strange because there was a lot of snow at the time it was committed, a circumstance that would never have allowed thieves of this type to attempt a similar undertaking. Nothing

Nevertheless, in Neusalz, no one even remotely believed that the trail of the criminals could be sought outside the urban territory.

want.

IV. R Theft in the Nentamtskaye in Guyow. Eight from March 31 to April 1, 1823.

In the autumn of 1822, the Jew Wolu Strasburge from Seey

Low informed Joseph Adolph Royenthal that the tax office man Haaye in Guyow, due to his Official position, was keeping a lot of money in his apartment that could be stolen. To convince himself of the accuracy of this information, Roy traveled

Soon after, in the company of two other thieves, Hirsch Moses Hirschberg, called Brodbar, then living in Joachimsthal, and Abraham Deutsch, who went to Guyow, he offered the tax collector cloth for sale and actually sold it for 70 thalers. On this occasion, he discovered that the only purpose of his trip, that the tax collector had indeed considerable money in

his apartment, and that it might be worth the effort to

to steal from him. He shared his perception with the thieves.

Wohlauer, Königsberger and Oppenheim, who also travelled to Guyow twice to commit

the theft, without revealing their intention

to carry out the plan. The first time, Wohlauer had already opened the room door with

the key, but the attempt failed due to a mysterious whim of Oppenheim, who flatly refused to help break into an iron safe. The other time, the thieves had to leave again.

Then, because on the night set for the execution of the theft, beer was being brewed in the house where the tax collector lived.

Finally, around Easter 1823, Royenthal insisted on carrying out the theft because he needed money. It was agreed that

Wohlauer and Hirschberg were supposed to trade with the Mayyematten. Early on

March 31, Wohlauer and Royenthal drove on the wagony

works of the latter, from Berlin to Miincheberg. Here Royenthal stayed

in Joachimsthal, who at that time had not yet taken part in the thefts

and then the crook took, to wait for the outcome of the matter;

Wohlauer, however, went on foot via Seelow to Guyow, where, about a quarter of an hour before this place, he met the Hirschberg, which was run by the son of the Jew WolU Berg from

Cügtrin, first name

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Jacob had sent for the spot. While he was driving

works remained on the square of the ZuyementreUen, the two thieves went into Guyow.

Wolse Strasburger had soon informed Royenthal that the rent office man usually went out to play on Sunday evenings, and then the house was unattended. March 31st was precisely the second public holiday.

It was about 8 o'clock in the evening when the thieves arrived at the house of the tax collector. After they were convinced that he was not present, Wohlauser went through the front door up the stairs and opened the door leading to the tax collector's office using a key. In the adjoining room, he found

He had two money boxes, one of which was made of iron, the other of wood, with several very strong locks. Since Wohlauser only had a weak chisel with him, he could

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not think of the violent opening of these boxes. He therefore returned to the front room, where a writing desk stood, which

cher, according to the Strasbourg Baldowerung, should also contain money. He opened this, and the first thing that came to him when searching

What fell into his hands was a large key, which he immediately, quite correctly, suspected to lock one of the two chests.

Without stealing anything from the Sefretair, Unete Wohy

With this key, he opened the iron money box, in which he found many money bags and several cash bags containing 300 and 400 thalers each. After he had filled a linen bag he had brought with him for this purpose with money bags, he first carried them down to Hirschberg, who was on the lookout for bribes. Before doing so, he relocked the money box, from which he had taken two more money bags, and placed the key back in its original place while the bags were under a table draped with a cloth.

This was done as a precaution, so that if someone came into the room in the meantime, the theft would not be immediately discovered and a chase would not be initiated. However, he found his way back.

Everything was still in its previous state, and now also carried the two wallets down.

Since the car was a quarter of an hour away from Guyow, and Wohlauser was already tired of his previous work

sufficed, they could not take all the money away, and hid a bag containing 300 thalers under a pile of manure, where it was found the following morning.

With the remaining money, the crooks happily reached the Way

They drove to Mincheberg, woke Royenthal from his sleep, examined the loot on his wagon, and returned to Berlin with it. The stolen money amounted to the considerable sum of 2,400 thalers. Wohlauser and Royenthal each received 700 thalers, Hirschberg 600 thalers as a share and the remaining 400 thalers, of which the wagoner received 150 thalers, were distributed among some accomplices.

V. Thefts in Seelow, Berlin, and Breslau. December 1813.

At the end of November 1823, Levi David Kunstmann and Joseph Adolph Royenthal, on the latter's wagon, left Betyche to meet a friend of Kunstmann's in Seelow.

to commit key theft. In Berkenwerder they met

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Moses Simon Bernhardt, Isaac Hirsch Stuckart, Simon Jacob

Schweriner called Schmaie and Neumann Jacob Poyener called

Nachmann, who also owned a wagon

and had the opportunity to steal

then visited. A common cause was made with them.

Royenthal, who was known to be a police agent, did not want to discredit himself or even be suspected of complicity with the authorities by his presence at the scene during the theft

science and stayed a mile before Seelow with his wagony works back.

The others went to the city and found there, also with thieving intent, present:

Hirych Salomon Wohlauser from Berlin, Hirych Moyes Hirychberg called

Brodbar from Potsdam and Aron Küttge from Breslau

They informed them of their plan and promised them, in case of success, a share of the pro

In the Golden Ball Inn, Kunstmann and his son-in-law Stuckart, while Bernhardt, Schweriner and Posener were on guard, stole the sum of 650 thalers from the room of a stranger staying there by means of a spare key and breaking a suitcase, which was distributed among the 9 Gauy

nerns came to the division; because soon after the theft had been committed, Royenthal also arrived in Seelow.

The two chawrus then separated. Royenthal, Kunsty

mann and Küttge went to Breslau, where the man who lived there at the timey lyrael Jakob Schacher had committed several thefts.

Wohlauser, however, traveled with the others who wanted to go to Potsdam on a theft, first to Berlin. Here, Wohlauser had

lurk in the house of the sealing wax manufacturer Koch in Spandauery

ytraye for some time now noticed several crates in which he had stored indigoy

It was decided to steal one of these crates, which was to happen on the evening of December 4th.

From an inn in front of the Frankfurt Gate, where the

Thieves, except Wohlauser, had stayed during the day, drove to the city in the evening at s o'clock, waited on a

certain place in SpandauerstraBe the Wohlauser, who dary

with two of them to the Koch house. There they stole a 2-hundred-pound crate filled with shellac and drove with it to Alexanderplatz, where they opened it. When they found shellac in it instead of the stolen indigo, which they considered worthless

ten, they set the box down in the middle of the square, where they were found the morning and returned to the owner.

Wohlauer had promised in Seelow to follow the artist, Küttge, and Royenthal to Breslau, in order to be active in the Mayematten business there as a very skilled key thief. He then remained in Berlin and after a few days set off on the

2) The owner of the Golden Ball Inn, who was legally sued by the robbed party, was ordered by court to fully compensate the stolen sum, according to §. 444 Th. II Title 8 of the AL R.

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judges. – Given the innkeepers' obligation to guarantee the property of travelers, it is, regrettable that the establishment

protection of most guest houses against the intrusion of cunning crooks and thieves, still guarantees.

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Express post, and arrived in Breslau on December 9, where he met with Kunstmann and Royenthal as agreed. Schach

Schach reported them two thefts, from the egg merchant KnauB and the city court secretary

The lemon merchant KnauB lived in a side street in Breslau

There was a ground-floor apartment that also served as a shop and had an entrance directly from the street. On the morning of December 11, Schach led Wohlauer past the

house, then went inside himself to buy some lemons and examine the place more closely so that he could describe it to Wohlauer. Schach had noticed a chest in the KnauB vault in which Schach suspected there was money.

On the evening of December 11, during KnauB and his business.

While his companions were in the four-story house, Wohlauer, Schach, and Kunstmann

proceeded to commit the theft. Kunstmann opened the outer entrance door using a key, entered the vault, and broke open the chest standing there, while Wohlaue

Lauer and Schacher remained outside on guard. The box

was with clothes, valuable papers and cash only filled. Only the latter was stolen, amounting to approximately 170 thalers, and was divided equally between Roythal, Wohlaue, Schacher, and Kunstmann.

Two days later, the theft was carried out at the city court secretary Seeger's, who, according to Schacher's Baldowey

Precious items were stored in a writing desk that were to be stolen. On the morning of Dec 13, between 11 and 12 o'clock, Schacher led Wohlaue to the victim's second-floor apartment, showed him the door that had to be opened, and then returned to the artist waiting in front

the house. When Wohlaue had opened the door using a key, he withdrew with the items, whereupon the artist went upstairs to carry out the actual theft. He broke into a writing room with a chisel.

He then searched in vain for precious items, but found, apart from one

A few watches and 20 thalers in yellow, which he kept for himself and embezzled from

his comrades, as well as the key to an iron cash box next to the desk, which contained stolen money. He opened it and stole a sum of more than 400

Thirn., with which the thieves, for the purpose of division, according to the Royenthaler lived apartment. The Jews living in Breslau, Daniel Englander, Aron Kittge, and the police

agent Lébel Philipp, also instinctively found themselves there, and they naturally had to be taken into consideration when dividing the stolen property.

A few days later, Kunstmann returned to Betsche, but W returned to Berlin. if

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VI. Thieves' journey to Greißenberg and 3653 in Pomy

November 1824.

At the beginning of 1824, the very notorious Gauy

ner Meyer Tiller alias Meyer Magazin from Betysche, at the city

courts at GreiUenberg in Pomerania for market theft in Uny

investigation and detention. After a provisional acquittal, he was released in the summer same year and sent to Betschey

He had, in what way has not been determined,

had the opportunity to visit the residence of his inquirer, the city court

director, Justice Councillor Steltzer, and noticed that there was a cash box in a room where no one was sleeping. He then immediately formed a plan for theft. When he initially

When he came to Regenwalde in Pomerania on his swindle expeditions in August 1824, he joined forces with

Ephraim Blumenthal, Ephraim Leyyer, Abraham Leyfer, Caspar Levin, the lame Salomon and his son Itzig from Daber.

On two carts, one of which belonged to the lame Salomon, the other to the Leyyer brothers, the crooks drove

1. to GreiUenberg, where on 22 November at about

o'clock in the evening. Caspar Levin and the lame Salomon remained outside the

city on the Wiazzeff, while Meyer Tiller led the others around the wall to a garden belonging to the house of Justice Councilor Steltzer. Ephraim Blumenthal climbed over the garden fence and opened a small door from the inside by breaking off the lock, through which the thieves reached a rolling castle.

mer, and through these, by means of climbing into the window and breaking opening of a door, into the courtyard. Meyer Tiller forced open the rear door with a chisel whereupon he and Ephraim Blumenthal, while the others remained outside, entered the

house. Since the door to the room, in which, according to Meyer Tiller's observation, the money box was supposed to be, would not budge in the lock, the lower panel was

chiseled out with a chisel. Meyer Tiller remained outside to keep watch, but Ephraim Blume climbed into the room through the opening. Although he didn't find a money box at first, he did find a writing desk.

He broke open the chest, which he broke open, and from it stole 200 thalers in cash and precious items of equal value.

The thieves withdrew on the same road they had come and first went to the fair at Labes, where

the division of the stolen goods took place. From the lame Saloy

Another theft occurred here in which the merchant Schuy

macher in Freyenwalde in Pomerania, Baldower, where cloth was supposed to be stolen. From Labes it went

2. to Freyenwalde. Around 10 p.m. on the 24th.

December, the thieves arrived there, drove through the city, and left:

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Outside the gate, the two wagons were parked under the supervision of the lahy

men Salomon, Caspar Levin and Abraham Leyyer. The Uey
The rest returned to the city.

The shoemaker's house is a corner house, as is usually the case in small towns, bordered by a fence enclosing the courtyard.

Meyer Tiller climbed over this fence, which was about 5 feet high, and

broke open the entrance door from the inside, through which Ephraim Blumenthal

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into the courtyard. Through the unlocked rear door

They reached out into the hallway, unlocked the front door, and read:

Ephraim Leyyer and Itzig Salomon, who were waiting outside,

A bell, which was on this door, had been returned

Meyer Tiller then opened the door leading from the hallway to the store by drilling a hole above the lock, thus breaking it off. He and Ephraim Blumenthal then went into the store,

while the other two remained outside on guard. In the store itself, Meyer Tiller vomited.

ler with the chisel two drawers in the counter, from which about 80 thalers and 4 pieces of whistmary

The money was stolen by both of the Chawruyye

embezzled, but the cloth found in the shop by the guard

handed out to the comrades. When the deal was over, that is, when the shop was pretty much cleared out, Itzig Salomon fetched the wagon waiting outside the town, the cloths were thrown into it, and then they hurried back to Regenwalde. There the Jew Meny was

taken

del Lange from Plathe, to whom the entire stolen cloth, whichy ches, according to the sworn assurance of the damnifikate, had a real value of 800 thalers tightened for the swindle price of 170 thalers.

VII. Third Thieves' Journey to Schleyten. January 1826.

At the end of December 1825, Roytarczewo

1) Jacob Iyaac Franke gen. Firth, 2) Iyaac Le vi Kunyty

mann called Eisig, 3) Joyeph Joyua Fiycher, 4) Wolu Czarnower and
" 5) David Marcus Sachs gen.

ab iack, f

um in Polkenhahn near Jauer in Silesia, one from Czarnower baly

dowerten, to commit theft where rich booty was expected.

When the thief Aron Rehfeld, called Unger, who died in Koppnitz, learned of this, he went

Betsche and there reported the crime to several thieves who together formed a gang.

ye case, and persuaded them to follow the thieves mentioned, either to help the Mayyematten with the trade, or at least, if this had already happened, to force a share of the stolen goods, i.e. to burn them.

Accordingly, on a chawrusycart from Bety
yche ab: he

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6) Aron Rehfeld, 7) Moyes Bernbarbt called Zimchens Mauyche, 8)

Nathan Jakob Stahl called Noyyen, 9) Mi: chel Moyes called Schwarz

Michel, 10) Simon Jacob Schweriner called Schmaie; before Liegnitz they

caught up with the first-mentioned 5

thieves, who told

ten that they came from Polkenhahn's Masematten, the same

but would not have acted because they were lame). They

However, the newcomers did not trust this story.

They made as if to continue on their way to Polkenhahn alone, and then learned that the theft had not yet been attempted, but that it would happen in the next few days, if there was no snow.

All ten of them joined forces for this purpose and decided to linger in the area until the theft was completed, which had been hindered by unknown obstacles.

The crooks now drove through Liegnitz, spent the night behind they
fer town in a village, and the next day they followed the route to Haynau. Here, Franke

managed to escape in the evening hours

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to plunder the coop of a materialist, which would cover the costs of the further journey.
after, snow fell, and the crooks did not dare to attempt the theft in Polkenhahn. The whole

group then headed to Goldberg to make other gains at the fair taking place there.

to seek service. | On the

evening of January 10, 1826, at approximately 9 o'clock, the thieves arrived in

Goldberg. One vehicle remained in the suburbs under the supervision of Nathan Stahl,

while the other drove into the city and stopped near the gate. David Marcus Sachse remained with him. The remaining comrades (Chay

wern) dispersed individually into the city to seek opportunities for theft. When they met

a quarter of an hour,

When they gathered again at the last-mentioned wagon, Franke told them that he had discovered several crates in the market, which apparently contained twill goods. They all then went to the market, led by Franke, and there, in front of a stall not far from the town hall, they found the crates, which Franke

with the chisel. Of the actually

Three sacks were packed with tweed and dragged to the wagon stopped at the gate. Some of the crooks sat on the wagon, the others walked alongside. Thus, they passed the gate unhindered, reached the second wagon waiting in the suburbs, and then, in unstoppable haste, drove via Karge to Kopp.

nitz went. Here the stolen goods were divided and the thieves

*) The Jewish scoundrels also called lamdbens instead of lamps, and instead of being lamped (chased away, disturbed) they called them lamdbens.

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They returned to their homeland. The entire journey was undertaken without a passport or the slightest identification.

The robbed man was a Jew from Liyya, and had bay

But—one can say, because it is not the only case that has occurred in our investigation—he soon found the right trail of the thieves. Unexpectedly, he found himself, accompanied by two

other Jews, in Betsche, and turned—not to the authorities for legal assistance, but to the main author, Jacob Isaac Franke himself. A meeting was called by him.

lation about persons living in Betysche who were involved in this theft, in the CheyyenySp of the widow Royenthal.

Franke told them that the victim was an indecent offender, that he had sufficiently identified Ah as the owner of the stolen goods by providing a precise description of them, that therefore everyone should return the share that had fallen to them. This actually hap The victim, however, swore to keep quiet about the entire matter, which he conscientiously kept. – N

VIII. Burglary and theft in the district court depository

tio to Markisch Friedland. eight from the 11th to 12th January 1826.

In the autumn of 1825, when Ephraim Blumenthal was in Markisch Friedland for the market, he inspected the castle there and praised it to some Jews standing nearby. One of them, pointing to a room on the ground floor, replied that it would be even better if they was there. Upon further questioning, Blumenthal learned that money was kept in that room, which he then decided to steal.

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A short time later he met, at the market in Daber in Pomy mern, the betycher thieves:

Marcus Elias Cohn called Schwarz Mortge, Moyes David Weinystock gen. Mauycheline, Mofes Wolfram gen.

Mauyche Parch and Jacob Salomon gen. Aychkenoyy.

He shared his plan with them regarding the Markisch Friedland Masse-matten and joined force with them to carry it out. 2 As agreed, the four thieves picked up Ephraim Blumenthal in the wagon from

Regenwalde immediately after New Year's Day 1826. Around 12 o'clock on the night of the 12th

When they arrived in Friedland, they left Weinstock on the Wiazzeff near the wagon and

then went to the castle,

) Thieves' den. |

%) Sp at least Blumenthal tells the story of the Baldowerung of the Diepyahl.
It is very likely that he wanted to avoid naming the actual scout by providing these somev

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where the depository of the district court was located on the high ground floor. Using a ladder stolen from a farmyard, Blumenthal, while the others kept watch, climbed from the street to the unguarded window, pushed in a pane of it, and drilled a semicircle (half a the inner shutter, thereby creating an opening in the shutter, through which

which he reached through and pushed back the bolts. Blumenthal and Cohn then entered the room and broke open a

a writing desk, in which, in addition to a significant sum of money

of which, two locked chests, and, in a writing compartment, two keys belonging to them, were found. One of these chests, which contained silverware and linen, was opened with one

of the two keys.

What was done with the other, which was secured with three locks, was not successful. Two locks were opened, but the third had a third key, which the thieves did not find, even though it was lying in a writing desk they had also broken open.

With the stolen goods, which amounted to about 600 thalers, the crooks drove to Regenwalde, where the division took place in Blumenthal's apartment.

IX. Thefts in Frankfurt ad O., Seelow and Baruth.

i September and October 1826.

Around the time of the Jewish New Year 1826, Jacob Ifaac Franke, called Jekof Furth, wrote to Moses Simon Berny

Hardt and several other thieves from Bethlehem, a theft that was said to have occurred at merchant's house in Seelow. The news of this came from the police vigilante Joseph Adolph Royenthal, who had been in Seelow for some time and had lived in the merchant's house.

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At that time, Bernhardt received a letter, allegedly from an unknown hand, ordering him to Magdeburg for the mascot trade.
according to, in September 1826:

Bernhardt, lyaac Kunstmann, Joyeph Fiycher and Jay

cob lyaac Franke | to

Magdeburg, while another chawruse, consisting of the Betscher thieves: lyaac Hirsch Stucke Michel Moyes called

Schwarz Mi: chel, Neumann Jacob Poyener called Nachmann, Levi Da

vid Kunstmann and Michel Selig called Krumnaas, went to the village of

Kaulsdorf, situated on the Frankfurt Chauyyée not far from Berlin, to

await the return of the former from Magy

deburg, and then to commit the theft in Seelow together with her.

| Bernhardt and his companions had to leave Magdeburg immediatelly
return to the right thing, because they are at the green table in the inn,

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where they were supposed to find out more about the thefts to be committed, they had found no one. On their way back, they met at the fair in Genthin, the man who had been in prison 1833.

niyye in Berlin deceased, thief lyaac Moyes Sachye called Itzkock from Bismark, who accused Franke of a theft in the Araf-lich Solms's rent expedition to Baruth, and the Chay

wruyye Yich anyhBe, which now drove via Jüterbog to Baruth, inspected the location of the theft there, and then returned to Betysche. . f

The crooks waiting in Kaulsdorf had now

long. They had already withdrawn to Herzfelde, so as not to arouse suspicion by staying in place for a long time, and from there they sent Michel Selig to Berlin to inquire with

Bernhardt's brother-in-law, the later deceased thief Levin Aschersleben. Although he could not immediately learn anything about Bernhardt, he brought his own

Noyen in Herzfelde reported that he had seen a heavily loaded freight wagon in Berlin, which had driven along the road to Frankfurt. It was immediately decided to track this wagon to its overnight accommodation and to investigate the theft.

to try. Therefore, when the freight car arrived the following day,

As he passed through Herzfelde, the thieves followed him until he stopped at the Golden Deers Head Inn in Frankfurt am Main around 8 p.m. Here, Kunstmann, Fischer, Stuckart, and Posener remained nearby, while Michel Selig was sent ahead with the wagon to the shooting range.

When the thieves noticed that the driver, who had parked the wagon in the courtyard, close to the innkeeper's residence, had gone into the guest room, the artist and the fisherman crept through the house into the courtyard and cut a hole in the wagon's lap.

from which they handed out several packages to the people waiting outside, Stuckart and Posener for further transport.

The first two thieves then returned to the wagon and stole several more packages of goods. Meanwhile, Stuckart and Posener had hidden the stolen goods handed over to them behind a nearby garden fence, where the thieves could not find them.

They therefore proceeded even more with the last made small prey, more compliant prey hastily to their wagon, when a noise in the inn suggested that the theft had been discovered

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yei. On their return to Betysche, Bernhardt and his

Companions were also present. The stolen goods, in 7 Duty

Kunstmann purchased the shawl, consisting of shawls, for 50 thalers. These were divided equally among the members of the two chavruses, and in addition, 5 thalers were sent by post to the vigilante S. . . in Frankfurt am Main.

Now Bernhardt, Franke, lyaac Kunsty

mann, lyaac Sachye and Michel Moyes, whom previously proy

to carry out the theft in Seelow. Franke gave the wagon and one horse, but Bernhardt gave two horses, so that the team could

once consisted of 3 horses. | A

On the evening of October 5, the thieves arrived in Seelow, where Isaac Sachse remained with the wagon. Around midnight, the others arrived in the town in front of the merchant's house. According to Baldowerung, Masematten was supposed to be in the shop, which, like the Hanseatic Village in general, faced the road leading to Fredersdorf. Next to the shop was a window, about 4 feet from the ground, and covered on the outside with wooden shutters.

The thieves decided to break in through this window.

The window shutter was, as is usually the case, locked by a screw that runs from the inside into a screw nut mounted outside. This was very wide, and so the thieves managed to turn the screw, the end of which protruded about 3 inches, into the interior.

to turn back and thus open the shutter. Franke easily broke out one of the three weak iron bolts found behind the shutter, which were not even walled in. He then worked on the corner of a shutter with a knife until it burst and could be removed piece by piece. He then opened the window shutter, climbed in, while Bernhardt, Kunstmann, and Michel Moses remained standing outside. Franke first handed out the broken cash register and then, little by little, 16 pieces of cloth, and Posener, packed in sacks, which Fredersy

village street, to a secluded place. When Franke then expressed concern that he might, in the dark, be

Bernhardt climbed up because he wanted to leave the best cloths lying around, a beyyey rer Connoisseur, into the window, and handed the, meanwhile outside

Franke, who was keeping watch, took out 9 pieces of cloth, which he, so much

he had been able to distinguish when touching them, the ymoyt ones seemed to be While Stuckart and Poyener were busy, the formerly

To tie the 16 stolen pieces of cloth into packages at the place where they had been left, Bernhardt and Franke immediately carried the last-mentioned 9 pieces to the wagon and were just about to return to the others when they came running towards them and told them that

they had been observed by a tall man.

the yeen. They therefore abandoned the 16 pieces of cloth") and

) That tall man was a day laborer from Seelow, who wanted to go to his potato field. According to his assurances, he had not seen the thieves at all, but had found the cloth in his field at home. Although the following morning, when the theft had occurred,

was known, immediately reported his discovery, but he was, along with his wife, a woman and two other people were taken into custody, transported to Cuyytrin for investigation because several significant charges were found against him,

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turned around Seelow and headed for Munichy

berg, in order to go from there to Schwedt, which takes place there ¥

to hold the market. On the way, in a forest, an axle on their wagon broke, forcing them to stop in the next village. Fearing a chase, they made themselves kosher, that is, they buried the stolen cloths in the forest, retrieved them from there after their wagon was repaired and no pursuit appeared, and drove to Berlin.

While Michel Moyes stopped with his wagon in front of the King's Gate, Bernhardt and Ilyaac Sachye – Kunytmann and Poyener had gone on foot to Schwedt – went to Charlotteny

burg, and robbed the Jew Moses Z., who lived there, of two pieces of cloth for the price of 50 thalers. They then continued on to Schwedt, where at the fair they found the

Jews Hirschberg, Israel, and Levin Rofenthal, who had stolen the rest of the stolen goods.

0 for the Schlauder price of 8 to 10 Sgr. the elly appear.

According to the sworn statement of the condemned man, the value of the stolen goods amounted to 420 thalers.

The thieves had barely returned to Betsche when they reunited

Bernhardt, Franke, Ilyaac Kunstmann, Joseph Fiycher, Michel Moyes

and Ilyaac Sachye, to investigate the theft

in the renty

expedition to Baruth. They formed, as we have already seen from the foregoing, a certain chawrus, except Miy

chel Moyes and Sachye, who were only taken along to help out.

The thieves traveled via Sternberg and Frankfurt am Main to Neubrtick, stopped

there for the Sabbath, and then drove on Saturday evening via Teupitz to Baruth, where they arrived around 11 p.m. on October 26th. Franke first went into town with Isaac Sachse to inspect the Masematten again, found everything in the desired condition, and then picked up the 11, except for Michel Moses, who stayed with Sachse by the car.

The Nen expedition is located on the ground floor of a house on an open space,

not far from the count's castle, on one side close to the house of the Nent collector, and on the other to that of the bailiff. The house, which was locked, is built of half-timber. Franke struck one of these compartments with his crook.

head in, and then crawled from the street into the expeditionary room. Bernhardt remained in front of the hole, but Fischer and Kunstmann remained at a great

distance, towards the castle and the passing

through the 0 knowledge, under the of the Koften, only at instantin

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Main Street, standing guard. After a short while, Franke handed Bernhardt several drawers containing money and papers, which belonged to two broken desks. In one

Franke had also given one of them the key to the vault

found an iron money box. Since the thieves were not equipped with any tools to break it open, Kunstmann climbed into the room to assist Franke. Both managed to see the money box through the front door, which was unlocked from the inside, and out onto the street. Here, the other two helped and transported it.

They transported him, without stopping, until their carriage stopped outside the city. On road to Müncheberg, which they took, they hammered and chiseled on the box until a hole appeared.

ytall, through which the money could be taken out. After

to whom this had happened, the thieves threw the box, behind Muny

cheberg, in a forest, divided the booty, which consisted of more than eighty

te and a half hundred thalers, and they separated, with Isaac Sachse returning to Bismark, the others to Betsche.

From the discovery of the money box, which contributed not a little to this would have helped to track down the thieves, but nothing was ever reported.

X. Burglary and theft at the soap manufacturer's in Potsdam. Night of December 28-29

In August 1826, the professional thieves Simon Jakob Schweriner,

known as Schmaie from Berchtesgaden, and Baruch Behrens, known as Baerchens Baroch from Bismarck, met in an inn. The latter explained that he had lost all his money, but that he knew a thief in Potsdam whom Mortge Schuster, aka Markus Moritz from Werben, had soon brought to him, and that he wanted to trade with him to make some money again.

Schweriner, asked to participate in the theft, was led by Behrens to the house of King Schmidt and shown how the theft could be carried out through an easily opened ground-floor window. Although Behrens insisted on carrying it out the following night, Schwerin refused

He dismissed this under the pretext that the matter was too dangerous, given the shortness of the summer nights and the traffic on the roads. His real intention, however, was to save lucrative business for himself and his comrades in Betsche, as he had more confidence in

them. As he had foreseen, Behrens also refrained from committing the theft, postponing it more favorable time. pushing.

Returning to Betsche, Schweriner told his comrade

Nathan Jakob Stahl, with whom he shared a common transporty

werk, consisting of a covered wagon and a horse, possessed, the explored opportunity, and both decided, since they yetly yet the

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They felt they were not up to the task of making a deal with some of the more experienced cabinetmakers in Betsche. They turned to Simon Levin Gratzner, called Zanderchen, Selig Joel, alias Levin, and Neumann Jakob Posener, called Nachmann, who

also agreed to participate, but Gratzner only under the condition that his

son-in-law Moses Levin, called Schafy

head, half a share of the stolen goods, even if he didn't travel with them, had to be given. This onerous condition was accepted because Gratzner's thieving talent was precisely

the greatest.
Confidence if

After the manner of execution and future

After the division among the thieves had been established, the three accomplices recruited two more horses, and all five drove in December

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1826, directly to Potsdam. In a guesthouse on the Franky

furteryChauyyée, a mile before Berlin, where, for feeding, stopped

was, they met the infamous, meanwhile escaped to Austria

chenen, thief Magnus Aron Stein called Mannes, then living in Calbe on the

Milde. He took the Schweriner aside and made it clear to him how well he knew that the Chawrusse was going to Potsdam on the SeidenyGhiefene (sealing ship). Schweriner,

Alarmed by this, he consulted with his comrades, whereupon it was decided to include Magnu Stein in the chawrus, so that he would not become a snitch. This suited him, and was probably his actual purpose, and so he went with them to Potsdam.

On December 26, 1826, at about 10 p.m., the thieves arrived in front of Potsdam, drove around the city, until they reached the road leading to Nauen, where they stopped with the wagon. From there, Schweriner led the Gratzner, Selig Joel and Poyener into the city in front of the Schmidt's house to familiarize them with the locality.

After this had happened, the place was chosen where the wagon had to be parked for the purpose of transporting the goods to be stolen, but the theft itself was postponed because

streets were too busy due to the ongoing Christmas celebrations. The crooks spent the night in an inn outside

the city, drove the next morning to a neighboring village, on the road to Spandau, and from there sent the posty

yener and Nathan Stahl to cook the Mayematten out, that is, in other words: to take a close look at the location of the Schmidt 'ye apartment from the inside, in particular to be certain about it

to check whether no one was sleeping in the shop itself or in the next room. The two envoys did this by buying a black silk scarf from Schmidt, and also two cashmere scarves.

instructions against Gourant. Since their report was favorable,

7) Ghiefene (beyyer: Chenwene) means: shop, warehouse.

fell, so the whole Chawruyge drove through the Nauen' yche Gate into the city

on the 28th of December, in the evening after 10 o'clock.

Near the basin, not far from the French church, the wagon was parked under the care of Nathan Stahl and Magnus Stein, and the others went to the Schmidt house.

While Schwerin and Poyen residents come from different sides

While they were standing guard, Gratzner and Selig Joel entered the pressing a pane and bursting open the inner window shutter, they

Opened the shop window and handed over the stolen goods

from Schwerin and Poyen, which they brought with them

then packed 3 sacks. When these were filled, the thieves pulled themselves with them to their cart, which was about 300 paces away.

works and left the city at about 1 a.m. through

the Berlin Gate, which was opened by the guards to open to the public.

In order to divert as much of the trail as possible from themselves in case of any

pursuit, they soon left the road they had taken and drove via Werneuchen and Schönfließ to the village of Royenthal, and from there to Betyche. Magnus Aron Stein, who separated from the Chawrus before Schönfließ, was compensated with 25 thalers and some silk scarves, although he did, of course,

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The rest, however, were very short-changed, and only in Nofenthal did they proceed to a general division. This happened in such a way that only half of the stolen goods, the total value of which the damnist had sworn to be 1,282 thalers, was set aside to be impounded for common account. The other half, however, was divided into seven parts, so that Schweriner, Nathan Stahl. Poy

yener, Grötzer, Selig Joel and the vigilante Noyenthal in Berlin, each received

27,000, while Gratzner's son-in-law, Moyes Levin in Betyche, received 4. The thieves, however, sold most of the stolen goods to the Jews Jacob Levi Zehden in Schwerin a. W. and Abraham Levin Vauchwitz in Meyeritz.

XI. A and theft at the Gobion brothers
Rakwitz. Night of April 26–27, 1827.

On April 24, 1827, the leech dealers Gebrüder Goy

Bion arrived from France with special post in Rakwitz, where they stayed at the Klinder's Inn on the market square. In Rakwitz lived

There are still many very notorious thieves living there, including

dere Abraham Schmerl, Iýrael VByk and Baer Leib Winy

terfeld belonged.

Immediately after the arrival of the strangers—a rare occurrence in Rakwitz—lyrael Byk, who was a frequent visitor to the Klinder's Inn, called

on Schmerl and told him that the French had brought a suitcase of money and could easily be robbed by climbing through the window.

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On the same day, Schmerl's 16-year-old son, named Moses, appeared twice in the strangers' home; the first time under the pretext of selling them a flute, the other time with the offer of selling them pretty girls.

Both applications were rejected, but only the victims noticed that the young man had been
had looked around the room in all directions. 8

When one is properly informed about the location and the possibility
The following day, Schmerl sent an express letter to the professional thief Rehmann Jakob Königsberger, known as Rachmiel, who was notorious as a burglar, in Roytarczewo, to summon him to Rakwitz to carry out the

theft. Königsberger immediately complied with this order.

tion, arrived at Schmerl's on 25 April and met his brother-in-law gerfohn Baer Leib Winterfeld, who was also included in the plan
The next evening, the three consorts sat down to
conduct of the theft.

Accordingly, Schmerl, around 104 Ubr, brought his brother-in-law

yon Winterfeld from his home to go with him first to a barn outside the city, where Kingy

Berger was waiting for them. On the way there, he met Ifrael Byk, who

had just come from the Klinder Inn and advised them to wait a while before committing the theft, as the people in the inn were still awake. At the place where K y

nigsberger was caught, the thieves waited until 1:14 p.m., then walked around the town to the opposite end, where there are also barns. From one of them hung a large corpse.

ter, which the thieves took down and carried through a side alley to the Klinder's Inn. The same, with the front

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lying towards the market, has a farmstead, which, from that reary

alley, is completely unprotected. On the right side of this property is a bowling alley. The thieves walked along this alley until they reached the inn, which

ran parallel to the back alley. Here was an uny

closed opening through which the thieves could climb into the front door with the ladder the part of the track intended for the cone-lockers, and from there through another unlocked door into the actual courtyard at the rear wall of the house, where the window through which the break-in was to be committed was located on

the first floor. This window led into the rear of Gobion's apartment, which consisted of two rooms. Here lay the suites of the travelers, who themselves

slept in the front room and, for greater security, had left the connecting door open, in order to be able to escape in case of any attempted theft through the

usually associated

to be awakened immediately by this noise. One can see that they had well considered the possibility of an attack on their assets,

But the precautions were completely unacceptable for professional thieves.

sufficient.

With the help of the ladder, Schmerl climbed to the window, while

Königsberger and Winterfeld stood guard, opened it with a crowbar, and climbed in. Because, as expected, those to be robbed were asleep in the front room, he did not dare to light a light.

As he groped around in the dark, he discovered a small

A traveling suitcase covered with rough fur and locked with a padlock. He carried this very heavy suitcase to the window and handed it to the king, who had climbed up the ladder.

berger, who carried it to the middle of the bowling alley.

Schmerl, who had meanwhile also gone down to the courtyard, wanted to put the ladder back to its place where it had been taken away.

transported back, but suspected betrayal when, about halfway there, he saw someone approaching him, threw away the ladder and returned to the bowling alley, where Königsberger and Winterfeld were

during which they had guarded the stolen treasure. All three then went with the suitcase through the same back alley, outside the city near the barns where the suitcase was blown open. They found 18 rolls of money, two bags of loose gold and currency, and also some items of clothing. They left these in the suitcase, placed the latter themselves in a neighboring garden, and placed the stolen money under the threshold of a barn (chawure).

ben es), whereupon they separated, postponing the division.

The theft, when discovered the following morning, caused a great

sensation, for it amounted to no less than 19,000 francs, partly in five-franc pieces and partly in Napoleon d'ors. Suspicion immediately turned to the real perpetrators, and police searches were carried out that same day at Schmerl's house in

Rakwitz and at Königsberger's in Roytarczewo.

which, of course, proved fruitless.

At the same time, the vigilant Joyeph Adolph Roy

yenthal was just present in Betysche. When he learned of the theft, Schmerl's involvement was unquestionable, and

yo he proposed to provide the responsible authority with means of transport, namelyy Schmerl, cornered, soon confessed his guilt and gave him 60 Napoleon d'ors

of the stolen money to buy his silence. Instead of the entire bribe, however,

Royenthal handed over only 28 Napoleon d'ors to the judicial authorities,

while

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while he kept the remaining 42 for himself. An investigation was now initiated against

Schmerl for violent theft, and subsequently extended to include Roythal for receiving stolen goods. However, since both of them stubbornly and skillfully denied the charges, and other circumstances were also favorable to them, the former was provisionally acquitted, while t was completely acquitted.

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As for the whereabouts of such considerable stolen sums, one hardly dares to repeat

what the files reveal. Only this is certain: the criminal wealth had completely disappeared than a year, and that more than one hand was gilded with it, which seemed to be threatening reaching out over the pig's head.

XII. Fourth Thieving Trip to Schleyten. October 1827.

The late police vigilant Samuel Jonas, who was already mentioned in more detail earlier, often stayed in Strehlen in Silesia. Opposite his residence, in a corner house,

The warehouse of a Jewish merchant of drapery goods was found. Jonas saw an opportunity for a theft and soon reported it to the police vigilante Joseph Adolph Royenthal.

He joined forces with the Betscher thieves to carry out the theft in October 1827:

Levin Aycher Royenthal, Levi David Kunstmann, Sey
lig Joel called Levin, Joyeph Nathan Stahl called Joyyef

and Moyes Levin Altenburger called the black man, took the thieves with
them from
Bentychen:

WolU Moyes Ezarnower and Iyaac Levi Kunstmann
whereupon they left for Silesia. In Leubus Monastery they remained
Rosenthal, Levin Aycher Roythal and Levin David Kunstmann, wahy

while the rest

1) drove to Strehlen to commit the theft and to return to Leubus with the stolen

goods, which were supposed to consist of money and goods. About four hours before Strehlen
the thieves left the vehicle under the supervision of the man from Czarnew, wanted to break

into the house of the person they were going to steal by breaking through the front door and
from there into the warehouse. They had already broken off a strip with a crowbar when, as a
result of the resulting

A noise, a window on the second floor opened and a voice called: "Werda!" On tiptoe—they
were wearing felt slippers—the thieves crept away, abandoning their venture, and
returned to Leubus empty-handed.

Czarnewer had now a theft from a guesty
innkeeper at Beuthen a. O., whom the thieves decided to execute. Rosenthal, Levin Ro:

enthal, and Levin Kunstmann remained in the village of Klupychen near Glogau.

The rest drove

2. to Beuthen, through the town, on the way to Croyen. From there they returned,
with the exception of Isaac

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Kunstmann and Selig Joel, who stayed with the wagon, about

*) See page 32.

8 o'clock in the evening, back to the city. Czarnower led them to the Breslauer Keller inn, where money was to be stolen from a room on the ground floor. The front door stood open, Aly

tenburger went in and opened the door by means of a key

Joseph Stahl then went into the open room and found a suitcase which, according to Czarnower, was supposed to contain the money.

He stole it and, with the help of his comrades standing guard outside, carried it to the carriage that was stopping in front of the city.

works. In a nearby grove, the KoUer was erectedy

chen, a small box with currency inside, and a bag with some gold pieces, show coins and silver items taken outy

men, and then the corpse was thrown into the heath. The amount of the theft was stated under oath at 400 thalers.

The crooks now drove on

3) to Freystadt. Here Royenthal and Samuel Jonas had once exchanged money with a merchant and noticed that they

She kept a large amount of money in a chest. This chest, located in a room facing a gateway, was to be stolen. In order to climb into the window, which was quite high above the ground, the thieves, around 11 p.m. on the 22nd, took a small piece of wood.

October to the city, a ladder from a garden. By means of it, Selig Joel

climbed to the window, which was provided with strong outer shutters, and only by breaking down the window

ytergeyimyes was to open. Just as he was doing this, the nighty

Guards arrived, and the thieves fled. With their wagon left outside the town under Czarnower's supervision, they returned, as agreed, to the village of Klupschen, where Royenthal, Samuel Jonas, and Levin Kunstmann were waiting for them, and where the division of the property stolen in Beuthen took place.

From there it went: N

4) to Sagan, to bring the, from Royenthal baldowerte, hery

to steal from the royal rent-caye, which was located on the lowest floor of a building on the market. In the midnighty

At an hour, the thieves arrived in front of Sagan, left the two wagons outside the town under the supervision of Roythal, Samuel Jonas, and Levin Kunstmann, and went under the Masematten. As they were about to break off the iron window rails with a piece of wood they had brought with them, the barking of a dog could be heard inside.

of what caused them to abandon their venture. They

tried another one, also by Royenthal baly

dowerten, theft at the cloth merchant Müller in Sagan, but were also chased away by a dog, and then drove

5) to Goldberg. Here, two months earlier, Royenthal and Selig Joel had

exchanged some gold pieces at a furrier's, who was also a money changer, and noticed that the furrier had a considerable sum of money in a chest of drawers.

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There was no bed in the room, and therefore no one slept in it, so they decided to commit a theft there.

Blessed Joel immediately carried out the local inspection from the courtyard and reported that by breaking through the courtyard door, one could easily get into the courtyard, then the poorly secured back door into the house and so

with which to penetrate to the room in question, but open the door with a spare key, or, i

this failed, to gain access to the room itself without much difficulty through a window ne living room door leading to the hallway. In this way, the theft was to be carried out. N

In the village of Fahrhaus near Haynau remained Royenthal, Say Jonas and Levin Kunstmann drove with one wagon, the others drove with the other to Goldberg, left it in front of the town, under Czarnower's supervision, and went between

Between 12 and 1 o'clock on a Friday night to Saturday (i.e., on Shabbat!) under the Masematten. Already by hereditary

After having penetrated the courtyard and rear door into the room opened by a key, the damned man, who was sleeping in an adjoining room, awoke and the thieves fled.

The sworn witness Kirschner Schmidt tells the following story

genders:

He had already gone to bed at 9 o'clock in the evening and had

but, because of the unrest in the house, | couldn't fall asleep.

At about 1 o'clock in the morning he heard the door lock of his living room unlock, as if with a key, and immediately afterwards, from his bed, through the open door of the bedroom

He saw a man, with a light in his hand, enter the room and approach the chest of drawers, which contained approximately 500 thalers in money. Probably drawn to the bedroom by the light, he went there.

enlightened, but at the same moment the damned man jumped out of bed at him, and, as the light went out, fled.

This guy was Selig Joel.

The thieves then returned to Fahrhaus, separated from their comrades who had remained there, but met up with them again in a village between Zillichau and Croyen on 1 November

yom yat. Here Royenthal recounted that he had seen several loaded freighty

wagons, which, as he had learned from the drivers, would probably spend the night in Hammer near Baizig. It was immediately decided

6) to follow this car in order to attempt a theft.

Not far from the inn, called Zum Hammer, they stopped. Blessed Joel went into the inn, assured himself that the drivers were in the same room, but the freight wagons were in the yard in stable, and returned with this news to the house.

noyyen back. They now drove a little further in the direction

to Frankfurt, left the wagon there under Czarnower's supervision

yight, and returned to the inn. From the rear outside, Selig Joel broke a hole in the wall with a crowbar, crawled through it into the stable, and stole from one of the cargo vans

by cutting open a bale, a quantity of linen, which

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he handed out to his comrades who were keeping watch outside. With the

The stolen goods, which were worth about 100 thalers, were returned
the crooks returned to Betysche, with the exception of Levin Kunsty

mann and Noyenthal, who were sent to Franky for other thefts
furt a. O. drove.

XIII. Burglary and theft in the royal customs office.
kayye at Granye. Night of March 17-18, 1828,

When David Levin Kunstmann heard at the beginning of 1828 about a robbery

committed in Liegnitz, where he was arrested

When he returned to Betsche after leaving his companions, he received from Selig Joel alias
Levin the message that the main customs

amtskaye in Granye – by whom, has not been determined by the investigation – had been
ytold. To carry out this thieving

ytahls united

Blessed Joel, David Levin Kunytmann called Dovidchen, whose

father Levin David Kunytmann, Michel Moyes called are Michel and Jacob
lyaac Franke alias Jekof Urth, and drove on 12 March 1828

ona

three-horse carriage

ten, covered wagons from Betysche. In the village of Hohenfinow near Neuy

They celebrated Shabbat in the town of Oranienburg, continued on Sunday morning to Oranienburg, spent the night in a village not far from the town, and the following day war around near Gransee until they arrived at the designated zinc quarry around 9 p.m.,

four miles from the town. According to the agreement, Moses Levin Löwenthal and

Moses Hirschberg, called Hirschberg, were to be there.

Brodbar, who had previously been involved in the Gransee theft

They were found, however, and therefore it was decided to proceed with the theft without them. The old craftsman remained with the cart on the

Zinkplatze, the rest went into the city at 11 o'clock in the evening.

The business premises of the main customs office were located on the second floor of

the town hall opposite the churchyard. Below this business premises was an empty, unused r the windows of which

yster, 54 feet from the ground, also led out to the churchyard.

In the churchyard, where David Kunstmann was posted on guard, the thieves left their boots

furs and coats behind, pulled Soky

ken and then went in front of the town hall. Through impressions.

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Through a window pane, Franke and Selig Joel entered the first

thought to be empty, ground-floor room; through a door, using a key, they entered the hall and from there, past the bailiffs apartment, into the courtyard. Here they opened the gate locked from the inside, and let in Michel Moses, who was waiting outside with the crooked head. All three went there.

up a staircase, where, from the corridor, a door into the shop

room of the main customs office. This was done by Franke through

opened with a key. Behind the business room lies the actual cash room, the entrance to which was locked by two doors.

The outer one, made of strong wood, was, apart from the usual ychluuyye, secured with an iron gear, which, in a bricked-up cram, which is attached to it by means of an iron fore-wall hanging shackles. These shackles were used by the thieves

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torn out of the wall with a crowbar, then with a chisel even a hole in the door joint, into which the crowbar inserted, and so the door lock, fastened from the inside, was in the shape forcibly blasted off, so that one could later break the locking hooks and nails found lying around broken. By breaking off the locking hook, the second iron door was opened.

In the cash room stood the money box, made of strong oak wood, covered inside and out with iron sheet, also with every bands and with one ordinary and two pre-laying locks. One of these padlocks was removed by breaking the clamp, but the other, by means of

The thieves were then forced to shove the crowbar into the gap between the lid and the chest, forcibly removing the locking hook of the third lock, and the chest was opened. With the money they found inside, which they had taken with them,

After packing their sacks, the crooks returned through the gate to the churchyard, and when they no longer found the artist there, chased away by a passerby, they returned to their vehicle with which they drove to Cuytrin. There they camped in a guesthouse.

They built a separate room and proceeded to divide the booty, which amounted to no less than 3,714 thalers in gold, currency, and cash orders.

The size and violence of this theft made

The greater attention was caused by the lack of any trace of the daring thieves; and the government in Potsdam offered a reward of 200 thalers for the discovery of the

perpetrators and the recovery of the stolen goods. The Jewish elder and notorious scoundrel Muel Pinkus of Betsche, annoyed that the thieves had left him empty-handed, reported

them to the then mayor of Betsche, who managed to find so many grounds for suspicion against them that they were brought before the court authorities.

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But here, various very significant charges were brought against them, in particular that they had made very significant purchases of goods immediately after the theft, and that they were found

in possession of gold pieces, such as those stolen in Gransee.

the 8c., but they were completely acquitted, – because 8 bought witnesses swore their alibi in court!

XIV. Theft of money in the pub on the farm Wayyinne

near AltyBeuthnitz. Night of June 1–2, 1828.

f To a thief caught by the police vigilante Noyenthal»

ytahl to carry out, drove in June 1828

Meyer Tiller alias Magazin and Rehmann Jacob Kb: nigsberger called
Rachmiel

to Frankfurt a. O., where, however, since the opportunity was not favorable
had to abandon their venture. On the way back,

which they took via Beuthnitz to Sternberg, they returned, on

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Afternoons of July 1st, at the Krugwirth Grünberg, on the Vory
works Wayyinne near Beuthnitz. Meyer Tiller was already here often
ters and was completely familiar with the location. N

While they were still sitting in the bar, 6 pigsy

traders came in, each of whom was carrying a full bag of money around his body. They unbuckled them, sealed them, and gave them into the innkeeper's custody. Next to the bar, where this took place, was a small alcove without a door, where the innkeeper slept with his wife, and into which he carried the money boxes. Meyer Tiller had a hollow the alcove, next to the bed.

He had seen a chest standing there, and from this he concluded that the innkeeper's money were kept there. Determined to steal them, Tiller and Königsberger soon left for a village away. There they stopped at an inn, waited until it was completely dark, and then returned foot to Wasinne.

From the inn's kitchen, about a man's height from the ground, a window opens onto the street. It had been installed, but had not been chained by Junen. Tiller climbed into this window with Königsberger's help, crawling in the dark over a stone in front of the window.

the table set with glasses and dishes, without anything

to throw under), then came from the kitchen to the house: hallway, and from there into the bar, where 10 pig dealers (4 had been added later) with 6 dogs slept on the straw.

f When Tiller entered, the room was dimly lit by the fire still glowing in the fireplace. He first sat down on a

*) One does not know whether one should admire the luck or the skill of the thief more.

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Bank, extinguished the fire carefully, so that the room became completely dark, and then crept on wolf's toes into the alcove to look for the key to the wooden box in question.

he, busy with it, on the bed in which the Griinberg's marriage

people were sleeping, he noticed the strap of a money bag hanging out of the bed, examined matter more closely and found that under the pillow on which both spouses were sleeping, morey

several money cats lay there. He first carefully pulled one of them out.

forward, crept to the kitchen and threw it through the fire to the person who

Königsbergers who were waiting outside. Then he returned to the Aly

koven back, practiced 3 more money cats under the pillow

and then fled with his considerable loot, along the same route he had come. Upon reaching village where the wagon was parked, the thieves deposited the contents of the four

money boxes, totaling almost 1,000 thalers, in a nearby forest, where they retrieved them

eight days later.

Meyer Ziller rightly called this theft, committed with almost unparalleled audacity, his masterpiece.

| All 10 pig dealers had given their money boxes to the innkeeper for safekeeping, and the dismay on both sides was not small when 4 of them were missing in the morning. No one

could suspect a theft from outside, since the way to the

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Alcove only led through the bar, where, although 10 bedrooms

fending people would not have been a deterrent, but the 6

Dogs, as one had to close, prevent any intrusion

would have defended themselves). Moreover, the thieves had been so careful as to close the kitchen window before leaving.

Suspicion therefore oscillated between the innkeeper and one of the

robbed 4 pig dealers themselves, against whom he gained such consistency that he was able to transport the court order

was handed over to the authorities. Fortunately, his innocence was soon established, thanks primarily to the fact that two of the money boxes, which the thieves had thrown away after emptying them, were found in a cornfield.

XV. Fifth Thieving Journey to Schlefien and the March. Oetoy

" about 1828,

1) Around Michaelmas 1828, the following people left Betsche on a chauffeur-drawn wagon: 7

*) The fact that these 6 dogs behaved so calmly when the thief began is indeed remarkable. Perhaps it can be explained by the circumstance that the dogs of such traveling cattle traders, the beytyndiy Accustomed to frequenting the inns, the instinctive feeling finally arose that they had no house. Certainly, if the thief had wanted to steal their masters' person, their vigilance denied.

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Moyes Simon Bernhardt, called Zimchens Mauyche, Carl Friedrich Becker, Simon Jakob Schweriner alias Schmaie, Aron Berwitz Schumann, called Arendche Schnaufloch, Miychel Selig, called Krumnaas, Nathan Jakob Stahl, called Noyyen, Moyes Wolu Wolfram, called Mauyche Parch, Moyes Jakob Wolfram, called Jokeles Mauyche and Iyaac Wolfram, called Itzig Fuchs, to take part in the three-day conference to be held in Grünberg in Silesia in October daily markets to seek opportunities for theft. There were also on the first market day various profitable pickpocketsy steels were excercised; however, when Michel Selig was buried near one of them, the others preferred to leave Griinberg as quickly as possible. Schumann, Nathan Stahl, and Isaac Wolfram returned directly to Betsche, while the others continued on to Belzig to hold the market there, i.e., to commit thefts. Passing th Berlin on the way there, they asked the vigilante Royenthal whether he had any mascots in store for them, but when this was not the case, they continued on to Belzig. Before Beelitz, on October 12, they stopped at an inn, had one of their wagon's damaged wheels repaired, and then, continuing their journey, drove through the town around 6 p.m. In front of a grocery store, they noticed a wagon loaded with several large wooden crates. Th The suspicion that there were goods in it became a certainty when they learned, after careful inquiry, that the following day in the small town of Trebbin, two miles away, there

be a market, and they confessed that a thief had stolen those boxes that same evening.

ytold to try. | The crooks

stayed behind a barn near Beelitz until 10 o'clock in the evening, then drove back to

the city, near the gate, and left the wagon there, under the supervision of Moses

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WolU Wolfram, ytieren, and then went under the Masyematten.

The cart with the crates stood in front of the grocer's house, on the street,

unattended. Becker climbed onto the cart, opened one of the locked crates, whereupon

Berny

Hardt emptied it, handing the contents, which consisted of cut goods, to his comrades. With stolen goods, the thieves returned to their wagon and drove to Berlin, the

Vigilante Royenthal, who also had an action here, the Waay

ren for sale. Since he refused, they continued on to Wrietzen a. O., where they sold the goods to a supposedly unknown Jew at the market for 50 thalers.

*) To be buried or to be buried means to be arrested; to be buried means to be arrested.

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yharpned, although such, according to the sworn statement of the robbed, ay had a value of almost 350 thalers.

In Wrietzen, Bernhardt was approached by a Jew, probably

His brother Aron Simon from Oderberg, a merchant at a merchant's in Lunow, where the cash register was to be stolen. Bernhardt inspected the location and found the theft possible. Since it was a Friday, the crooks held a Shabbat in a village near Schwedt and then drove to Lunow (a village) on Sunday night, October 18, to carry out the theft. Since their money

gen was a narrow-gauge one, which slightly changed the direction they had taken could advise, they left him, out of caution, almost a mile from Lunow, under the supervision of Moyes WolU Wolfram.

Insertion of a compartment in the house built of half-timbered structures, outside

They entered the materialist's shop and stole the cash register that Bernhardt had broken which contained 70 to 80 thalers in courant.

Returning to their wagon, the crooks drove on to Schwedt, where Moyes WolU Wolfram – an experienced Schottenfeldy

ler – stole 5 pieces of cloth. On the way back to Betsche, it was sold partly in the village and partly to some sharp-sharpening merchants for 7 to 8 groSchen per yard.

XVI. Burglary and theft at the home of the merchant Mayche in Kélychen, Pomerania. Night of February 7-8, 1829.

At the beginning of 1829, the vigilante Royenthal wrote a letter to the notorious Carl Friedrich Becker in Betsche, in which he informed him of a theft that was about to be committed by a colonel in Soldin, and ordered him to carry it out, adding that he should choose a place where he would meet him. Becker also recruited Moses Simon Bernhardt, David Levin Kunstmann, and Nathan Jakob Stahl for the venture, and then informed Royenthal by letter that he was being held in the village of Thamy

yel at Cuytrin. The four thieves went there on a wagon belonging to Bernhardt, but waited in vain both there and in the stone inn at Soldin.

ly awaiting the arrival of Royenthal, and finally decided to act against Masematten without

This also happened during the night

*) Eight days later, a vagabond named Perske, who had been brought to the school district Neuendorf, complained about his participation in that

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Thefts, and persisted in this self-accusation with astonishing consistency. However, in view of the contradictions he had brought forward, including in relation to other accusations, he was acquitted by the judgment of the first instance, and in this judgment

He hid himself, although he was more innocent of nothing than this theft. This fact is one of the many inexplicable facts which the false self-accusations, which are more frequent these days, present in such great quantity.

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on January 29, 1829. The thieves stole money and valuables totaling 180 thalers, then drove to Zielenzig, where they met the Jew Wolu Köhler from Schermeisel, to whom they sold the watch stolen in Soldin, and then went to Meseritz, where they celebrated Shabbat. Here, Becker suggested not returning to Betsche yet, but first trying to earn more money by stealing. He explained that Marcus Elias Cohn, like

who had told him some time ago that he had a Masyematten in Pommern, and requested that Cohn be summoned to Schwerin a. W. to work with him there.

This project

The position was approved, a messenger was sent to Cohn, and they then set off for Schwerin where they found Cohn already present upon their arrival. He confirmed that he had taken the opportunity.

to a theft from a merchant in Pomerania, and was ready to join the Chawruse in order to support the same community to be carried out.

On the way there, the crooks attempted a break-in at the merchant Pick's in Landsberg am Lech on the night of February 5th, and had already smashed a window when they were caught by the night watchman. They escaped by hitting the watchman on the head. Since there was a lot of snow and the two horses were very weak, the further journey was very slow, and they were even advised to turn back when, shortly afterward, a large amount of snow fell again in the area of Friedeberg. In this emergency, they had to make do with the travel money. Finally exposed, Kunstmann brought a Masyematten at a purchase.

A man in Cologne, in waiting, received a proposal that had previously been made to him by an unidentified third party. The person to be robbed was the merchant Mayche.

The crooks accordingly turned to Cologne, arrived there on the morning of February 6, drove through the town, and there they met the return of Becker and Bernhardt, who had dismounted to take a closer look at the location of the theft.

These two achieved this by going into the shop of the mayche and drinking a schnapps. They discovered that the tway

ytower house lightly built of timber framing, that one, behind the Lay

The room located there was uninhabited, but a door led into the shop from the corridor.

February 6th was a Friday, where the Sabbath was observed in the eveningy

begins, at which Bernhardt declared that he did not want to steal. In this way, he determined perhaps less pious comrades, according to goalsy

to drive to Jerusalem and celebrate the Sabbath there. At sunset, they harnessed their horse to a place led by a local innkeeper.

borrowed sledges, and arrived around 12 o'clock at night in front of Cologne—

While Marcus Elias Cohn stayed with the wagon, the others went into the village (such a

village is Kélyschen) and

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began the break-in by Becker using a crowbar to make a hole in the back wall of the house. VERNY crawled through the same

hardt into the aforementioned uninhabited room adjacent to the shop, in which stocks of goods were located. This room as well as the

The shop was almost completely emptied. The stolen goods, which Bernhardt handed over to his companions, consisted of materials such as coffee, sugar, furs, ribbons, etc. Around 3 a.m., the theft was completed. The crooks returned to Zielenzig, boarded their wagon,

and drove on without stopping to Schermeisel, where Kunstmann gave the Jew Samuel Schwarz a quantity of the stolen coffee and sugar, probably because he had been the first to report

the theft. From Zielenzig, the thieves drove to Meseritz, but found no willing accomplice

the Jew Heymann T...., and so they went to Schwerin. W. To those living therey

ten brothers Moyes Levin and Jakob Meyer 3...., the entire stolen property (Samuel Schwarz had barely "1; of which hey

hold) for 40 thalers. The value of the same was stated under oath by the damned person to be more than 350 thalers. –

XVIII. Burglary and theft at the merchant Borchardt to Frieyack. Night of March 2nd to 3rd, 1829.

In 1823, Hirych Heymann, alias Hirychgen Neu y

brick, and Rehmann Jakob Königsberger, called Rachmiel, both living in Neubrick, jointly owned a vehicle for their theftsy

In February 1829, Selig Joel, alias Levin, came from Betsche to Neubrtick and

invited them to travel with him to Fürstenwalde, where he had a lucrative mascot. Both of them, willing to do so, completed their chawrus with Jacob Isaac Franke, called Furth, and Jacob Neumann Moses, called Schaf.

head from Neubriick, whereupon all five drove to Furytenwalde.

On Saturday evening around 5 o'clock, they arrived there, the vehicle

The work remained in front of the gate, but Franke and Selig Joel went into the town to reconnoiter. When they returned after about half an hour, Selig Joel remarked that if the soldier hadn't been there, they would have received as much money as the horses could have pulled. The plan was, in fact, to plunder the tax treasury in Fürstenwalde, a plan that was thwarted by the posting of a ship's guard in front of the premises.

This was because a staff soUicier had recently moved his apartment to the cash building.

On Tuesday, February 10, the thieves struck again in Neuy

bridge, and Selig Joel returned to Vetysche, after a rendez-vous with him on the 24th of February in Ciytriny

the market, where the black Michel (Michel Moyes) was also supposed to come, was agreed upon.

On Monday, March 16, Königsberger, Hirsch Heymann, Franke, and

Jakob Neumann Mofes, all equipped with passports, left Neubrück, spent the night

in the village of Hochzeit, and arrived in Reetz on Tuesday, the 17th, when the market the attend had already ended. Due to the bad weather, they stayed in Reetz on the 18th and

then left on the 19th.

February to a village, a mile from Lippehne, but the following day to this town, where they watched the execution of a murderer, and then to Schönfließ, where Jakob Neumann Moses

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They stayed in Schönfließ on February 21 and 22, and spent the night on the 23rd in a village,

2 miles before Cügtrin, and drove to the city on the 24th. Appointmenty

So here, on the Kietz, in a Jewish cookshop, they met Selig Joel and the black Michel.

Since there should be Berlin, where Selig Joel from his

brother-in-law, the vigilante Royenthal, had been appointed, it seemed advisable to the crooks to set up a third

tes horse into their team, for which the money from the commony

yciyional travel caye was taken. On the evening of February 25th, they left Cuytrin, traveled all night, and tray

arrived in Berlin on the 26th, at four o'clock in the afternoon.

Having disembarked at a guesthouse in the Neue Königsstraße, Selig Joel and

Franke immediately went to the vigilante Rojen-tbal, who, over a cup of coffee,

showed them the depoyitorium of the cityy

court of Berlinchen baldowerte, described the location of the same exactly, and explained which the theft could best be

to be carried out. That he would receive a full share of the spoils)

had to keep, was self-evident.

Upon their return to the inn, Blessed Joel and Franke informed their companions of the destination of their journey. However, Blessed Joel stated that they must first go to Friesack, where, with a Westphalian, a good Mayematten could be obtained. Since Blessed Joel evaded subsequent investigation by fleeing, it remains unknown where he gained his knowledge of this theft.

On the morning of February 27, the crooks left Berlin for the village of Bredow near Nauen, where they spent the night.

and kept Shabbat the following day. On March 1st,

They then continued on to the village of Bradickow, a mile from Friesack. Here they stopped. Blessed Joel went into the town to reconnoiter and soon returned with the news that everything was fine and the theft would not be difficult to carry out.

On the morning of March 2nd, the crooks left the village, triedy

They drove around Frieyack with their wagons during the day and finally, around 9 o'clock in the evening, approached the town at a distance of a few minutes, where they took up post behind a brick barn.

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From there, Selig Joel and Franke went back to the town to see which route the night watchman was taking on his patrol. After 10 o'clock, they returned to the wagon, which they parked near a newly built, still unoccupied, street house.

Jacob Neumann Moses remained with him. The others took off their boots, took crowbars and chisels from the wagon, and, led by Blessed Joel, walked to the city in their stockings despite the severe cold.

The Borchardt residential building, in whose ground floor the

warehouse, abuts with one (gabled) side against an ice

ren place, where, in the same front, a second, not yet completed

built, house. The square was bordered by a

enclosed by a wooden fence. Behind this newly built house were two stable buildings, between which a passage led into a fenced garden. This garden

lay on the field side.

When the thieves arrived at the city, the watchman had called for the eleventh hour. They entered the garden through the unlocked gate from behind, and from there, by climbing over the low
en and damaged fence, into the aforementioned corridor, and then onto the square, against gable wall of the Borchardt front building.

In front of this gable wall, belonging to the new building, lay a quantity of may
Stones were stacked 5 feet high. Franke and Blessed Joel climbed onto them and, using their crooked head, broke a hole in the timber-framed, brick-lined wall, through which Franke crawled into the shop. Blessed Joel remained outside, lit a fire, handed Franke a lit candle, and hung one of the sacks they had brought with them in front of the wall.

hole to prevent the light from shining through. Königsberger was in the square, Hirsch Heymann was near the stables, and Black Michel was stationed in the garden. As soon as they noticed anything suspicious, they were to give a signal by clapping their hands.

Through the opening in the wall, Franke handed the wares stolen from the shop
to Selig Joel. He packed them in sacks and, when a sack was full, gave it to the Königsberger, who carried it to Hirsch Heymann, who in turn carried it to Black Michel, who placed it in the garden for the time being. When three sacks full of goods had been sent this way, Franke crawled back through the hole and said that there were more goods in
the shop, but of too insignificant a value to be worth the effort of taking them.

It was now around two o'clock in the morning. During the watchy

The thieves had stopped their work after calling at 12 and 1 a.m. They now withdrew, dragged the three sacks to their wagon waiting at the ChanUeehaufe, and drove that same day via Nauen and Oranienburg to a

following day, where Hirsch Heymann and Jacob Neumann had their passports visaed by Moses.

behind Neustadt they encountered thieves and thieves-fence dealers.

Jews lyrael Royenthal, Benjamin Rofenbaum and Hirsch Brodbar (Hirychberg)

from Joachimsthal, who,

According to the invitation, they went to the nearest pub. Here, in the stable, all the st were found, which, according to the

yecuring the stolen goods, which had a value of approximately 1400 thalers, were yecuritiz to 1 and Rosenbaum for the price of 170 thalers. |

After completing the deal, the crooks continued on to Berlinchen, where they found the city court depoyitorium, which the vigilante Royenthal had thought to be in use, during night of the 7th to the 8th.

March, by means of a break-in, for the sum of 2750 thalers

yteel “).

XVIII. Fifth thieving expedition to Silesia, especially to Strehlen. May 1830.

In 1830, the Betscher Jews Moyes Levin Altenburger called Mauyche Leib, David Levi Kunstmann called Dovidchen, Neumann

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Jacob Posener, called Nachmann, and Marcus Simon, called Mortge Gratzner, from

Gratz, together formed a thieving group. They jointly owned a vehicle consisting of two

horses and a covered wagon, with which they had already visited Breslau at the beginning of year and stolen there. The local vigilante, Löbel Philipp, who was always as helpful as

possible in their thefts, had summoned them to Breslau for the next spring wool market,

where he promised to provide them with good wool mats.

This wool market took place in the first days of June.

After the mentioned Chawruyye members still have to Any

After the farmer BeiBner of Rieyenitz near Seelow had been robbed of more than 600 thalers in money and taxes by a night-time burglary, they decided to travel to Breslau. Equipped with backup keys, scrabblers, and crooked heads, they left Betsche on Monday, May 17th:

1) Altenburger, 2) David Levi Kunstmann, 3) Neu-

*) The perpetrators of this theft were later discovered and made a confession, through which vigilant Royenthal was also implicated in the investigation.

chung was intertwined. Even before the first knowledge was given, however,

Hirsch Heymann, Franke, and the black Michel (Michel Moses) escaped from the prison in Berlin means of an escape. The latter was captured after a few years in Austria and taken to the Görlitz.

The files are currently located there for the purpose of further instruction of the investigation. The author regrets that he is therefore unable to provide an extract of their highly interesting

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man Jacob Pofener, 4) Moyes Jacob Wolfram gen.

Jokeles Mauchy, the

latter of whom was only taken along as a temporary help and not Chay who was on the wagon. From 17 to 18 May they spent the night

in the village of Sowade, not far from Gratz, and drove on the following days into Gratz, where

5) Marcus Simon joined them. In the afternoon they left Gratz and met on the way to Rakwitz, as agreed,

6) the Wolu Moses called Czarnower from Bentychen.

They spent the night of the 18th to the 19th in the so-called Kreuzkriigen, a farm on the road to Kontop, and on the 19th drove through this town, where they had their passp

visaed, except for Kunytmann and Posener, who did not have them. After a few more nights' lodgings, the thieves arrived in the village of Altwassau, near Waldenburg in on Friday, May 21st. They celebrated Shabbat in the inn there, stayed the night from Sunday to Monday, and left on the morning of that day.

to have their passports visited. To pay the bill, Mary went

Marcus Simon, an experienced merchant, entered the landlady's living room and

brought back 6 thalers for his traveling companion. However, fearing that the victim might realize their loss and start a chase, thereby preventing them from carrying out their lucky venture, they ordered Marcus Simon to return the money to her.

to re-settle in a clever way, ie to plan. Since this in

He reported that the room door was locked and the woman in the in

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nern was busy counting money, the crooks drove off without this theft having any further consequences. The damnable never noticed her loss either, because during her judicial interrogation a few years later, she stated that

to know nothing about the thefts committed against her.

Since there were still more than eight days to go until the beginning of the wool market in Breslau, the crooks decided to first hold the wool markets taking place in the surround

area, especially in Schweidnitz and Strehlen.

The night of the 24th to the 25th they stayed in a village outside Schweidnitz, and the following morning they drove to an inn in the Schweidnitz suburb, where they left the wagon and then went individually to the town, in which Wolly

market. They met there the great Kaddish from Gratz and Lyrael Byk from Rakwitz,

the former a brother, the latter a brother-in-law of Marcus Simon, who, knowing that

he was with his

nen comrades on the Mayyematten trade, to Schweidy

had come to burn them. WolU Moyes (Czarney

who) had meanwhile baldowered a wool merchant living at the market, in the Zepter Inn, with whom he, under the mask

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a broker. Since the great Kaddish and Israel Byk had deposited their passports with the police, who were thus aware of their presence, the crooks feared that the first noise caused by the intended theft would raise suspicions of them, thus causing inconveniences for both parties. Determined by these reasons, Kaddish and Byk took back their passports and left Schweidnitz, promising to have their shares of the theft sent to Gratz and Rakwitz. They

subsequently did indeed receive them, namely, since the Mayematten was in Schweidy

nitz verlamdbete, from the ylater executed in Strehlen, a partem quotam of 30 thalers.

After their removal, the crooks proceeded to carry out the theft, which Czarower

claimed was a burglar. According to his statement, the wool merchant had stolen a front room on the second floor of the so-called

Altenburger and Moses Jacob Wolfram went there, while the remaining four stood guard in

front of the house. Altenburger was a macadam by profession.

ner, but Wolfram a cabinetmaker. The former then tried to open the door of the room indicated to him by Czarower; however, the backup keys would not work due to a special

construction of the lock, and in order not to have gone in vain,

He opened, at random, the door of another room. Therey

Wolfram went in, opened a small suitcase, but found only linen and clothing inside, which

he considered unworthy of stealing. Both returned to their companions without accomplishing their task, and with them to their wagon parked in the suburbs.

Prompted by the emptiness of the communal travel coyt, Marcus Simon and Posener went from there once more to the city to seek some income through Chilfen. They succeeded

This also initially with a wool merchant, to whom Marcus Simon eiy
a double Louis d'or. Soon after, they met a Han

delmann, who wore a spiked money bag around his body. Mary
cus Simon, approaching the man, asked him to give him a hard thay

ler for small Couraut. Willingly, the man entered a house with the crooks and emptied his
money

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on which occasion Marcus Simon lent 30 thalers. Leaving the man from Poznay behind,
he hurried away to his comrades at the suburban inn, where he gave the stolen money to
Czarnower to count. While he was doing so, Marcus Simon called out, "Here comes the
Balhei!" (the one who was robbed) and jumped out the back window.

The robbed, by a clumsy Marcus Simon

Wise (as his confessed comrades express themselves), left behind
Coin, had become suspicious, and the Poy

yener to the police, which of course is not

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He persuaded the Balhei to follow him to his quarters, and this was the cause of their
unwanted arrival

The victim insisted on compensation for his loss, to which

After finding out, he recounted his money at the request of the rogue criminals. While th
happening, Czarnower very cleverly and unnoticed managed to return the 30 thalers

stolen by Marcus Simon to him, and so he realized with astonishment that his account was
completely correct. Dismayed, he begged for forgiveness.

and, apart from a harsh reprimand, received from the Gauy
ner, perhaps even the belief in magic.

Meanwhile, Altenburger and David Levi Kunstmann had
The horses were harnessed in order to be ready to flee if things did not end well. Although

flight was not necessary under these circumstances, they still left Schweidy

nitz, met Marcus Simon again not far from the town, and after a single night's quarters, reached the village of Niklasdorf on May 27th, situated about half a mile from Strehlen, where they again made their night's quarters.

The following morning, a carriage passed through this village on its way to Strehlen.

In Silesia, carriages are narrow-gauge; however, this carriage was wide-gauge, and

from this, as well as from the fact that there was a wool market in Strehlen at the time, crooks correctly deduced that the traveler must be a stranger and carry money with him. To determine this further, the following

ten Poyener and Czarower of the chaiye from afar, saw it stop in front of a taythaus located on the market, and a gentleman from

They climbed the stairs, and after a room on the second floor, a small but apparently heavy was brought, which presumably contained money. They reported this to their comrades,

whereupon the unanimous decision was made to make a fuss about this incident.

Although May 28 was the first day of the Jewish Feast of Weeks, the loot was too tempting to deter them from their undertaking. At 10 a.m.

At noon they drove to Strehlen, through the town, onto the road to Breslau. Here, in a

secluded inn, Posener and Marcus Simon stayed with the wagon; the remaining four returned to the town. Altenburger (who was the bean lord or balsamatten of the Chawrus) was the experienced

yt Poychener, and Wolfram, as the most skillful burglar, were again responsible for the execution of the theft. The former carried the Klamoniy, while the latter carried the scythe. Arty

mann and Czarower were outside on guard from different sides.

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On the stairs of the inn one of the servants came to them.

They met him, from whom they learned, in response to their question, that the strange gentleman who had arrived that morning had gone out. They apparently turned around, the girl went into the kitchen, and then climbed the stairs again. Altenburger easily opened the guarded door and then went to continue the thief's execution.

Leaving the stolen goods to Wolfram, he returned to his comrades waiting in front of the house. This happened and still happens, sometimes because the lord of the bean either opened or stolen,

but both are incumbent upon him, and secondly, so that he, as here Alteny burger, not with the aftermath, i.e. cross the border y

yhitt go when ythey get lamps, ie when stealing overy

be rumbled.

Wolfram found the valuable coffer in the opened room, which was simply locked. With the chisel, he silently blew off the lid and was amazed at the wealth that lay before his eyes. He gathered together all the gold, currency, and paper money he could find (only a few hundred thalers).

remained behind) tied it in a handkerchief and hurried to his

Noyyen, to whom he, forgetting his caution in his joy, called out from afar that they could served. And indeed, they could. The booty, which the owners, the merchants Hundrich

& Sehlmacher from Burg, had earmarked for wool purchases, amounted to no less than eleven thousand thalers.

The thieves hurried to their wagon and set off for Breslau as fast as their horses could run. In Breslau, they only took enough time to buy a few bottles of wine.

fen, whereupon they followed the route to Betsche, actually by special post; for they took three postal carriages to Liyya. Through Liyya, where they were known, they rode their own horses for political reasons, and in the village of Grunow beyond Liyya, the division of the stolen property took place. Apart from a considerable sum, the old peopley

burger and Wolfram embezzled the others, ie how fi? es neny

nen, undermakkent, and apart from a no less considerabley

sum that is for some distillers, for the relatives and

Friends of the crooks were put back, came to each one
Some of them were worth about 1400 thalers. They had already gotten rid of the stolen
items just behind Strehlen, by putting them in a pile and throwing them into the water.

Since the vehicle could possibly have been stolen on the way, the

Betsche thieves, as they themselves knew, had become quite notorious, and
were therefore most likely to return to Betsche

hunting was to be feared, it required caution to also take care of that

") Gedin: honest; Gedinne Waaren: honestly acquired goods; ges din handeln: to conduct
an honest business.

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In the division of the booty mentioned above, the Mary, who were less
suspicious in their places of residence,

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cus Simon and Wolu Moyes Czarower and drove
via Schmiegel to Gratz and Bentychen. The others, however, hired a farmer's wagon, which
took them to Betysche on Sunday, May 30th, at 4 a.m. They had thus, regardless

of the, partly, very bad road, the considerable distance of almost 40 miles in two nig
one and a half days
and had also traveled over the Sabbath.

The news of this lucrative Mayyematten spread very soon in Betysche, and everyone
came to burn the thieves.

Even one of the most respected inhabitants of Betsche extorted a considerable sum from
them by threatening to report them.

By the way, the thieves were really, when they came from Strehlen
mend, Breslau, was seen by two local Jews, Salomon Cohn and Götzel. They reported
this to the police and now came to Betsche themselves to make further investigations
into the matter; however, they let their zeal with 10 double

Louis d'ors and returned to Breslau. A police officer was dispatched from there to arrest suspects and search their homes. This plan, however, was betrayed to the thieves through a breach of duty, and therefore the searches proved entirely fruitless. The suspected perpetrators were arrested and taken first to M., and then to the

transported to Breslau to be examined by the Inquiry
yitoriate to be taken for investigation.

Her two-day arrest in M. was unfortunately cancelled by the

ence that their contact with their relatives was not barred. Thus, it happened that the matter was settled because of the Marrey

mokums could be arranged, and when the crooks went to Bresy

When they arrived, they all provided proof of their alibi. It was established that they had driven through Breslau on May 28th and that they had driven postal trains several times on the road from Breslau to Liyya.

taken; a farmer who, just behind Breslau, took them to the next

yt postyt station had given preyteam, had recognoycirt; nytyoy

Less than 14 people swore that the crooks had been present on May 28th, respectively in Betsche and Gratz!

Probably, under such circumstances, a provisional release

The discussion would have been the final result of the investigation, had the thieves not handed over to Berlin before its conclusion, where, as a result of the confrontation, they confessed. NN

Of the 11,000 thalers stolen, despite all efforts, only about 800 thalers have been recovered. 10,200 thalers have thus been recovered in barely four weeks, between the 1945 and the 1946

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The perpetrators' liability lay, disappeared in smoke and haze. Freey

This theft has also given rise to remarkable intrigues that are difficult to publicize, and 44 people have shared in its benefits; furthermore, it is certain that the thieves themselves also possess money, which they could not be persuaded to provide proof of.

XIX. Thefts in Dresden and Stettin. June 1830.

For a long time, the Berlin thieves, especially the Jonas family, had been talking about going to Dresden

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to travel to commit thefts there. This plan came to fruition as the wool market, which took place in Dresden in June 1830, approached. Hartwig Jonas was then serving

a prison sentence for a

youth burglary, in criminal arrest, and therefore it happened that only Hirysh Salomon Wohlauser and Moyes Levin Löwenthal

that purpose. Since both had no money to cover the travel costs, Hartwig Jonas' wife found

to pawn a coat of her husband. Jonas' mother did the same with a spare piece of cloth, and with the money earned from it, Wohlauser and Löwenthal boarded the express post in Berlin on June 7 and drove

to Dresden, where they arrived early in the morning on June 8. Lowen

thal, legitimized by a pass, entered the city, but Wohlauser, without a pass, disembarked at a short distance from the gate to await Lowenthal's report on whether the passage would be particularly difficult. After Wohlauser had taken the safes he had brought from Berlin, 12 duplicate keys and a stem

After the guard had laid a shovel under a bush not far from the Black Gate, Lowenthal returned

to him with the news that he had nothing to fear because of his lack of a passport. Both

then went into the city. Considering the fact that Wohlauser, who lacked a passport, could stay at an inn, Moritz Jonas from Berlin had sent them a letter of recommendation.

A letter to one of his relatives, who at that time lived in the Schlossgasse in Dresden and ran a stationery business. They went to this business and found a ready welcome, and it was understood that they were not reported to the police. After changing their clothes—the Berlin thieves were particularly distinguished by their outward elegance—Löwenthal and Wohlauser

lurked at the Black Gate to retrieve the cabinets buried there. On the Elbe Bridge, they encountered the thieves Moses Simon Bernhardt, called Zimchens

Mausche, Jo: Yeph Joyua Fischer, called Joyef Rogayen, both from
Betyische, and Moses Sachse, called Schmul, from Calbe an der Ilde, of whom
the first two, from one to Grünberg in Silesia

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They had arrived here on a covered wagon on their thieving expedition. From them they learned that Baruch Behrens from Calbe a. M. and the great Krause (i.e. Salomon Krause) from Neumallis, green in Bohemia, were also present, and they arranged to meet in the afternoon.

On the following day, a rendezvous was arranged on the Brühl Terrace (a public entertainment venue). Wohlauser and Löwenthal went there after they had first gathered their belongings and carried them into their apartment. They met Bernhardt, Fischer, Sachs, Baruch Behrens, and Ben Grosser Krause on the Brühl Terrace, as agreed. After mutually declaring that

they had all come to Dresden solely for the purpose of theft, it was decided at a solemn meeting that, in order not to offend one another, they would all join together for a single chance

of success, and wanted to divide the stolen goods among themselves equally. Nothing further was said for today.

After the crooks separated, another gathering took place on the following morning at the same place, arranging for the following morning.

Before Wohlauser and Löwenthal set out on the next morning for this

Conference, they let a certain Schéppe, who was in Dresden

who runs a stationery business, but also made a trade from pickpocketing, and from time to time also performed vigilante services, to see

and asked him whether he could prove any specific mass meetings

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He denied this, but assured the company that he
He did not want to stand in the way of Wohlauser and his associates, and only demanded a share of the booty, which was also promised to him.

Wohlauer and Löwenthal met on Brihl's Terrace

then, in addition to the people from yesterday, also a gey

Wilde and Butcher, two professional thieves from Dresden, who, however, did not take part in the alliance because they feared they were too well known in Dresden to dare to commit a theft in the city itself. The Chawruse now divided into two columns. One, from

Léwenthal, Bernhardt and Baruch Behrens, was for the old town, but the other, to which Wohlauer, Fischer, Saye and the great Krause

belonged, intended for the Neustadt, in order to be able to use these two parts of the city. The first column, which was also those proven and locally described by Wilde and Slaughter

to frequent the aforementioned inns and attempt thefts. The excursion to the Neustadt bore no fruit, because no suitable theft opportunity presented itself anywhere, and the column returned to Brühl's Terrace without having accomplished anything.

The other column in the old town was somewhat luckier. After they had already been in 4 guesthouses and had opened several rooms without finding any money – they didn't want anything else – they finally arrived in 1 same

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also to the Hotel de Russie. Bernhardt and Behrens went, while Lowenthal remained below, to the third floor, where, according to Wilde and Slaughter, a rich bailiff was supposed to be living. To open the door to a room, in

After they had previously explored the surroundings through a glass window above the door, Baruch Behrens had already inserted the skeleton key into the keyhole when a girl came out of one of the adjoining rooms and asked them whom they wanted to see. They named the first name they found, and, after receiving a negative response, left, but remained standing near the

inn.

After a short while, Lowenthal was sent upstairs, and when he re

After being assured that everything was quiet and safe again, the first two also went back. Behrens now unlocked the door of that room without further disturbance and, out of caution, he took Bernhardt with the keys.

down, and followed him after a few minutes. From a

But in the open room he had stolen 165 thalers, which were divided on the Brihl's terrace in such a way that the savages, butchers, and Schéppe each received 5 thalers, while the remainder was divided equally among the 7 Chawruse members.

Business was over for the rest of the day.

On the following morning, June 10, the thieves' group met again on Brthl's terrace, as agreed.

to discuss further ventures. Savages and butchers also came, but with the news that the th the previous day had caused a stir and that the police were in action. After this informat Krause remained in Dresden; all the others preferred to make their escape as quickly as possible.

They left Dresden on the same day through various dene Tore. In the next village, on the road to Berlin, tray

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They reunited and traveled together in Bernhardt's covered wagon to Liebenwerda. Here, Bernhardt separated as a result of an argument with Fischer and drove off to Betsche, accompanied by the thief Israel Moses Wilde from Meseritz, who had also been found in Dresden. The remaining five continued on their way to Berlin, where they arrived on

June 12. It had been agreed among these five comrades to jointly visit the wool market in

tin to visit in order to identify opportunities for theft. Schwedt a. O. was chosen as the rendez-vous.

Accordingly, on 12 June, Fischer, Sachs and Bay

ruch Behrens with the ordinary post from Berlin to Schwedt a.

O., where Wohlauser and Löwenthal followed on June 14 by express post. On June 15, at 7 a.m., they arrived there,

fen ythofe with their comrades who had traveled ahead

men, and drove on the afternoon of the same day on a

gens rented boat, to Stettin. Upon their arrival there, on the morning of 16 June, they le

after breakfast, without

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to stop at an inn immediately after the wool market. Here they met the Jews Abraham Braun, Jakob, and Abraham Bauchwitz from Meseritz, known to be thieves. They

informed Braun, who was reputed to be carrying out vigilante duties in Stettin during market hours, of the purpose of their visit and, to ensure his silence, promised him a share of the proceeds of the thefts to be committed, to which he agreed.

After the crooks, just as in Dresden, had already been in several inns, had opened a room in one of them, and had broken into a chest there without finding any money, Fischer suddenly arrested on the street by the police. This, as it turned out, was due to an anonymous report that Moses Simon Bernhardt, after his separation from the Chawruse, had written from Treuenbrietzen to the police authorities in Stettin, in which he had drawn attention to Fischer as someone who intended to commit thefts during the wool market in Stettin. The reason for this report was, as they

believe that there was a dispute between Bernhardt and Fischer.

While Fischer was in arrest and only released the following morning

was released again, his comrades did not let this deter them from their plans. Abraham Braun rejoined

them, when they had just returned to the Green Tree Inn on a whim

He therefore remained, participating in the venture, with Fischer and Wohlaue in front of the inn to keep watch

At last, Löwenthal and Wohlaue went to the second floor

work of the same, where the latter has a room on the right

He took the backup key. Löwenthal, who entered, found several chests, chose the heaviest and opened it with the chisel. With a linen bag filled with money

At last, which he stole from this box, he returned to his comrades, and all of them, led by Braun, went into a room at the Bolly

works, Kaueehaus, where the division of the loot took place.

It amounted to 140 thalers; of this, Wohlauser, Lowenthal, Sochfe and Baruch Behreus each offered 25 thalers, Abraham Braun 10 thalers, and the Bauchwitz brothers, who had stolen the cupboards from the thieves,

gen, a total of 15 thalers. An equal sum was paid for deu very were liable to Joyeph Fycher, and after his release

layyung, through Wohlauser, from Angermünde, by post to Bet:

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yche geyent. – One trembles that the industrial knights were at least prompt payers.

XX. Thefts in Berlin, Potsdam, and Treuenbrietzen. No. August 1830.

On 9 November 1830, Wohlauser was appointed by Moritz Jonasy news that the thieves Elias Nelky from Magdeburg, Louis Nelky

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from Wolmirstadt and Hirsch Moses Hirschberg, called Brodbar, from Potsdam, had

arrived in Berlin. On Wohlauser's advice, they were summoned to a rendezvous at the new Friedrichsbrücke on the evening of that same day, from where they would make thieving raids through the city. Accordingly, the following gathered at the aforementioned location between

and 7 p.m.: the Nelky brothers, Hirsch Moses Hirschberg, Hirsch Say

lomon Wohlauser, Moritz Jonas, lyrael Jacob Scha-

cher and Moyes Levin Löwenthal.

It was initially decided to rob the auctioneer Wenzelmann, who lived at Kurstrasse No. 39, Moritz Jonas had already sought an opportunity. The thieves found the front door open,

and Elias Nelky went into the house to open the office on the ground floor. He was

unsuccessful, however, as the door lock was of such a peculiar construction that no key would fit. Their plan here

ties, the thieves roamed the city for a few hours

but without being able to achieve their thieving purpose anywhere, and therefore, completely soaked by the falling rain, decided to

to go home today. On the way there, Moritz Joy

standing in front of a building in Neue Friedrichsstraße (No. 61) and explained, pointing to the unlit ground floor apartment, that a rich grain merchant lived there, but a thief

it would be difficult because when the front door is opened, a noise is caused by a bell on it. Elias Nelky thought that it would be easy to suppress the ringing

avoid, and so the Chawruse prepared to carry out the theft, with the exception of Wohlaue who, because he was

he didn't like it, went home.

According to the Baldowerung of Moritz Jonas, there was, as was actually the case, a door with glass panes on the left hand side of the hallway, which led into the grain merchant's

apartment, and on the right hand side there was a similar door leading into the living room

The landlord's room. According to this location, it was agreed among the thieves that Elias (who is almost 6 feet tall) should open the door and hold the bell. While he then went into

the grain merchant's apartment, Louis Nelky, in order to prevent any surprise, was to enter the living room of the house.

The innkeeper's door was to be held from the outside, while Lowenthal was to

stand watch in the front door, and Hirschberg and Schacher were to stand

watch on the street embankment. According to this agreement, the exit was also carried out in the conduct of the theft.

Entering the hallway through the quiet opening of the front door, the thieves saw the innkeeper and his family sitting at dinner in the room to the right (through the glass door). Louis Nelky crept up to the door and held the handle from outside.

Meanwhile, Elias Nelly had gone into the unlocked room on the left. After barely five minutes, he returned, saying that his pockets were full and that he could not carry anything else, although there was still a lot of money in the room. Upon hearing this news, Loy went

went into it, lit it with a lighter he had with him

He turned on the light and noticed a writing desk standing open, with money in the middle compartment. He put about 50 thalers

in the pockets of his trousers and was just about to pack his breast pocket full when Louis Nelky, through the Klimy

Lured by the money, he left his post at the opposite door and entered Lowenthal's house. However, he stumbled over the threshold, and as a result of the resulting noise, a girl who

light immediately entered the hallway. When she saw the thieves, she called for help. Louis threw a recently stolen packet of valuable papers in the girl's face and escaped, as did Löwenthal, who, due to his shortsightedness, left Louis Nelky stumbling again in front of

the front door, and ran through Heidereutergasse to Spandauerstrasse, where he found Schachtel and Moy

and Jonas and Hirschberg. During this escape, Lowenthal had lost the money he had

stolen from his pocket, except for 17 thalers. All four then went to Lowenthal's apartment where they waited in vain for the arrival of the Nelky brothers. Since they suspected that the brothers, who were present there with their own vehicle, had made off with the loot, they had to return to Magdeburg the following day.

and to use the 17 thalers remaining to Löwenthal for this purpose. This, however, was not necessary, because early the next morning, Louis Nelky arrived at Löwenthal's to collect his share for the division of the stolen goods. In a guesty

At their house on Krausenstrasse, they met Elias Nelly, who explained that he had to fetch the money first. After a few minutes' walk, he returned with the money, which he carried in a handkerchief. He casually replied to the astonished innkeeper: "That the money already has its owner," in which he was, of course, right.

Since the crooks could not divide the loot in the inn because of the many strangers present, they went to Löwenthal's residence for this purpose, where

Wohlauer, Schacher and Moritz Jonas also came.

6 The proceeds of the theft, according to the sworn statement of the accused, the merchant Sobernheim, consisted of a gold watch and 600 thalers in cash. Wohlauer, Schacher and Jonas

in the aftermath

The residents of the burglar's estate had heard through the rumor that 800 thalers had been and therefore a great commotion arose when Elias Nelky only brought 250 thalers to be

divided, which finally happened in the following way: First of all, Lowen

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Wenthal and the Nelky brothers swindled their comrades 40 thalers

In addition, Löwenthal received 40 thalers for having given up his room for division. The brothers each received 38 thalers; Wohlauer, Schacher, and Hirschberg each received 20 thalers; and Moritz Jonas, since he was not yet as old a thief as the others, received 15 thalers.

The rest was distributed among some accomplices.

A few weeks earlier, Abraham Levi S. had already given Hirschberg, Moyes Hirschberg, a mascot at a silk manufacturer in Potsdam, and he in turn had given Hirschberg to the Berlin thieves.

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in Potsdam, whose warehouse was sealed because he had gone bankrupt, and was therefore unsupervised and easy to steal. Wohlauer, Lowenthal, Schacher, and Israel Royenthal from Joachimsthal had already traveled to Potsdam to inspect the location.

yen. In addition, Hirschberg, the Berlin chawrusse, had proven two more thefts in Potsdam, at the merchant Epner and at the watchmaker Haaye.

These three thefts should now, in the community of the

brothers Nelky, since they, as expected, have their own vehicle

Wohlauer refused the trip because he feared a house search, but Löwenthal and Israel Royenthal went to the Potsdam Gate on the morning of November 10th, where, as

agreed, they met the Nelly brothers with their wagon, and

with them to Potsdam. In front of the Berlin Gate, If

Rael Royenthal with the wagons, Löwenthal and the brothers

Royenthal, however, went into the city around midnight. Since the streets were still too busy, they returned and laid out fodder for the horses. However, they encountered one nighty

guard, and to avoid his examination, they drove on through Potsdam to the Nauen Gate. From there, the three thieves left Israel Royenthal with the wagon.

yend, back to the city.

Since the thieves at the watchmaker were looking for something to luy kriren, they first turned to his apartment, at Brandenburgerstrasse No. 63. Mr. Haaye lived in a ground-floor apartment, whose windows were fitted with blinds facing the street.

yeen, but were secured from the inside with window shutters. Lowenthal broke some bars from the blinds, pushed in a pane, and had already blasted open the inner window shutter, when, due to the noise, Haaye, who was sleeping in the back room, awoke and

Thieves were chased away. They then broke in, also by means of impressions

kens of a window, into the aforementioned silk shop, located on the ground floor of WaiyenytraBe 51, but found nothing but the empty walls, and then went on, along Nauener StraBe, to investigate the third, = Hirschberg baldowerten, theft at the merchant Epuery

lead.

The Epuer'yche warehouse, in Nauener StraBe No. 32

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Located on the ground floor, it has a shop window facing the street, which was secured on the outside by wooden shutters, but on the inside by two iron crossbars. Elias Nelky used his crooked head to break one of the wooden shutters and, with his hand wrapped in fine rod, pushed in the windowpane behind it. Here the thieves immediately found 9 to 10 pieces of various linen, which Löwenthal packed into a sack he had brought with him for this purpose and carried down to the canal.

The thieves then fetched lyrael Royenthal, who was waiting in front of the gate, packed the sack onto the cart, and then went once more to the place of the thiefy

ytahls back. This time Löwenthal climbed through the vomited Schauy

window, into the shop, handed Nelky several more pieces of lineny

wall and gingham, and also stole the cash register, which contained approximately 100 thal
The thieves returned to Berlin in one go with the stolen money and goods.

In front of the Potsdam Gate, Elias Nelky and Löwenthal stepped off the Carriage to walk to the latter's residence, Louis Nelly

and Royenthal, however, drove with the stolen goods to a guesty

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house in Prenzlauerstrasse. Here Royenthal sold all the stolen goods for the price of 50 thalers, which, like the stolen money, divided into 4 equal parts. | =

On the following 12 November, the brothers Nelky, Hartwig and Moritz Jonas, Léwenthal, Schacher and Wohy

lauer, a break-in at the lottery collector Caspari in the Grey

nadierytraBe, but the thieves were stopped by the residents of the housey chased when they had already broken the filling out of the room door.

The Nelky brothers then informed Löwenthal and lyrael No: yenthal that they had

found various mayy in the Magdeburg area

fematten, which would require several people to carry out, and, as was to be expected, the were immediately ready to join in.

Ready. On November 13, the Nelkys traveled to Spandau and awaited the arrival of Löwenthal and Israel Royenthal in a local inn, which arrived on November 14.

From 14 to 15 November, the crooks spent the night in Spandau, but on the morning of the 16th, they travelled to Magy on Nelky's wagon, consisting of a covered wagon drawn by two horses.

deburg. Elias Nelky had left home with the intention of stealing, along with his third brother Hermann Nelky

from Magdeburg, agreed that they would meet on the way to carry out the

Since Elias Nelky believed that his two horses were not strong enough to transport five people quickly, he bought a third one in Plauen with the money he had stolen in Berlin, and also

After this trio, the ropes were changed. From Plauen
On the way to Genthin, the crooks met the

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Hermann Nelly, who came with a Magdeburg haulage driver, and immediately climbed into the wagon with them. They drove through the night until they arrived in Burg at 5 a.m. on the 16th, after having attempted a theft half an hour before reaching the town. From a freight wagon that had stopped in front of a

a guesthouse, and was loaded with boxes and packages, Louis Nelky had stolen a package, but had thrown it away again, because when he opened it he found nothing but tobacco in it

In Burg, Israel Royenthal separated from the chawrus and returned to

Joachimsthal because, not a proper thief by trade, he was too fearful of thefts. The other continued on to Magdeburg and arrived there on the evening of November 16. While

Louis Nelky went to his hometown of Wolmirstadt to recover the money stolen in Berlin and Potsdam.

single, Lowenthal, Hermann and Elias Nelky remained in Magdeburg.

Here the latter showed Löwenthal two thefts he had investigated, in the Royal Bank and at the merchant Zimmermann's, which will be discussed in more detail below.

On November 17, Louis Nelly returned from Wolmirstadt, and that same evening Löwenthal and the three Nelky brothers traveled from Magdeburg to Bernburg to rob a merchant whom Elias Nelky had hired. They reached

the city at 11 o'clock at night, but could not carry out the theft, since, because of the that was taking place, many night watchmen were on their feet, and therefore drove off without stopping.

stop, continue, to a guesthouse, which is on the road between Bernburg and Halle. Here the

stayed until the morning of November 18th, when they continued into Anhalt, to the main road

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to Bitterfeld. The journey was now very slow, because the crooks had the opportunity to steal, especially from freight vehicles.

gen, yought. Without having found such an opportunity, | spent the nighty

They met from the 18th to the 19th in a village not far from Bitterfeld, and from the 19th to the 20th in a tavern on the road from Bitterfeld to Gray

fenhainchen, and from the 20th to the 21st in a guesthouse behind Witteny

berg. They left here early on the 21st, passing through Bergy

wit, and saw a loaded freight wagon standing in front of the inn, which they decided to st Two dogs guarding the wagon poisoned them with crow's-eye paste and had already cut through the wagon plan when the driver stepped out of the tavern and chased them away.

The crooks now turned to the road to Berlin, because it is the most frequented by freight trucks. A thiefy

ytable on some freight wagons that were parked in front of an isolated guesthouse near Treuenbrietzen, failed because people also came herey

when they had already cut through several tarpaulins. They drove

hence to Treuenbrietzen, where Elias Nelky had already been
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scouted out some of the mats at a cloth manufacturer's. It was about 9:00 p.m. when they a in the city. Elias and Hermann Nelky returned to a horse-drawn carriage with their

wagon to feed the horses and let them rest a bit so that they could run faster after commi thefts. Meanwhile, Lowenthal and Louis Nelky patrolled the city, looking for further

opportunities to steal from the freight wagons parked in front of the inns and horse-drawn carriages. After about two hours, they returned to Elias and Hermann Nelky, who were alrea waiting for them with their harnessed horses, and drove through Treuenbriet.

through, until behind the nearby Chauyéehaus on the road to Berlin, and this was done out so that, in case of pursuit, the escape could not be hindered by the barrier of the ChauUschan«. Hermann Nelky stayed here with the Fuhry

works, but his two brothers and Léwenthal went to the city

They first tried to break into the cloth manufacturer, owned by Elias Nelky, but, after the already blown off the outer window shutter, they refrained from doing so because the man in the building opposite

began to pump water from the nearby house. They then went to two freight wagons

parked in front of the Gasthof zur Sonne, which Löwenthal and Louis Nelky had identified as

unentdeckt. Louis Nelky carried a Kaut*) with him.

With this, he cut the ropes and then one of the bales that were secured in the belly of the wagon. Each of the three thieves took as much of the tinsel as he could carry.

could, went with it to the end of the city, and laid it on a

a hidden place. After the thieves had made this route several more times, they were no longer able to carry the amount of stolen goods to their vehicle, which was waiting behind the highway.

works. Hermann Nelky was therefore brought along with the same, the stolen goods were loaded, and then another

They drove to the Gasthof zur Sonne. After they had transferred a few packages from

the freight wagon to their own, they noticed a man lying in the window of a neighboring house and continued on the road to Wittenberg.

Soon, however, they considered that that eyewitness could easily have been mistaken about the case, and that they could then report it on the enclosed

This reflection determined them to drive back through Treuenbrietzen to gain access to the road to Potsdam. Before doing so, the wagon plan was lowered.

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fen to give the vehicle a different shape, since they were in front of the

1) Kaut, as already mentioned, is the knife used for stealing freight wagons, for cutting passengers, ie for slaughtering the gose. It is a so-called knob with a, usually

ly round, wooden handles, and a short, strong inlaid blade with a sharp, sometimes rounded

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They had to drive past the Gasthof zur Sonne again. When they actually passed by, the man mentioned was still lying in the window.

The crooks then drove, without stopping, to Nauen, where, in an inn, the division of the stolen goods took place.

From Nauen, they went directly to Magdeburg to attempt the theft in the local bank. After the insurance

Elias Nelly was about to steal a significant sum of money

„ten, but so yharsh to arrive that two of the most capable althmary

The two key thieves, Itzig Prenzlauer (alias Quitscher) from Gardelegen, and

Baruch Behrens from Calbe a. M., had made futile attempts and had to leave without accomplishing their task because they were not able to make the necessary key.

Léwenthall was willing to look at the key, and so Louis Nelky, after their joint arrival in Magy

deburg, at 1 o'clock in the afternoon, when the officials are usually absent, into the bank building. Here he showed him a housey

The door on the left side of the corridor was the one that had to be opened, as it led to room in which large sums of money were constantly kept in bags. At the moment

Léwenthall approached the door to take a wax impression of the lock, an official stepped out to meet him.

who asked what he wanted. Léwenthall replied quickly

ler version: he was a stranger, from Nowaweyy near Potsdam, wanted to deposit 80

Louis d'or in the bank and inquire about the form

under which this had to be done. He received a reply appropriate to this lie and left with companion. After both had wandered around the city for half an hour, they left, hoping the offices would be cleared by the officials.

ten would now be abandoned, returned to the bank, found that questionable. The rooms were now locked, and Löwenthal then took a wax impression of the lock, which had the shape of a Z.

From Wolmirstadt, where Löwenthal went the following day with Louis Nelky,

Löwenthal wrote a letter to Hartwig

Jonas in Berlin, who was very skilled in making duplicate keys

was, packed the same, along with the wax impression and 9 thalers in Kayyeny's instructions that he and Louis Nelky gave in a sealed box and sent it to his wife in Berlin with the in-

struction, yet unopened, to Hartwig Jonas. In the letter sealed in the box, Hartwig Jonas was asked:

1) to make a key from the wax impression, 2) then to come to Magdeburg as soon as possible, 3) to use the 9 thalers found as travel money,

4) immediately, with the designation: post restant, to Magdeburg Nachy to say whether and when he would come.

On Friday this box was sent by Löwenthal to the post office:

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ben, and the very next Tuesday, Hartwig Jonas's acknowledgement of receipt arrived. On Wednesday evening, Löwenthal learned that a gentleman in a Magdeburg inn had asked for him.

Immediately suspecting Hartwig Jonas, he went to Magdeburg and actually met him there

in the apartment of Elias Nelky, who had given him shelter and already introduced him to the bank's location. Hartwig Jonas hadn't brought a key with him and wanted to retrieve it only in Magdeburg. The following preliminary arrangements were made regarding the manner of carrying out the theft:

The execution itself was to take place at midday, between 1 and 2 o'clock. Hartwig

Jonas was to open the door, and a second person was to enter the designated room with him. After both had filled their pockets with money, they were to leave the premises, the two others, who had been keeping watch in the meantime, were to relieve them.

Accordingly, Louis Nelky had already dressed in a fine down coat with special deep pockets to carry the money he wanted to steal, when the crooks' plans were thwarted by an unexpected incident. A police search took place unexpectedly at Elias Nelky's apartment. Hartwig Jonas, who had no credentials at all and was only released at the request of Löwenthal, who had a legal passport.

Then, he went with him to the inn "Zur Stadt Braunschweig," and since he did not consider himself safe there either, to the inn "Zum Anker" in the Neustadt. Here they met the thieves Jakob Geryon Léwenystein, Isaac Moyes Sachye from Bismark, Joseph Fycher from Betsche, Samuel Moyes Sachye from Calbe a. M., and Harry Lilienthal from

Wolmirstadt. When a police commission appeared here that evening and demanded

the passports of all these people, Jonas sneaked out of the room and fled, leaving

behind his coat and cap, straight to Wolmirstadt. Harry Lilienthal took his documents and returned them to him the following day.

In this way, the planned theft in the bank was prevented, but only temporarily, because Hartwig Jonas promised to make the key in Berlin and to return to Magdeburg later.

At the same time, however, he had brought up the fact that the university treasury had been taken over by the vigilante Royenthal in Berlin, which, however, had to be stolen before New Year's because, as he said, that was when the salaries of the professors would be paid and would deplete the funds.

The treasury of the Royal University had already been raided in 1829 by the Jewish student Marcus **, the vigilante Royenthal, and at the latter's event on March 3, 1829, at noon, by Hartwig Jonas and the Jewish thieves Moses Simon Bernhardt and Carl

Friedrich Becker had made an unsuccessful attempt to steal this cash register. Over time, a double door had been installed in front of the office door, which Hartwig Jonas had opened at the time, and the lock had also been changed. This same student had recently disclosed the location and the entire remaining location of the office and cash register to the thieves.

When Hartwig Jonas returned from Magdeburg to Berlin, Louis Nelky, Lowenthal, and Samuel Moses Sachs promised to follow him as soon as possible to carry out the theft in the quayside together with him. Two days after Jonas's departure, they set out or boarded the train there, and traveled to Potsdam. By then, they had run out of money. Samuel Sachs therefore went to his brother Abraham, who lived in Potsdam, borrowed a sum from him, and rented three seats for himself and his traveling companions on the passenger car traveling between Berlin and Potsdam.

As they were about to get in, Lowenthal heard the voices of two well-known sharpshooters from the car, and this determined Sachs and Nelky to stay behind and abandon their paid seats, as they did not want anyone to know that the three of them had traveled Berlin together; for this could subsequently give rise to suspicion against them. – Such was the caution of these sly crooks!

So on this occasion only Löwenthal left for Berlin, while Sachse and Nelky left on another ship at noon. They promised to follow the car.

Upon arriving in Berlin, Lowenthal immediately informed Hartwig Jonas that his two companions would be arriving in the afternoon, whereupon it was decided to carry out the theft that same night. Therefore, when, at about 5:00 a.m.,

At noon, Sachse and Nelky arrived at Lowenthal's apartment to report their arrival, he ordered them to come to the

New Friedrichsbrücke, the usual meeting place of the very
famous Jewish thieves. Here the four comrades met for the festive
set time, and from here they went to the university

building. Lowenthal had the spare keys with him. Since there was still light in the university building, the thieves limited themselves to

trying to discuss how to gain entrance.

The university building consists of a transverse building and two side wings. The resulting forecourt, facing the Opera Square, is enclosed by a high iron gate, which is locked at night. Beyond this forecourt, on the ground floor of the left wing, lies the auditorium. A corridor leads from the forecourt to the various rooms of this wing.

They passed, and he was at the far end of a room (auditorium), which is provided with 2 windows, which are

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small fenced garden, the entrance gate of which is about 100 paces from the main guardhouse.

The thieves first sneaked through a hole in the front of the

wing connecting door to the corridor, open the door to the auditorium using a ratchet key, one of the mentioned

two windows, and now withdrew, hoping that the enemy

The window was not noticed and the entrance was left open for them. After a drill was bought in a hardware store on Königsstraße, Sachs and Nelky were taken to

detached from the university building to keep an eye on who is leaving

and enter, and whether everything would remain safe. Löwenthal and Jonas

did not want to arrive until 11 o'clock, since the break-in had not happened earlier. It could be dared. Accordingly, at 11 o'clock Löwenthal picked up Hartwig Jonas from his apartment in the Rosenstraße by calling out the name "Müller" in front of the house, as agreed.

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At the university they found Sachs and Nelky; however, it still seemed too early for their purpose, and so they walked up and down the linden trees several more times until it was almost midnight.

The previously opened window of the auditorium was still open.

Löwenthal climbed through it, found the door leading to the corridor unlocked, and then, walking along the corridor,

to the entrance door on the opera house side, in front of which his comrades were waiting.

door (a double door) was closed and bolted. Lowenthal pulled back the bolts and the common

The four thieves' efforts succeeded in pushing the lock back, which isn't very difficult with double doors. Nelky remained in front of the door, while Sachs remained inside, keeping watch.

By opening a door using a duplicate key, they

The thieves entered the university court registry, from there, through a second, unlocked door, into the session room, and through a third, also unlocked door, into the university judge's study. In front of a door leading from this room into the bureau, stood a writing desk. They pushed aside and pried open by Hartwig Jonas with a chisel, but no money was found.

The attempt to open the connecting door with the spare key failed because the key was stuck in the lock from the inside.

Using the drill and the crooked head, the lower panel was removed from the door. The result was

The thieves crept into the quarey room. Here Löwenthal found a light, which he turned on

by means of a chemical fire

stuff, lit,

In the room itself, the three existing lockers were first broken into in such a way that the thieves placed the crowbar between the door and the locker wall, into the resulting opening the previously mentioned wooden wedge brought by

Löwenthal (Aby

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ytcher) and, reaching further with the crowbar, forcibly blew off the door and lock. Then the writing desks were broken open in the same way, and from all these containers the cash, consisting of treasury bills, gold, and current, was removed.

In one of the broken desks, the thieves found several keys and, by shining a light around the room, discovered a door covered with sheet metal. Upon attempting to open it, one of the thieves found there unlocked it, and thus the thieves entered the actual safe. Here stood two iron chests, which the thieves opened with a crowbar, in the same way as the lockers.

One of these boxes contained two smaller tin ones, containing government bonds. The thieves

left these behind. In the other box, however, they found one completely covered with a
bag filled with bank money, and a smaller bag with Louis d'ors.

With all the booty, Lowenthal and Hartwig Foss returned the way they had come.

At the broken

They found Nelky and Sachse at the entrance door, and everyone

They now went to the home of the widow Jonas (mother of Hartwig Jonas) in
Royenthalerstraße. Here, where Moy

After the arrival of Mr. Jonas, the division of the stolen money, amounting to more than
2300 thalers, took place, with the exception of 70 Louis d'ors and a few hundred thalers in
cash and jewelry

and maritime trading bonds that Lowenthal and Jonas embezzled from their comrades.

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As already mentioned, Lowenthal's share was still largely in his

possession when he was arrested shortly afterwards; but with Hartwig Jonas,
although his conviction

liability occurred no less than a few weeks later, no cash was found at all, and it
is therefore highly probable that he lost his share, both in this and in the other,
14 days later

carried out, theft in the Nicolai's bookshop, somewhere nearby

brought or buried. All investigations on this point have, however, remained
unsuccessful. N

Samuel Sachs was born in 1831, when he was just in Magy
but should be arrested, and has not been arrested until now

greetings.

Vi.

The Jewish

thieves' or Kochemer language.

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The Gauner y or thief language has existed in Germany since time immemorial. It was invented to deny the widespread

and rogue connections in the country, their otherwise lacking social
ycent character, their destructive actions and activities the eiy

It is also intended to nurture and maintain the necessary caste spirit among
the crooks and scoundrels.

ten; it is the vehicle by which they recognize each other, like the adepts of
certain mysterious societies by their secret signs.

Knowledge of criminal language is therefore among the highest demands
that one can place on a competent criminal and police officer, and it is not
right that this branch of practical knowledge has generally been given so little
attention. When faced with a criminal, an inveterate thief, as an inquirer, what
use is all his learning to the judge?

ity, its penetration into the spirit of the general and ypecialy

len legislation; which gives the security officer fine theoretical knowledge
Science? The rabble that so frequently touches upon its sphere of influence
cannot always be brought under specific paragraphs, nor can it be judged by
Pandects and Cameralia. One must lower oneself to their sphere, study their
character, and especially make their language one's own if one wants to
defend oneself against Ganner and handy

factory thieves appear with vigor, and successes for public safety from
inquisitorial or police official actionsy

what you want to expect.

The correctness of this is evident from almost every page of the
investigation files kept here and has also been confirmed previously
by several of the most distinguished criminalists and police officers
office. The crook's second mother tongue is his societyy

language, and where he can converse in it, he feels more at home than where he is confined to unfamiliar paraphrases.

He prefers to say Taltel instead of Nachschluyyyel or Dietrich, rather poychenen instead of aufyschlocken, rather ehren instead of

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buy and the like. One only has to see the man, how his features, until now perhaps a wax mask of indifference, suddenly become animated, how his eyes flash, like a peacock.

A smile plays around his lips as soon as his ear hears the familiar sounds; he cannot resist the thrill

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to bern, to cuddle, to barlen; he becomes familiar, and, even if he still cuddles, he allows himself to be carried away by revelations that would otherwise never have happened.

To say more about the usefulness of the knowledge of thieves'

language, especially about how with its help one can so often thwart the plans of criminals, the secret writing of their correspondence

After what I have already stated and what others have written about it, I consider it superfluous that this knowledge can alleviate tensions and prevent countless collusions. However, while

von Grolman claims, and probably not unjustly, that knowledge of criminal language is

beneficial and useful for every private citizen, even in the midst of civil society, it should not be lacking in any criminal investigator or security officer.

The German ("Gaunery, Diebesy, Spitzbubeny, Schurery or Kaloyscheny language, which are the general names for the jargon under consideration here, actually falls into two main sections, namely the Nothwelyschey and the

actual Jeni-yschey or Kochemerylanguage.

J. The so-called Rothwelych is basically nothing more than a gruesome corruption of originally German words,

arising from the fact that one either uses the initial letters of the words
ter at the back, but the final letters at the front, or the vowels are doubled
with consonants, or finally each word is given a specific end

syllable. According to this, one distinguishes in Rothy

which usually have four special divisions of word formation, they

each has its own rules. –

Although it is a fact that this, in the German Spitz

bubenwelt formerly probably very common, language yince quite some time no
longer belongs to the living, so it might not be unhelpful to get to know it a little
better.

The first kind of emergency consists in the fact that all sily
ben is pronounced twice, with the letter p interposed. There are four rules for this:

1) A syllable which begins with a consonant and ends with a self-

sound is pronounced twice, in such a way that in the repetition it retains its
front self-sound, as the beginningy

letters, and in its place a p is placed in front of it; e.g. du: dupu; neu: neupeu;
wo: wopo; blau: blauplau yc.

2) If a syllable begins with a self-sound and ends with a consonant,
its doubling occurs in such a way that when pronouncing the first syllable, the
final consonant is omitted,

") | deliberately ask the German one, because in other countries too,
Mentally in France, a crook or scoundrel has been around for years

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ypeyhment (L'argot) about which the Memoires de Vidocq in particular provide some inter:
rejections.

consonant in the Rieden-holten syllable. E.g., we – wipir, house – Haupaus, sack – Sapack, komm – kopomm, much – viepiel yc.

3) If a syllable begins with a self-sound, which has a

or several consonants with it, it will be translated in this way

double, that first the front vowel and then the whole syllable is pronounced with a p in front of it. E.g. as: Ast – Apayt, all – apall, Ochs – Opochs, als – apals etc.

4) A syllable that consists of only one self-sound or of two is first pronounced in its entirety, and then, at the repetition

fetch, a p in front of it. E.g. au – aupau, ei – eipei yc.

This way of speaking certainly appears very simple and also sounds rather silly;

however, its peculiarity lies primarily in its fluent and rapid pronunciation, which must be incomprehensible to any uninitiated person. If, for example, one were to say quickly one and

the other: Ipich biy

pin heupeutepe früpüh beipei meipeinepem Freupeundepe gepeweyepen (I was with my friend this morning), Yo an uninformed person would probably be able to ytidily understand this.

The second type of Rothwelychen is already somewhat ychiffiy

ger and requires greater practice to achieve a tolerable level of language skills, although it only consists of the following two rules.

1) Every syllable beginning with a consonant removes the consonant from the front and places it at the back, where an e is then added. E.g., mich – ichme, dich – ichde, groß – roBge, dick – ickde ye.

2) If a syllable is not pronounced with a consonant, but with a

begins with a self-sound and therefore has no consonant in front of it which can take the e with it, so the syllable is pronounced according to its natural sound and the letters we add at the end, where the letter w then takes the place of the missing consonant and takes the e with it, because all syllables in this type of Rothwelych must end in e. ZE ic

ichwe, als – alswe, ach – achwe, ist – istwe ye.

If one wanted to say: the jug goes to water until it breaks, this would be expressed in Rothwelych as follows:

ausypronounced: erde Rugke ehtge oye auleege uze Ayy

weerye, isbe erwe richtbez what only a very well-informed person would be able to

understand, especially if the pronunciation is quick and fluent.

The third type of Rothwelychen is when each Kony

yonantly doubled, with the interposition of an 0; as: b – bob, f – fof, g – gog, k – kok,

The vowels remain undoubled and are pronounced as they sound, so that the whole language actually consists only in a vowel sound,

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and is therefore quite boring and tiring. If, for example, one wanted to say:
a good word finds a good place, this would have to be expressed like this:
einon gogutot Woworortot fofy

inondodetot einone gogutote Soytotelollle.

A fourth type of Rothwelych consists in placing the letters myer
after the first vowel of each syllable and addressing the syllable according to
the resulting sound; as: ich – imyer, du – dumyer, stark – Ytamyer, yschwach

yschwamyer ye. a |

This type of Rothwelych is exceptionally easy to speak and understand,
and was also very common among Berlin's youth several years ago.

Now, both the Jenisch (rogue) and the Gypsy language have often

been understood under the general name: Rothwelsch, which, however, is entirely erroneous. The Gypsy or Romansh language, like the tribe that speaks it, is undoubtedly of Indian origin, related to Sanskrit, and must, in every respect, be considered a unique, independent language. For even if perhaps derived from

the same

some words and names have passed into the Yenish language
gen find, jo can fie nevertheless be regarded with this nothing less than for

ynonim, as I will explain this in more detail in the following
wants to set.

Il. The actual Jenische. (Thieves-y) or Kochemery

Language is a confused jumble of words, which, as v. Dydy

czinski") very aptly says, the wit, the cheek and the villainy from almost all
dead and living European languages together

raUt, or perhaps chance has thrown them together. They are partly
borrowed from the Gypsy language"), partly self-invented ***), partly they are
provincialisms f), partly finally, and most importantly, they are heretical Hebrew
words, as can be seen from a closer etymoy

logical investigation undoubtedly reveals this. Often, indeed most of the time,
such words in the thieves' language have a completely different meaning.
but retain their original meaning. –

*) Police Commissioner von Dydezinski in Berlin. He wrote in his

"Contributions to Facilitating the Success of Practical Police," 2nd Year: Issue Nos. 34
and 35, a short, interesting treatise on the language of thieves.

delivered.

As: Schurer (from Tychorr, zigeunerifh) thief; Schuder, the town
servant, police officer; Schukel, the dog; glitychen, ychliken ye.

) These include the words: Eimerling, Eimer; Eckbreh, Brucke; lyewie,
Wieye; Esters weh, Schyter; Flatfu8, Gans; Hitzling, Ofen; Elfeld, Feld
and many others.

+) 8. B. tubers (noodles), potatoes; batzchen, egg; blatteln, card
playing; buckel n, carry; tobig, tobacco; kalatschen, cake etc.

The Jenifbe language can also be quite conveniently divided into two main sections, namely, as it is spoken 1) by the

Jewish people, and | 2) by the
scoundrels of written origin.

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Just as by the nature and manner of their crimes, so differy

The Jewish crooks also distinguish themselves from their Christian colleagues through their terminology, as | have already mentioned. While the latter have different names for the same objects in almost every province, so that they often have difficulty understanding each other, the Jewish jargon is the same throughout Germany and is spoken on the Baltic Sea.

chen, such as on the Rhine and the Danube. The reason for this arises undeniably from the fact that almost all the words of these

home language, to the Hebrew and Jewish-German language, which is known to be the same everywhere. The non-Hebrew, on the other hand, finds the Jewish dialect difficult; he Germanizes the words handed down to him in this dialect and pronounces them

according to the dialect that is common in his native region); and this explains why the language of the Christian thieves in Germany is so different among themselves, and from generation

generation

generation has deviated more and more from the idiom of the Jews, whether the same with the language of those who are confident that they have a basis.

The origin of the thieves' language in Germany is certainly very old, and probably dates back to those dark times of the Middle Ages of their early age, when the idea of a state and security police was not yet conceivable,

they were still in their earliest childhood.

As with the Tower of Babel, Germany, constantly torn apart by internal wars, was filled

with reckless people and impudent thugs from all countries, serving any lord for money and occasionally robbing and plundering on their own. The border campaigns and later the Thirty Years' War may have contributed in particular to filling Germany with all kinds of foreign

to flood the whole world, which, even after the restoration of civil order, left behind gangs and thieves as lasting monuments of their devastating presence. These scoundrels, however, belonged to the most diverse nations; they spoke just as many languages, and since each of

them provided individual vocabulary, their mixture undoubtedly gave rise to gibberish, which

still presumably used today as a social language in the world of rogues. Manu finds

) So says the Christian scoundrel, ytt gedin, ehrlich; G' Schock the market, ýtt Schuck; E the house, ytt Bajes; kiyndigen nnd koyniy

gen, kaufen, yatt kinjenen; Leben und Leagem, Brod, yt Lechem; Mas ches, high lord, yt Ma Lethyam, the muyikant, ýt Lezannim, the Mufifantens Kloben, the dog, yt Klobim, the dogs e

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still in it, besides Hebrew and Gypsy, also Tateinifche*), French), Dutch), and other words whose origin

which one can often hardly recognize anymore.

The oldest known dictionary of German thieves' language is a small booklet, which was published in 1520 in Frankfurt am Main and

appeared under the following title:

Liber vagatorum, the Order of Mendicants. Here follows a pretty little book called

Liber vagatorum, dictated by a very reverend

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yter nomine expertus in truyis to Adone to praise and ere, yibi in refrigerium et yolaum, to all men for a underwyung and lere, and to those who use this Ytuck for a

beyyyeryung and bey
kerung e. N

This writing is divided into three sections, of which the two
ytern describe the mischief of the beggars at that time, but the third

Contains a vocabulary of thieves' language, comprising two hundred words. Most of these
words are indeed outdated and have fallen almost entirely out of use during the more
than 300-year period that has since passed; however, there are also some among them that
can still be found in thieves' language today, and in this respect, this in itself constit
interesting work in literature.

ture of that language, still occupies a noteworthy position.

The same has subsequently experienced several editions, in which the same
Dictionary, and of which | have the following

both became known:

1) Report of the false beggar's roguery. First in a pleasant conversation

yc. Then in a detailed

A treatise, called Expertus in truphis, on all kinds of mischief and pranks of beggars,
which Dr.

Martin Luther again prepared for printing, and adorned with a foreword and a short
reminder

*) As: Patris (from pater) father; grannig (from grandis) big, good; Terra, the land,
the earth uma

**) The thieves' language possesses a large number of corrupted (Germanized) French
words, which have probably only recently emerged through the combination of the former Rhe
German and French

Zoyyiychen scoundrels, may have arisen. 3. B. Heloyche (from Horloge) the clock; Montann (C
Montagne) mountain; Fene ter, window; Schany

dell, the light; Batum (from Baton) the stick etc.

**) This might include: juverbo.oUen, swear, curse uma

+) 3. B. BoB, hauß (house); barlen, redenn (to talk); BreitfuyB, 0

(goose) or ent (duck); FloB ling, yiyh (fish); Galch, pfaU (peacocks); ,uien,

hund (dog) ye. yc. Not to mention the Jewish scoundrel expressions that may be found among them, which, almost without exception, have been found up to now.

to have, as: to eat, to eat; to go, to eat...

"N

++) Preface by Dr. M. Lutheri, as in the above-mentioned book: "Report!"

yc. printed to read is:

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God's Word, concerning the cousins. Also the accused Rohty

whose grammar explains most of their language

is now made known to everyone as a warning and a source of information. Printed in the year MDCXVII.

2) The Rotwelysche Grammatic, that is, from the Barlen of

Machine Translated by Google

Wanderyhaft, whereby the Weissshulmen were vopt, the Hautzin bey tied up, and the Horcken monied, so that Stetinger and Spety

ling Gberkompt, in writingyBoB Johann to Yéchern and with Ribling to rüren. This is:

A guide and report of the country guides and beggars' language,

who are called Rotwelych, thereby lying to the simple-minded, the Bewy rin beysch – and Bawren are cheated: so that one Gùlden

and Heller vuberkémp, to drink wine in the common house, and

to play with dice. Printed in the year Christ 1620.

Apart from these, as far as is known, only

Here are some more interesting treatises on the Nothwelysche and Gaunerysprache:

Detailed work on the main German language,

by Juyto Georgio Schottelio D. – Braunschweig. Printed and distributed

published by ChristoU Friedrich Zilligern, bookseller. Anno MDCLXIII.
Strange and true faces of Phylanders of Sity

tewald, that is, StraUySchriUten Hans Michael Moycheroych von

This little book on beggarly roguery was previously printed by someone who calls himself a
expert in truphis, that is, a truly experienced fellow in roguery, which this little book

if he hadn't called himself that. However, | considered it a good idea that such a little
remain in print, but also become widely known, so that people could see and understand how
the devil rules the world, whether it were to be believed, and become wise and beware of him
that such a French language came from the Jews, for many Hebrew words are found in it, as
seen by those who understand Hebrew. But the wisdom and right understanding, the faithful
this little book, is certainly this: that princes, lords, councils in cities, and everyone

should be wise and look out for beggars, and know that if one does not want to give and help
the poor and needy neighbors, as God has commanded, then one can, instead of the devil's i

through God's righteous judgment, give ten to such treacherous, desperate rascals.

times as much as we have previously thought of the monasteries, churches, monasteries, cha
The monks have also done this by abandoning the truly poor. Therefore, every city and vill
rightfully know and acknowledge its own poor, as recorded in the register, so that they m
However, foreign or strange beggars should not suffer without a letter or testimony. For t
much wickedness because of this, as this little book reports. And if every city warned its
such wickedness would soon be stopped and prevented. | myself have been so tempted and ten

by such

Vagabonds and tongue-thrashers, more than | want to confess. Therefore,

warned, whoever wants to be warned, and do good to his neighbor according to Christy
cher love, kindness and commandment. God bless us, Amen.

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Wilytadt, in which all worldly beings, all human dealings, clothed with their
natural colors of vanity, violence, hypocrisy, foolishness, are publicly
displayed as in a gamey

gel represented and seen. Strasbourg. Printed and published by Josias
Stadeln. MDCLXXVII.

Official news of a numerous gang of thieves, which

a co-culprit imprisoned in Hildyburghauseny

The young thief was discovered. Along with an appendage, including the
thieves Johann Georg Schwartzmiller and Friedrich Werner, who were
executed here in 1745, seduced the Inquisition.

Also a list of words used in rogue language.

New edition, enlarged in the SpitzbubenyLexico. Hildburg
hausen, 1753.

Rothwelysche Grammatic oder Sprachkunst, that is, inytruyons on how to
speak and understand this language in a few hours.

Especially for the benefit and advantage of those who travel, find themselves
in taverns and other social gatherings, to recognize the rabble of scoundrels
who insinuate themselves to this language, in order to thereby escape their thieving

attacks. Along with some historical imitations through which a beginner can
more quickly attain perfection. Frankfurt am Main, 1755.

Valuable contributions to the knowledge of thieves' language were also made by
the district administrator ScheUer of Stuttgart, in his in 1793

published book: "Outline of the crooks and beggars in

Swabia, (Th. 1. Chapter 15.) then the news which in the year 1791 about the notorious thief arrested in Sulz am Neckar, Konytanzer Hans, appeared, and finally the clerk Mejer zu Hannover, in the general gazette of the Germans, year gang 1807 uf, some treatises on the thieves' language in Print have appeared, which, however, are not within my control arrived.

More important, however, than any previous period, was the nineteenth century for the literature of thieves' language. The outbreak of the French Revolution, as is well known, recalled in many respects the times of the Thirty Years' War and made Germany, for many years to come, a playground for foreign and native warriors. First, it was Suvorov, who, at the head of a Russian army, marched through Germany to the Rhine to fight the Jacobin armies. Following his and his successor's repeated campaigns,

ten, in the form of sutlers, large swarms of Polish Jews

those who were, in essence, nothing more than crooks and scoundrels, who left their hideouts, the small, dark Polish Jewish towns, only in the hope of finding richer prey for their criminal talents in Germany's more blessed lands.

A large number of ihuen remained in Germany, and increased and

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united the thieving rabble which the chaos of war had already begun to give birth to.

Napoleon's plans of conquest rekindled the war torch until 1815; French armies overy

ywallowed the exhausted Germany and drained it dry. The military. tairherryschaft griU with iron arbitrariness in the patriotic inytituy

tions, and restricted the bourgeois police to powerless limits.

The usurper's generals cared little about the social welfare of the occupied enemy country; they opened the discipliney

houses, the cachots of the fortresses, and the dregs of humanity rushed joyfully back into the world to begin anew a life of shame, interrupted by the effect of the laws.

How admirable it was that under such auspices, where the arm of the

law appeared paralyzed, even the law of robbers and thievesy

yindel raised his head more brazenly than ever? The country roads were uny
Certainly, the forests came to life, and crime no longer dreaded the day. The first fruit of this unfortunate situation was the infamous Schinderhannes and

his gang, which, as is well known, consisted largely of Jews. He was followed, to name only the most striking phenomena, by the so-called Niey

derlanderyBande, then Damian HeUel, ylater the Vogelsberger, Wety
Terauery and Speyyartwald gangs; and finally there was a breaky

from also the Horst's Thieves' and Arsonists' Lodge, which was prosecuted in Berlin in 1810 and 1811.

When, finally, after the pacification of the German states and the return of

official power, those robbers and their societies were gradually broken up and captured, people first became acquainted with the true nature of thieving during police operations and subsequent painful interrogations, and were amazed at its barely imaginable danger. In particular, they now discovered the great importance of thieving language, which had previously been so little noticed, in police and criminal practice.

from all sides she suddenly received the attention she deservedy
attention, and witty men held a closer examination
research into them is no longer a waste of time.

Thus, apart from the notes on the thieves' language, which Rebmann'), v.
Grolman"), Herrmann") and Stuhlmily
ler) have episodically woven into their works, especially eight

) Rebmann, Damian Heyssel and his fellow robbers. Mainz 1811.

**) v. Grolman, Documentary History of the Vogelsberg and Wetterau Robber Gangs. Gieyyen, 1813.

*) Herrmann, Short History of the Criminal Trial Against the Firey
ytifter Horst. Berlin, 1819.

+) Stuhlmiller, complete reports on a police investigation against 5 districts spread
throughout Germany and its neighbouring statesy
nerban n. 0

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Collections of words which have appeared in print under the following titles, partly
as appendices, partly independently; as:

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) A documented history of the robber bands on both banks of the Main, in the Spesart and
the Odenwald, by city director Pfister. Heidelberg, 1812. 3 vols.

The lexicon of the Jenisch language, which is contained in this booky
ten is quite detailed, but also quite faulty; the gentleman

The author has also acted in his official position as an investigator

Judges of the Speyyarty and Odenwaldery gangs, found themselves almost exclusively dealing
scoundrels of written origin, and his work therefore concerns almost exclusively the jargo
was spoken at that time, in that region, by this class of criminals.

2) Alphabetical list of a number of robbers, thieves, and vagabonds, including an
explanatory account of the various types, lifestyles, and language of these scoundrels,
by CD Christensen, Royal Danish Justice and Police Master in Kiel. Hamburg, 1814.

In the dictionary which the author of this work provides, and which is also extremely rich
linguistic and printing errors, he has made an excellent effort to demonstrate that his ex
with the Ganner language, with those of the city director Pfister, are entirely consistent

be completely different. It shows the more than usual interest that the author took in the subject, and his work, despite the many errors contained therein, is still very meritorious. It confirms what I have stated above as a fact, namely, that the language of the Jewish

Jewish and non-Jewish crooks are quite different from each other.

For just as Pyivter had only come into contact with the latter, so had Christeniyen almost only come into contact with Jews, and hence the sharp differences of these two authors regarding their experiences with the thieves.

terminologies.

3) Attempt to present the different classes of thieves, burglars, thieves and stolen goods dealers, with particular regard to

the most excellent means of gaining control of them, their

to discover and prevent breakage etc., by Carl Falkenberg,

To the Royal Prussian Court Councillor. Berlin, 1818. 2 volumes.

In the sixth section of the second part of this work, the author has dealt with thieves' terminology in seven paragraphs, and in it, besides some errors, has said much that is true and faithful.

Falkenberg's name takes an honorable place in the patristic

Police history; it was he, in particular, who rendered great service to public safety during the pursuit and capture of Horst's thieves and arsonists, and on this occasion, his observations on the mischief of the scoundrels and their language were also made. If I now, regarding

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If I accuse the latter of some errors in his estimable work, as mentioned above, I do so not because I wish to pose as a critic, but only because the nature of the subject itself

imposes this duty on me.

Falkenberg's next error is that he ignores the needy

Welychy, Jenischy and Gypsy languages are all declared to be synonymous, which, as I have already noted, is completely unfounded. Furthermore, the honored author correctly declares Kochem of the Christian

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Spitzbuben, from whom the Jewish one is distinguished, he nevertheless seems to have taken little account of the Hebrew and Jewish-German usage when writing down his dictionary, which has given rise to many a qui pro quo.

4) The Kocheme Waldiwerei in the Reussian Market, or the scoundrels and their types in the Reussian Voigtland and the surrounding area; their tactics, their whereabouts, and their language; written by the Grand Ducal Saxon Church 5 Anna ol Allen: Dr. Bishop in Weida,

Neustadt, 1

This 81-page booklet is divided into four sections, from the

The last one deals with the thieves' language or the Kocheme Waldiwerei in the Reussische Martine. With greater intelligence than all previous

This dictionary has been compiled and testifies that the author has studied the subject with attention and love. Here, too, one frequently finds comparisons with Pister's dictionary, although very significant differences often become apparent. This, however, can be explained simply by the fact that

This is due to the fact that the language of Christian thieves is different in

almost every province, but also because Pfister's dictionary is very inaccurate, and finally, that the language itself has changed several times since its publication. – Dr. Bishop also owes his experiences to

moderately only scoundrels of Christian descent, and fine work 15 ne also exclusively had only their forestry as its object

5) Dictionary of the rogue languages common in Germany, by FLA v. Grolman, Grand Ducal Hessian Court Judge 7. First volume, containing the German rogue, Jenisch or Kochemer languages, with

special reference

View of the HebrewyGerman Jewish language. Gieyyen, 1822.

The von Grolman's is one of the richest of all published to datey

The author himself says in a fine preface to it that he has spent eleven years (!) compiling it, and indeed, when one considers the quantity or vastness of

the words contained therein, the question might arise for almost every

new author whether he is not scattering oats among the wheat by bringing this topic anew under the heading of

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which takes. However, if one becomes more familiar with this opus, one will soon find relief from such concerns.

v. Grolman claims that his work is almost entirely the result of his own,

more than twenty years of experience. If this is really the case, his official

position during this time must have brought him into almost constant contact

with professional scoundrels, especially those who were always compliant enough to share their trade secrets with him, where he was free to do so.

lich a special Schickytbegyt could ytrich boast.

Judeyyen, the esteemed author has certainly also expanded it in such a wayy

In the strictest sense, this does not refer to his own experience, as he

himself has referred to Pfister's and Christensen's lists of words. The author, on the other hand, has made no mention of Falkenberg's meritorious work,

although he has included it (even its errors not excluding it) in the

nige alyt kompletyt included.

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The v. Grolman dictionary has the language of Christian and Jewish thieves as its subject, and takes into account

respect, as the title says, also to the "EbraiychyTeutysche Jndeny

ypoyt language" reference. One finds, of course, among the words a lot of purely Hebrew terminologies, the plural of which the author himself has never forgotten to cite as a

special word; however, the question arises whether the reader and those willing to

learn, as well as the language expert

will at all, thereby really something is gained? The Hebrew

German language of the Jews, the Loyhaun ha kaudiych, is all

However, it is closely interwoven with their thieving language, because this mostly originated from the former; but in a lexicon of the thieving language

it would also be possible to include such purely Hebrew expressions, for which yche present and which are not, by the use of language, to share

the GanneryGeyschaftsytsprache find, that seems to me to be unprofessional and only to lead to misjudgment.

That errors and misunderstandings are also present in this book has been sufficiently demonstrated by others before me, especially von Dydczinsky. These can be found on every page, of which I will here select only a few of the more significant ones.

then wants.

For example, it says on the very first page: Akohtivisch Loy ychen, the Jewish language, ytill Loyschaun ha kaudiyisch; – Amhoy

5) 3. B. Bohre, Burr, Kuh, OchYe, (has pore;) Bonum, Geyache, (yt denim; Bekure (jt chawure) lay, bury; Blatte (yt platte)

Putty, thieves' den; on the capstan (Vt. pill) Ypurr (yt. ychnory

ren) to beg under the pretext of falling addiction; Blatt beyieg (instead of Platte Peyich

or front door lock yc. Yc. Von Orolman included exactly the same errors in his dictionary,

he reformulated even more incorrectly. For example, in Falkenberg's words: buche: Balboyt, innkeeper; but von Grolman translated: Balls doyt, the robbed!! Yc. Yc

rez, failed thieft (), Ytatt: fool, lawbreaker y

knowledgeable. Furthermore: baths, teachers, instead of: Bochor; – Bechay

juss, by life and limb, instead of: Be chayeyy; – Bejazzof, place where thieves gather, instead of: Wiazzef; – Bekawle, ge feUelt, instead of: Bechaule caught; – Biyykebuh, excuse, exculpationy

digung, Yatt: Piyyychenypeh; – Blathe, Freiheit, yatt: Pleite or Plete Yc. ic.

It is mole %chibbu ých in this book, and one will tell me
let all the often meaning-distorting errors and inaccuracies, which
yeen in it, to list them all here, since not its bey

1 but the creation of a new dictionary, my
Intention i

The thieves' language is, by the way, compared to other lives y

the languages, is still to be considered as a very word-poor one, and one must therefore be
astonished when one sees the exceedingly great richness of von Grolman's lexicon;

however, even regarding this apparent richness of words, one is only too soon enlightened
closer examination. The author has given most words four, five, six times, and even more c
as they are often pronounced according to the North German provincial dialects.

can be. So

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Dog: Keilef, Keilof, Kehlef Kehblof, Kehluf.

Life: Heies, Chayes, Chajes, Kais, Cayes.

Knit: Kabohl, Chewel, Kehbel, Kewel, Chawol, Gewol.

Windows: Galones, Gallones, Kalones, Kallones, Chalon, Chalm, TChaloms, Chalones,
KablaumuB.

Silver: Klais, Klays, Kleys etc., etc. It is not uncommon

that of all such excessively varied expressions, not even one is correct, as in the words:
Blathe, Blede, Bleete, Blete, Boy

ther: freedom, where the five-times given translation is also five times wrong. But what s think of this? – It would almost seem as if the author were only concerned with a very

large number of wordsy

collection; for an instructive purpose can be assumed all the less, as it is not even ind which of the multiplied terminologies is the correct one, which inevitably leads the unin

doubts and errors, and makes the learning of the language itself almost impossible.

6) Chochemer Loychen. Dictionary of scoundrels and thievesy vulgo Jenisch language, compiled from criminal records and the most excellent sources by JK von Train, royal Bavarian receipt.

Captain. Meissen, under FW Géd sche. 1833.

The military world would certainly be extremely surprised if a criminalist or police offic came up with the idea of intervening boldly in the field of military science and writing a strategy or fortification; at least

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he owes the world an account of which swing board helped him to make the sudden jump, whic urgent causey

what he had, to such a complete step out of his sphere, out of the circle of his external natural life's calling, if one were to have confidence in the product of his literary acti

Mr. v. Train may therefore allow the criminal and police world if, in a converse relationship, the present book involuntarily prompts the question:

the author come to know, and, as one must assume,

deeper knowledge of thieves' language, a topic that, according to his nay

ture, apparently lay completely outside his yphere of vision? Where did he gather the experiences that had previously been considered an indispensable prerequisite for a yoy work? And finally, how was he, the

Military, it is possible to green Yhis work on criminal filesy

the? In the preface to his dictionary the author

about these, yet so obvious, questions, not even a single syllable has been spoken; but th

a mistake, which alone must necessarily damage the book in the public opinion. When one finds the words "according to criminal records," which have become very popular in this kind of literature, printed in block capitals on the title of the miracle stories in the lending library, it will be a misunderstanding for every reader.

reasonable for what it almost always really is, namely, for a trick of the writer or publisher who, through these two small and yet so sonorous words, hopes to ensure that the book will sell more to the public. However, in the case of a work that has been given a kind of official character and which has the

character of an office for official use, a similar assumption should not be allowed. Mr. von Train has not attempted to dispel such doubts

considered worthwhile; therefore, the rest of this point must be left to the reader's consideration and judgment, and

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I do not wish to presume to make any hasty judgment on this matter; however, I cannot avoid critically examining the contents of the book, the actual lexicon, in more detail: a duty imposed on me by the interest of the subject itself.

The dictionary by von Train, only seven years old, is even richer than that by von Grolman, which indeed says a lot.

It deals, like the other, with the language of Christian and Jewish scoundrels, and has also taken from the Jewish language a not insignificant

interpretative amount of terminology. It suffers, in general

speaking, suffers from the same errors as von Grolman's, and just as in this, the errors of all previous word collections have also been incorporated into it, with minor exceptions: as it seems to me, a sure sign that the author has not been assisted by the study of e.

Aiyschébel, burning fuse. ýtt Eiy OT Amhovetz, failed theft.

Azoos, the expenses, instead of Zoeyy.

Fiyyule, the virginity, yt Beyyu lim.
GaBfajenen, ychraft, ýtt Kayywenen ye. ye.

Mr. v. Train was no less pleased to follow the v.

Grolman's examples, the words themselves, by changing the eiy

or other letters, as often as possible, without any other purpose being apparent than the unacceptable one of mere word multiplication. Thus, for example, one finds

1 the word quarrel, dispute, not less than five times

Replaces:

Balbulim, Ballbure, Vallbures, Bilbel, Pilpulim.

Likewise bread: Legem, Lehem, Lechem, Leagem, Lehm; turnip:
Schabeling, Schaberling, Scheberling, Scheeling, Schehling, Schewerling;
tédt: Beeker, Beger, Beker;

moon: Labone, Lafune, Lavone,

Lavune;

Emigration: Gehruych, Geriysch, Geruych Ye. c., whereby of all such translations, rarely is one the correct one.

That Mr. von Train lacks knowledge of the Jewish language, he himself admitted in

his preface, stating that he had used a young Jewish scholar to correct the words he had collected. After the author mentions that a certain brother is at war with the city director of Heidelberg, the creator of the aforementioned Yenish dictionary, because of incorrect etymology and orthography, he continues:

"This criticism prompted me to enter in my dictionary all the words that have passed from Jewish German into the Yenish language in genuine Hebrew. Through the collaboration

of some very

gen linguists, but especially through that of Markus Thaly

heimer, a young, learned Jew, | had edited the Jewish-German borrowed words in their full purity and their most accurate grammar. The work was already completed when, with sad

reflection on the many useless hours, | completely

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come convinced that my dictionary would be put into practical use

tend, would have played a most miserable role. There is a colony near Regensburg where Gypsies, Bohemians, Swabians, Austrians, and Rhinelanders live. Almost all of these

lonists speak the Yenish language very fluently. | visited them,

spoke to them in Jenisch, and everyone welcomed me with wide open eyes from the mouth, understanding the old Yenish terms well, but mistaking the Jewish-German words for Spanish.

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"The unanimous declaration that no crook would understand my Yenish language and that the person who spoke according to my dictionary would certainly not understand any crook, prompted me immediately to write everything down as the ordinary speaker

cher of the Yenish language. However, | have the purebred yic words have not been eradicated in order to be as useful as possible to the criminalist gendarmes and court officials who have to deal with Jewish criminals."

"Should such a censure be pronounced against me by a Mr. Br., | would only reply

with Pfister: that such a collection of Yenish words is of no use to the practical, scrupulous judges, the

Police officers and their subordinate bodies will only be of great benefit if

can be achieved if these words are not pronounced as they should be, but are

written down as they are actually pronounced by the crooks."

– Quite right, Mr. von Train! Your view is not a reprehensible one, insofar as you want to take the language of the Christian scoundrels into account only, but even then, in order to uphold such a principle, you would have to have the language of the Jewish scoundrel in your work.

be it should be left completely *ex nexu*. For if etymology and orthography must not be left completely unconsidered in the former, but in the latter it is that without such a basis pure nonsense, and instead of a dictionary of the Gannery

language, an incomprehensible scribble must necessarily arise. Moreover, you have taken a completely incorrect path to gaining an understanding of the true thieves' language, and

have chosen a completely wrong touchstone for the practicality of your first product. That of Gypsies, Bohemians, Swabians, etc., could not become your teacher; these people may

also speak gibberish, a jumble of words, but their language is certainly not *Jenisch*, not *Kochem*, not a rogue language.

Only with scoundrels and thieves, the more notorious, the more advantageous for you, would you have been able to seek and find instruction in this regard, and that you have missed

this, or perhaps not had the opportunity

to do so, hence the large number of errors

mistakes and errors in your dictionary, hence sometimes the gray

ly Gypsy yKnick-knacks, the bumpy, barely over the tongue y

words, such as *BaroprauschpalpoU ye.*, which perhaps are not understood in the

whole world except by those colonists! – |

The scoundrel's language is a thing of its own. One must take it, use it as it is,

without attempting to arbitrarily mold, improve, or enhance it; it absolutely tolerates no unilateral change. Add a syllable before or after a word as one sees fit, and the scoundrel will no longer understand it.

But Train is now beyond all measure guilty of this error

fall. He composed himself, and thereby a very great

The number of words is completely messed up. I don't even want to be the wrong one. mention this augmentation, which the author has brought about through the, mostly completely incorrect, use of the German prepositions *ver*, *vor*, *an*, *auf*, *aus*, *ab*, *hinter*, *unter*, *ober* etc., in the Kochemer words.

brought;) but only consider the way, neither permissible nor to be approved, in which the author came to such a large number of truly quite strange word formations. He has

He believed that he was free to derive and combine things arbitrarily, and in doing so he seems to have taken the rules and mode of the German language as his model.

In Jewish-German and in Jewish slang, *Emmey* (m.) means the truth; but it is also used as *Ady*

verbium used, and then means true, as: *emmey* *ewe* *joycher*, true and correct. Mr. v. Train seems not to have known this and so he did not hesitate to create his own verbium, in which the words *emmeyig*, true, or *verratheriy*ch, as he says, incorrect. Likewise *nemoneyig*, credible, (from: *Nemone*, the faith) *joychefig*, *anyyyig*, (probably from: *Jychuf*, the

Residence of some Jews who do not form a community) *chayeyig*, *livey dig* (from: *Chajes* [not *Chayes*] life), *chiyetig*, gracious (from: *Chiyet*, [more correctly *Chanina*]! grace) *Ye. c.*

On the other hand, the author has been almost more liberal in combining the words than in such derivations.

so that by adding a prefix syllable he has often produced a series of completely new words, which, however, no less than those derivatives, are mostly completely unintelligible.

The word *Baro*, for example, is of gypsy origin and means

means: great, sublime. From this, the v. Train collection

The following words emerged:

Baro fladerer, senior surgeon.

"Baro gallach, senior pastor.

Baro hitz, Oberytube.

Baro lille, outer garment.

Baromette, duvet.

Ba ro pauket, Commander-in-Chief.

Ba ropfeUing, Obergeyeler.

Ba ropoket, Commander-in-Chief (was once before known as Baroy
(pauket in advance.)

Baro ¥chiankel, Oberamtman.

Baroyimyerei, High Court.

Baro Ypecht, Oberforyter, yc. Yc.

*) 3. B. to bandage, to steal; to nibble, to die; to roughen, to heal; to anachel,
to please; to eb;en, to advise; to harass, to settle; to barter, to blacken; to niche, to
seek out; to talc, to hang; to strap, to shoot; to weaken, to buy etc. 1: w.

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This is exactly what, among other things, is called Thut in Gypsy, milk, and
Chemme in Jewish, butter. v. Train has both words.
ter 15 ante connected, and from it: Chemmethut, buttermilk

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made! -

But which Gypsy, or Jew, or finally which Kochemer is supposed to
understand anything? |

| did not want to follow my own inypirations and conclusions

share, not even on a point in such a difficult matter as thieves' language. |
therefore spent a good deal of time talking to a Jewish cook who was also

gifted with school knowledge.

mer, whose special trust | had acquired, to carefully and thoroughly examine such
veologies in the derivation, composition, and formation of words, such as are
present in such large numbers in von Train's collection, and which | have so

far partly indicated. But he shook, as it were

a the head and asked myself: "there is no sense and no sentence
rin. |

It is, however, true, as | have already said beforey

| have thought that the Gypsy language is partly the basis of the Yenish
language, and that therefore, naturally, Gypsy terminology is also present in it;
however, one must be very careful in its use, especially in a dictionary, and
never consider it in any other way than in the sense and context

serve, as is done in common parlance by the crook himself.

Every arbitrary modification, every invention and creation of words inevitably leads to
incomprehensibility, even if one were to completely disregard the Gypsy terms. Even if von
Train, for example, had made no other error than translating the penitentiary as "Derecher
this error alone would still be unforgivable.

The book contains more spelling errors and infractions than would be
reasonable', and one will not look in vain for common provincialisms and Low
German words, which belong anywhere but in a dictionary of thieves' language.

Yes, even words like aparte, abyaits, zwief ach, doppel yc. are, miraculously,
listed as Jewish. Misunderstood)

) 3. B. It rohre, Richter, tt: a Sfreore, a Lord, a Judge; Bary

iferri, son of lVrael, ytt: Bar lyrail; Dagalles, eVe das, ytt: da, acer es:

BalyLeine, by night, ytt: ba Leile; Eschkoche, attention, ýtt: Schkoche; Knaife, the
theft, ýtt: Geneiwe; Baudek unmes

nuyye, as geprüft, ytaft: Baudek in menuche fein, genau geprüft ac. c., fery

Not to mention further mistakes.

%) The words that belong to this are: Jodelroyche Archboyewicht, ýtatt: großer
gentleman; Kannower, nobleman, instead of: rogue; Klumnick, hammer, instead of:
Packet, bale; Rachmones, jubilation "flat: mercy; Kitychenyhieber, Ta ycheny
thief, ytt: Hauseiggleicher (real kitten smuggler); Bejerychurg, Heilmity

and outdated) expressions are also found in a not too small number, as well as participia always, but plurals very frequently, as in the v. Grolman's dictionary, as selfy

permanent words are given. –

I am sorry that | had to become, even if not entirely in Ben's fayyer sense, the Br., whom he already had in the Bor:

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words about his work briefly enough. The thieves' language requires study, which cannot be replaced by the most diligent collection of words, by the ardent diligence, of which von T work bears unmistakable examples. However, the opportunity for such study is not given to

everyone; the intention of every aspiring endeavor remains, in any case, appreciable.

worth. – |

The book in question also contains, in the appendix, two types of Roth, which are explained by documents and deserve more attention.

yolism and recognition than they are in the literature of the Gauy languages were previously completely unknown;) the "Scene from

tel, instead of means of killing (correct Peigerychurrich); Aytenen 'to deal with wares, stealing; Balboy, Beytohin (also from v. Grolmany

ychische Buche abycrised) ýtt: Hauswirth; Baaltviye, Delinquent, ytt: Oefangen = Infpektor Baly twive); Fievel, Knabe, ytt: AuUeher, SchlieBer; u. ý. wu y. w. 6

In his foreword, v. Train refers to a note by Dr. Bischof, in whose "Kocheme Waldiwerei" a scoundrel had explained to him about the then existing word collections that there were many that were no longer fashionable. This did not prevent him from including the following in among many others:

Wunnenberg, Jungfrau; f

Weisshulm, simple people;

Bos you, be quiet!

Vermönen, betray;

ploughmen, church beggars;

Ribling, Wuyrfel;

Stir, play with dice;

Ruybolt, freedom;

Breger, beggar;

“Dutzbetterin, childbetterin yc. yc.

All words that have long since become extinct in the Yenish language and that no crook can
days! If one wants to grant them a place in a newer collection of words, one must at least

115 that they are outdated and out of use, which v. Train did not
than hat.

*) Both types of Rothwelych, which one cannot really call by this name, since it is not a
buty

which is only a way of writing which is incomprehensible to the uninitiated, the first con
expressing the letters by lines and dots, the other in confusing the letters and substitut
for the five vowels and vice versa.

One sets namely: i N

za ytt m, and

m „az;

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"Rauberleben," on the other hand, is not a particularly substantial addition, although the author must have put considerable effort into the translation into rogue language printed text. For none of them is capable of expressing every word in his social language, as is done here, for the simple reason that the language, as it actually is, is not sufficient for this, but can only be used in conjunction with German words. I am certain that if a Kochemer were to read the Yenish translation of "Scene from Rauberleben," he would hardly understand one out of ten words. a 7) Police protection and defense, or instruction on how to possibly protect yourself against robbery, theft and fraud, together with a dictionary of thieves' language, by Police Commissioner Chr. Rochlitz. Erfurt, with Ludwig Hilyenberg, 1839.

How, in the end, every single object of production, both in technical and intellectual and literary terms, is quite close to

Naturally, he should gain more and more perfection the more often he bey

works and is thus subjected to manipulative thinking, it still seems to me as if the aforementioned writing, as far as it is concerned, as a word

terbuch der Gaunerysprache, can be considered here, no 1 1 15 pleasing testimony of such an improving proycry

delivered. |

The author has not said a word about which sources he used in his work, whether his own experience guided him, and where he had the opportunity to gather it. His position as an executive police officer alone cannot justify the assumption

that, precisely because of this position, he was placed in the most hidden

secrets of the rogue world, into their language. On the contrary, as I have already said, it is in the interest of the scoundrels to keep their social language to themselves as much as possible, and before an official can gather information about it from his own experience, extraordinary

However, anyone who does not have such personal experience, who cannot or does not want to devote the time to painstakingly researching the thieves' language in its foundation

who lacks the necessary guidance, should, in my opinion,

e ftatt 1, and
l ue:

iu f, and f
"415

Yun 0Z}
u „b, and

N9u;x

so that, for example, the words: er Vitz im Gefyngniyye, would have to be written as: Ir t
Slimingnfool, which would have been read but not pronounced: en fann.

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the edition of a thieves' dictionary; because a work that
every page bears the stamp of authoritative ignorance, can be considered a Bey

enrichment of literature is not well regarded, and the bet yoly

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The purpose of public utility, which initially prevails in these elaborations, must be
completely lost.

This is the perspective from which Rochlitz's work must be viewed. In my
opinion, it hardly deserves to be placed alongside any of the swindler dictionaries
published in the last 20 years, as it is so thoroughly inadequate and so full of
inaccuracies.

It lacks all originality; not a single new word, not a single explanation,

not the smallest phrase can be found in it that testifies to the author's own point of
view, but everything is

reprinted") from earlier works that one cannot even imaginey

drawn!

That the author had almost no deeper knowledge of the thieves' language

at all, or at least was in great error, must be convinced by just reading the words: To whistle, to serve (instead of: to confess).

Verylichnen, a place to steal from kundyschafy

ten (tt: betrayed).

Toflemone, the monastery, castle building (instead of: the

Catholic faith).

Chesbenen, rain (instead of: count). ")

Fieyel, the son (instead of: the jailer) yc. Yc.

Indeed, the author, it seems, did not even know what the thieves themselves call their language, because he has used the available

knew word: "Chochem loychen translated: Thieves' password!!

With the Jewish and the Jewish Kochemer flowing from ity

The author seems to have had little knowledge of language, which has resulted in an excessive amount of completely incorrect spellings; e.g.

a fat fox, a piece of gold (instead of: a chatiche fox).

Gofysche, free, loose (¥tt: chofysche).

Eritz de Buchim, KartoUeln (Vtatt: ErezyTapuchim).

Chaies lakeyschen, to kill someone (ýtt: chajes lekichy

nen, take life).

Dathalim, a lock pick (instead of: Taltalim, Dietriche) ye. yc.

In addition to this inaccuracy, the words are also mostly

6 4) In the inclusion of provincialisms and words from the common vernacular, the author has set no limits. Thus, in his lexicon, one finds the words Polipee, the polic Bummeln, yich

yway about carelessly; must, ytink 20. c. But no one can thank the author for such novelty

*) The very same error is found in Falkenberg and Train, and is therefore printed verbatim from there; a proof that the author, without the

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To have language itself is based only on good faith.

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fo. given that they appear completely incomprehensible to the uninformed and cannot be applied to him at all. If it is:

5 Abkrénten, away; Emmes,

yes; Fieverach,

away ye. yc., | would indeed

like to know how the layman should use these words to make himself understood to a scoundrel

Apart from that it is weeding (not crowning) and Wejiwrach (not Fieverach), the common meaning of these words is also quite different.

To weed does not mean (commanding) away; but rather: away go, pass through, escape.

The meaning is un thun. (The

little word thun gives life and movement to the five-dead word Wejiwrach; without it, it is entirely understandable.)

Emmeyy beit en wahr or the truth, but not

The official who therefore wants to use these words in the Rochlitz manner—if he actually manages to do so—will, far from being able to understand a scoundrel, only make himself ridiculous instead of gaining his trust.

Words like Emmin, mein, Dribis, drei, yc. Yc. are also found, unjustly, listed

as rogue expressions, and so one may, without the slightest injustice, ychuly the whole th

to make it clear, as an unsatisfactory work, which completely misses its purpose, and through which the author has hardly earned any merit, neither for literature in general, nor for the criminal and police world in particular.

8) Handbook of the Gendarmerie and Lower Police Service etc. With an appendix on written official work and a vocabulary book of foreign expressions occurring in the service and

Sayings, as well as the ChochemeryLoychen or the Gauynery and thieves' language. By Friedrich Eduard Heckel, Royal Saxon

Notary in Leipzig. Weimar, 1841, near Bernyhardt Friedrich Voigt.

Even from the linguistic dictionary that this book provides, I can, as I sincerely confess to my regret, not find any

better report than the previous ones. Compared to Rochlitz's dictionary, it is still a model of correctness and linguistic understanding, but nevertheless it does not meet the requirements expert is entitled to make for such a job. Here, too, one finds, for the most part,

Ben parts almost all the errors that can be found in the older words

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collections: certainly an unambiguous proof that the author is not so powerful in the language that he can recognize inaccuracies know and be able to avoid. The words:

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Abdééchyeken (to bargain with someone), Ablokehchen (to take off), Abroych (thief), . Guild (thieves' regulations),

Aiyschébel (burning fuse), Ang athénen (cutting) etc. Etc. confront the reader right at the

beginning as old, horrific linguistic errors, transposed into four or five words: books. Even self-made, no less serious, transgressions are not to be missed.

gel. As an example for all the others, I will only use the single word any

lead: "Amhorezig, unteachable." This expression exists neither in Jewish nor in the thieves' language; the author created it himself. – But if he were more familiar with the language idiom

tism, I am certain he would smile at the terrible misy

griU, which he has thereby caused to be guilty. Provinziay

lisms and words like: aparte, abyelts ꝥc. yc. Yone will also not look in vain.

When I consider the derivatives, the antecedent and final syllables, especially the

entire composition with the gypsy prefix "Baro" mentioned earlier on page 211, the words "Azoes, Bay

bolde, Balboeés c.; Furthermore, the words "Sechore, Beeker, etc." It seems to me

as if the author has done little other than copy from Falkenberg, Grolman, Bischoff, and

Train, and only interspersed a few independent modifications and inventions, for

which, unfortunately, one can only thank him very little. To honor the truth, I must, however, state that the author at least did not copy thoughtlessly, as others have unfortunately done before him. It is certain that he endeavored to make improvements where he believed he saw

errors; but that these supposed improvements often have been just as faulty, this is

certainly no less certain. These include: VBauschet, the Pfennig (instead of Poschet); Beeyuch malochnen, aufmachen (instead of Peyyuch melochnen); Bande rich, Kattun (instead of Bonterich); Ballaze, Rathgeber, Richter (instead

Balyeize); Behemeyschock, cattle market (instead of Behemeyyyyschuck); Bejachy tof, together, with each other (instead of Bejiychuf); Bekfohne or Bucky fuhne, devout (instead of Beykaune); Bekohret, anstdig, reverent (instead of Beykowed)

etc.

Finally, there is still a document to be mentioned which was written in

Published by Hennings & Hopf in Erfurt under the following title
nen

The practical criminal and police officer, or instruction for those officials who have the means to commit crimes

to cover, to want to appropriate yc., with an alphabetical yuby
drawing of the Kochemery or 6 an by CV
Schlemmer.

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The offender is a former prison guard at several prisons

ycruitment authorities and has on this, however, suitably

ten, viewpoints, his experiences. Although one might not exactly claim that, according to it is for inspectors

and others, in a more spatial sphere of influence, can be written finely,

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yt it certainly contains some practical teachings. As for the thieves' language, however, is the weakest part of the book, which | would rather leave undiscussed than

Author to claim a literary value for the same,

probably does not intend to do so. –

As | now turn to my own child, | must ask in advance for the indulgence of

connoisseurs and expertsy

| am far from the ridiculous arrogance that

| would be able to create a perfect and completely satisfactory work:

to deliver work; on the contrary, | can already hear in my mind how the criticism

also in my work sooner or later flaws and defects, muchy

| will easily find more than | wish. Should | let that frighten me? | think not! Our German every other language, has only gradually reached the point it is in now; nevertheless, it progressing in perfection, and future centuries will probably only be able to use highly c works like those of Adelung or Heinyius for source study.

This is, firstly, the consequence of the restlessly advancing time, which no work of human hands can escape.

The thieves' language, especially when this confusion of words is overy even deserves the name of a language, is still a sparsely

cultivated, sterile field, on which little fruit has yet been produced, but a great deal of weeds has been brought to light. – Rector Dorph of Copenhageny Hagen reports of a Gypsy who had given him information about the Gypsy language,

and for which he was subsequently murdered by his comrades! Of course, the more civilized scoundrels no longer impose such terrible punishments on the traitor, the traitor of their secrets; but it is all too true that they, too, still consider their language a secret and persecute anyone who reveals it to a white merchant or even a scoundrel. Therefore, a

favorable combination of circumstances is still required.

to continue to advance on this difficult terrain, to

To correct errors in existing collections of words or to enrich them with new words that c those guild members has

easy to lure and flatter once you have had the rare luck, and the possibility of making a conclusion is still very close. –

6 | am far from considering the following Yenish dictionary for the aly leinige reult of my own experience, rather | confess

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| freely admit that | have taken all the works | have mentionedy and have only tried to avoid the errors contained therein, as far as it was in my power;

nevertheless, one will not forget one's own experience in my dictionary

miyyen, an experience which | owe primarily to two of the Jewish criminals who were

arrested here, who gave me some important information about their language.

Already the Loyhaun ha kaudiysch yelyt, the German Jewsy
or holy language, as the Jews call it, is known to be a colorfully jumbled jargon, a mixture
of Hebrew, German and foreign expressions, and one can measure thaty

to see how the Jewish gang language must first be examined. It has incorporated many
terminologies from that language, which naturally cannot be missing in a lexicon of
Jewish gang language, and which therefore cannot be ignored in the following.

will be misused.

My work includes, by the way, how | avoid misusey

veryunderyniyyen must explain, and as a closer look at the dictionary immediately reveals
only the language of the Jewish Gauy

ner. and that of the Christian scoundrels, which is, moreover, nothing more than a faulty
derivation of the former, caused by incorrect speech and spelling, is, unless urgent excep
otherwise

offered, while remaining as unconsidered as possible, since a combinationy

throwing both languages, in my opinion, only contributes to thisy

can make it difficult for the uninformed to orientate themselves, if not uny

to make it possible, but on the other hand Jewish crooks are only the subject of this book

In addition, | also have the v. Grolman'schen and v. Train

ychian manner dar not imitate, nor especially the pary
to list verbs of which the infinitives are already given, and thereby, for example, to fill
several pages under the letter G alone; and all this is also the reason why my dictionary

not grown so much in the number of words.

than those of those two authors, although | may assure you that | have perhaps treated the subject less superficially than others before me. However, | have not undertaken any expensive journeys, like Mr. von Train, to enrich my collection and my linguistic knowledge.

As far as the syntax and morphology of the Yenish language is concerned, there is essentially little to say about it. It contains only nouns, adjectives, verbs, individual pronouns, and numbers, the latter of which are also of Hebrew origin. Yenish cannot therefore exist as a separate language, not to mention that it is also far too poor in independent vocabulary. Kochemer Dibberei therefore limits itself to the episodic insertion of Yenish expressions into German sentences.

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as can be clearly seen from the examples given on page 62.

The ending of the plural, where such a yuffiyciye is present, | have specifically indicated for each individual noun, certain general rules. My rules are just as unrelated to this as they are to the adjectivization.

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The verb, on the other hand, is determined in the conjugation entirely according to German rules, and also takes the resulting endings.

In the present, perfect, pluperfect, and future tenses, just like the German verb, the syllable comes first. The imperfect, however, is not generally used.

e.g. acheln – eyyen.

Pres. | smile, you smile, he smiles, we smile, you smile, fie
smile.

Perf. | smiled, you smiled Yc.

Plusqp. | had smiled, you had smiled yc.
Fut. | will smile, you will smile yc.

If the verb is a compound verb, it is separated during conjugation, like the German compound verbs. ZE poter kommen, frei werden.

“I come poter, you come poter, he comes poter etc. and in the future:

| will come poter, you throw poter come etc., which is why the use of the Yenish verb is not associated with any particular difficulties for German.

Again, nothing can be said with certainty about the sound of the word

gen; as in Jewish German, it is often the penultimate syllable that takes it after it, but not. It is therefore best to base the process entirely on the rules of German word tone. V significant deviations from this occur, | have marked the syllable to be stressed with a special .

Finally, in order to master Jewish slang, the Jewish idiom must also be taken into

account, which consists primarily in the confusion of German vowels, and is therefore almost incomprehensible to anyone with little knowledge. For example, the Jew usually says o instead of 9, naa instead of no; aach instead of also; geit (gait), for goes; Braud, for bread; Suhn, (hon), for have; mir (mer), for we; fie, for him; grauB for big; en'n, ('ne), for one or a unclear] c. c.

tis also part of the Jewish idiom to pronounce the vowels a, o and u, when they are at the end or in the final syllable of words, as a rule, like e, but when they are in middle of the word, to almost completely swallow them, as is customary with the silent e in

French language; and this speech

You have to pay special attention to this if you want to make yourself understood by Jews and Jewish crooks. For example, you pronounce: Boyyor like Boyyer, Gewura like Gewure, Keyauniyy like Kyauniyy,

Pechide like Pchide etc. For the sake of convenience, | have taken this peculiarity into account in my lexicon as much as possible and written down the words as they are actually

pronounced. Only in some cases could this not be done without completely distorting the words, and these will be easily recognized.

| must still draw attention to a difficulty that

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the German tongue when pronouncing Jewish and Jewish Kochemery

Words 1 this is the pronunciation of the Jewish Cbeyy

or Cheth, ie of Ch. The Idiotism of the Jewsy and Jewishy

The Kochem language, as in Hebrew, Kaldaic, and even Arabic, requires a harsh, special pronunciation of the letter Cb, which can only be practically realized. It is half a burb weaker than K and stronger than G, as if one wanted to pronounce Kch together in

German. Without the correct accentuation of this letter, one will mostly remain unintelligible to a Jew. 65

Finally, | must note that although, in general, the language of the Jews is almost the same throughout the world, there is some variation among them regarding the pronunciation of certain vowels. This is especially the case with regard to the woof and aijin. While the Jews of the West, and perhaps also in some areas of southern Germany, pronounce the woof like an o and the aijin like an e, the Jews of the Continent, according to

mentally those in Poland, Hungary and most of Germany land heimiyischen, the Woof as well, use uch instead of the Aijin mostly the Jud and yay y

eg.

Lau, Loychaun, Keifel, Heichel yc., while with those it is Lo, Loychon, Kefel,

Hechel

This divergence, which is rarely found even in Germany, since the Polish idiom is the predominant one here (and it is also in my dictionary), is, however, not so great that, with regard to the Jewish Kochem language, it could hinder understanding and thus impair the

usefulness of my work.

dictionary

the Jewish crooks y language.

A. (v., &.)

AbbleUen, v. abyschrocken, zu.] From a person killed by a stab, or to recoil from a prey slash wound is called

to have, especially through Androy es: He is worn out. hung a

disadvantage. Is usually only used in the infinitive. AbgescheiUt, adv. worn

out, old, He has Yeyen loosen abblefy infirm. fen, he has Yeyed himself away, eis Abgeeilen, v. abbetteln. Se: to give one a

fright. to let oneself beg off.

To cut off, v. to cut off! To gain something through much torment; to cut off something from the market. To cut off the goods from the market, the goods

from the cart. Common expression

Imprint, m. the imprint of the market thieves. He has the keyhole, which is taken, to determine the size of the key to be used in the market, or, especially for visiting the market. In the case of complicated locks, first/ Abkaypern, v. ablocken,

by means of a special key, bauach smooth words or pretensey

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to make. The crooks are trying to rip someone off.

serve to buy off an oblong piece of wax, Abkinjenen,

v. abkaufen, one side of which is in the mouth Ablekichn, v. abheben, aus: to make wet and then to remove against the shaking (a door jc.).

To press the keyhole. To bring to an end: to bring to a close, to press. (S. Defivyo.) To

bring to an end, to unwind.

Abfehmern, v. abyschreiben, co: | Abmyschkeln, v. abwiegen, zuy
piren. to weigh; fig. to bend, to throw everything on

Abriss, v. abycheinen, also. Take the most exact. Slaughter someone, kill them. Myye
all, To someone

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weigh everything, calculate it precisely.

To cancel, v. to close, toy
close, lock (a lock, a door yc.)

Abrachwenen, ». to ride out, to struggle,
to torment; yich – to struggle, to anguish.

Abrichewen, v. absperren, ver: lock (the
door ye.)

Abyhabbern, v. break off (with the chisel).

Abynorren, v. abbetteln. (From the actual

begging for almsy

fen.)

Abftecher, m. Inytrument for opening
padlocks.

It is a pointed iron pin and is located by
means of Chary

nieres, on a fire steel

consolidated.

Abtarchenen, v. abbetteln. (p.
(Scrounge.)

Abteilchen, v. abgehen, abstain from a
theft, the

Take flight when you are
is disturbed. From a mayy
yematt compartments.

Abtippeln, v. S. Abteilechen, with
which it is synonymous.

To tokenize, v. to hand over, to deliver,
to deliver, to hand over. To tokenize

something, to hand something over.

Abzinken, v. recognize, abzeichneny

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nen, marked by signs

We have been marked, we have
been noticed, recognized, and
described.

Under abgezinkt Ysein very
yt the crooks when they approach or exit

gange to a theft, nay
mentally near the thieffy
yteel type itself, from a Bey
knew, non-Cheyyen, geyey
hen, or yoyt from Someone,

~.- Je N—y —

even a stranger, observe

been tested; or finally, if traces have been left behind that allow for their pursuit and detoxification

can serve as cover.

Accobisch, f. the spider. Kaure – f. the cobweb. x

Oh, adv. only. N

Ach, m. the brother. PI. Achim.
(S. Ochi, which is commoner is.) g

Acharon, m. the last. PI. AY
charonim, Fem. Ach arone.

oh one, one.

Achayy leachafy, One thing leads to another. It comes – –

one thing leads to another.

Achauyye, f. the sister. Pl.
Oh, come on.

Achausi, my sister (na ¥
mentally used as a form of address.)

A cher, conj. (actually Ach ar); nach,
nachber, bernach. – m. another, another one.

Achel'n, v. eyyen. (From the best
Braiychen hp (ochal) he has

geyyyen.)

Achile, f. (non) the food, eatables.
He is at the pa

He eats, sits at the table. Bi Sman
achile, at the time of eating, the

midday hour.

AchileyBajes, v. das Speiyey
baus, the restoration.

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Achper, f. the mouse.

Achperyxoyisch, m. (Pronounced: Achy

proysch,) the mouse head, Spitz bube.
N

Achraun, adv. (from which hey

Raeyic words INN Achor,) behind;
from – act, commit the theft from
behind.

(The nightly break-ins werey

most of the time from behind, ie from
the internal front

of the building, or rom Hofe

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from because, if this is pushed from the
street to the

Thieves of the Danger of Discoveryy

kung, by guards or Vory

passing, too ymuch merely gegey
ben yind.)

Ach yor, m. the merciless, unfeeling one;
also: the miser, the stingy one, pl.
Achyorim.

Twenty-eight, m. (A sweep of Koof [8]

and

evade; he will be run down, not far

from the place where the theft was
committed

yoll, and only in the morningy

dusk after the deed was committed, so that
the

Description of the vehicle of

Pages of the people who

yelbe perceived,

yhence fails, and thus protects against

discovery.

Chevy [20]) the house robbery, AgoleyS' sel, m. the Wa:

violent break-in with storm, with the residents
of the house being kidnapped
belt. (S. Koofcheyy and Chayyne.)

Ade, adv. forever.

Adeyad, forever and ever.

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Adayschim, PI. Linsen.

AdayyyDewaurim, m.
swarm of bees.

Adome, (. the earth.
Ad on ai, m. God, also Lord.
Ad auni, my lord.

Aerntemakkener, (sing. and Flur.
same.) Key thieves who steal in the villages
when the inhabitants are on the

work in the field, and as a result

the

the Masyymatten –, on
carry out the theft.

Agler, m. the carter.

Agole, f. the wagon, work, plany or
ladder wagon.

AgoleyMichye, f. the wagon: plau, as
he Ye in particular

on the thieves' vehicles

det. This plan is being drawn up
when the crooks went out to steal, to

hide them from the eyes of well-known
people

bench, seating bench.

Aijin, and the eye. Rathe –,
evil eye, the envious person a

ených. '

Aijin, fiebenzig (70.)

Airuge, f. the garden bed.

Aiva, t. love, – Noyhim,

Woman's Love, – Achim, Bruy
derliebe. a

Akore, k. the barren; a childless woman.
(Such a woman enjoys little respect

among the Jews.)

Al, prep. on, at, on, because of, about,
in, around. – ychem Ychomy

ajim, for heaven's sake; – Tnai, on
condition; –

derech jehudim, according to Jewishy
yhar type.

Alchen, vgehen, go away. Come

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from Halchenen, and is

usually only used in the vocative casey
lich. Alch you! Go, get away! Make sure

you get away!

Alichof, m. the saddle.

Alyjad, prep. through. – mucky
dom, at the first opportunity.

Allef, n. the Hebrew A. (&): the number
one (1) Allef Chatiche, a piece.
AllefyBeiyy, n. the Jewish

ABC, also the multiplication table.
At – – start againy

gen, start over.

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>

lon, m. the oak. lonim. f

>

mon, m. the widower.

>

mo ne, f. the widow.

>

mdneychaje, f. a widow whose husband

s still alive; marriagey
abandoned.

Almonuyy, f die widowhood.

Aldfim, pl. thousands. Beiyy –, two thousand, gimme –, three thousand

yc. N Ambéres, m. a

fool, ignorant of the law, gemey

a man; the mob"). Oh, he's like an Amhoretz! (ge usual exclamation for a yoly

chen people.)

Amma, f. the cubit. PI. Am | } | AnfcheUten or Anychewy

moyy.

Ammo, m. the middle finger.

Amtskier, m. the bailiff.

AmtskierSpicee, k the office: 9 |

a house.

Amtsyschauter, m. the official servant.

Amune, f. faith, re y

ligion. Tofel –, f. the old, kay tholic faith. Chaddeych

–, f. the new, Protestant

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Believe.

To arrive, to arrive. He will arrive tomorrow.

To drill, v. to drill, e.g. a door, in order to

drill the filling
to cut out.

Anfetzen, v. anycheiden, den er-yten ytahlen
an

freight wagon).

Ani, pron. |. Ani am brauy

Pl. Ei-

Make a cut (for thief

jes with him, | am eYe with ibm. |

Anklufften, v.

to put on, to dress.

To take on, v. to take up, to take on. (E.g.,
something.)

Anlinzen, v. anfeben.

Annollen, v. anychliicken (3. B. to the chain,
to the clamp ye.)

Annöfhim, pl. men, people.

(General term for more than 2 or 3 people.)

Annéwe, f. humility, modesty. :
Anowen, pl. grapes.

To look at someone, to look at them,
especially: angry, fierce.

nig anyeben. N
wenen, v. anetzen, to put on (a ladder
yc.).

Anysche, PI. (Abbrev. of Annsy
ychim) Men, people.

Anyyarfenen, v. to burn, to ignite, to set
fire to. N

A rauyyySyuyyim, m. the horse –
deytall. to

Arbe, plural: the haystacks, about: generally
all similar types of vermin. 5

Arbo, number four (4).

Arboim, number forty (40).

Arjeh, m. the lion. .

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Armeweyy, m. der Haaye.
Arowen, n. the pledge. (p.
Maychken, which is commonly
cher ift.)

Aruche, I. the length. A gey

daule – to have, to be very long
(big).

*) Pfiyter first claimed, and Falkenberg and v. Groly

It is said that Amhoretz also means a failed thief's attempt. It is doubtful whether this
least | am not sure
170 that this word was used in such a sense by the crooks.

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Aychkenayy, n. Deutchland. m. the —,
German. (Many Jewish crooks bear this
nickname,

especially those from German

ych provinces into Polish or Austrian ones.)

Aychkuneyiych, adj. deutsch.

Aychkuneyiycher Echoder, m. German

Nachschliysel mit hohy
lem tube and a hook.

Aychmodai, m. the wicked, the

Devil. N

Aychoyhith, f. the lantern (genuinely

Jewish

ju;9

Aychre, f. the well-being, the blessed y
ity, well-being.

Aychrecha, interj. well be with you!

Aychrechem, happy are you!

Ayyern, v. to forbid, to prohibit.

The Raaf hat's geayyert, the
Rabbi has forbidden it.

As ke, f. the theft, the thief: ytahlsy
opportunity.

Askenen, v. ytehlen; from the

Gole —, from the wagon, beyony

Machine Translated by Google

ders freight truck, Yteach.

Ayoyeil, the devil. Gei lay
yoyeil, go to hell!

Ayusyyo, to your health! (when someone
sneezes). The answer is:

Boruch tihge, du yolyst geyegy
net Vein!

Atallef, k. the bat, also the swallow.

Atto, pron. du.

Au, conj. or.

Even so, indeed, certainly.

Aucher fein, yich, v. fi betriy
ben, bewärt. Er is Vich ausy
cher, he is sad, troubled.

Auches yein, v. To take possession of
something; to seize, to retain.

He has (is) also been
yen, he has seized yhimself.

Audem, f. the redness, the red:

am. -, adv. roth; also vou der
Facial color: fresh, cheerful.

Au dok Vein, v. devoted, befliyy
yen ysein. Audok Amune fein, pious,
devoted to religion.

Aufan, n. the wheel, wagon wheel, also
the messenger's wheel.

PI. Aufanim.

To open, v. to cut open, to obtain an opening
by cutting

ten. For example, at the car play

to the freight truck.

to look up, v. to look up, to look upy
listen.

To open, v. to open, to oyen. E.g. a door
(without a spare key).

Aufner, m. the baker, - in, f. the
baker's wife.

To unlock, v. to unlock, with the lock pick. The Deleyy -,

Machine Translated by Google

lock the door.

To open, to break open, to open by
force; to make an opening by force, in

order to
to be able to.

Aufytoss, m. the obstacle, the
adverse incident that prevents a thiefy
steel makes failure; the disruption, surprise,
also confusion

liability. – get, get robbed in a theft,

get

hunts, be prevented.

to open, v. to seek out, to seek outy

the, spy. The looky

rim hon opened him, the police
officers have taken him outy

scouts (e.g. if
One secretly in a place

stays).
Auftullemen, v. to hang up.

To tink, v. to count (of blows). – to the
Toy
cheyy, to give a slap on the bottom.

Au hef, m. the lover, friend.
PI. Ahuwim.

AuhefyJisroel, m. of the Jewsy
friend.

Auhefyycholem, the Friedliey

bende, peace-loving.
A uhel, n. the tent. .

Aulem, and the people, the crowd; also:
the world. – hate, these
World, – habbo, the futurey

ous world.

Aules, n. the jug, the pitcher, the
measure, the bowl, and also dishes in
general.

Aum ek, f. the depth. –, adv. deep
Be awake, be up, be out of bed;

also: stay standing, stop. Be awake, stop!
Stand still!

Au ne, t. the time, certain time.
PI. Au noyy.

Auneg, m. pleasure, joy, taste; –

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yschabbeuU, the joy of Saby
baths.

Aunes, adv. forced, forcedy

gen; the Emmey dis aunes, the
confession is forced, is ineffective. –,
subst. (PI.

AnuUim) the, the, the Gey

forced. Aunes poter rachy

MoniU, whoever swears falsely out of
compulsion or necessity is not punishable.
(Jewish proverb.)

Aurech, m. der Gayt. PI. Ory
chim. Es Yen Orchim bey

kaan, there are guests here.

Aurech, adj. lang. – er, lan: ger. Ani
hob lau aurecher Schate, | no
longer have time. N

Aurech, adv. tired, weary, he: scoops.

Auref, m. the neck.

Auref, m. the raven, the crow.
PI. Orwim.

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Auref, w. (S. Oreph) about
guarantor. – to be, to be a
guarantor, to vouch for oneself. N

Au revy, pl. skins, leather in general.

Ausaggeln, v. ausfahren, bey
pecially on theft.

To scout, v. to spy, to reconnoiter, to

identify opportunities for stealing.

A Usblinden, v. to inspect, to rekognoyciren;
to inspect the premises to be robbed
externally

and view from a distance (as opposed

to boiling).

This happens especially during nighttime
burglaries. (p.

Make blind people.)

Auscher, m. der Reiche; –, adv. rich, –
yein, rich Yein, –
become, become rich.

Auscheychbenen, ». ausrechy
nen.

Ausdafnen, v. auspraten. Let me

exdafnen, let me

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to pray (to the end).

Outside, n. the ear. PI. Osy

naiim. |

Ausfehmern, v. ausychriften, to complete,
(3. E. a letter).

Negotiate, especially in the case of
violent theft, all that

Take the best with you. That's why the
crooks say: the Mayyematy

ten is not negotiated, ie it has not
been precisely (namely) agreed upon
due to lack of time or disruption.

ly for money) or not everything was taken
that can.

Ausjoychnen, ». ausschlafen.
Auskinjenen, v. auskaufen.

Ausknicken, v. pull out, enty
to dress. To undress someone, to
undress someone; also yigtrlich: to give

him his own

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bring; also in the case of robber attacks,
force him to bring back the clothes he is
wearing on his body.

admit.

Boil, v. to foresee, to ensure, to assure,

in relation to a theft. The measure

yematten is boiled, the

Opportunity for theft has been identified.

Will the crooks be given such

Opportunity has been proven, di baldowert,
and the location is particularly ytrained

or not sufficiently known, then, before
proceeding with the theft,

ner from the thieves' society (Chawruse)
sent to inspect the premises to be
stolen (from the inside), and how the

theft is easiest and most advantageous

to carry out the tests, to examine them more
closely, that is: to remove the masyematten
from

cook.

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Ausmakkeinen, v. aushauen,

to beat, to chastise.

Ausmaschkenen, v. confiscate

the

To hand over, v. to deliver, e.g. to hand over an object to the owner, to the

authority; to hand over an arrest to another

Authority Yc.

Ausmelochnen, v. to make out, to wipe out, to destroy (JB ei: nen Fleck, einen Notiz im Pyye yc.).

Ausmeyschleichen, v. ausliey away, to a foreign authority or a foreign state.

Ausnayynen. v. spend.

Ausnayyner, m. Issuer, Very walter, paymaster, – in, f.

Publisher, businesswoman.

to scrape out. v. to break out,

to peel off, to crumble. The Away
nim aus de Chaume yschaby

bern, loosen the stones from the wall to
create a hole.

Often happens during nighttime burglaries.
Ausyschayyjenen, v. austrinken.
Ausschlaufen, v. ausfchlafen.

Are you exhausted? did you sleep in?

A uyyenblinde, f. der Wynyter.

loading from outside.

Ausyyenen, v. thun, machen; in

connection with a certain purpose. Be Bayye

—, bring us life, kill us.
Ausyene lap! don't do it, leave it
alone.

Au steilechen, v. gehen, bes Ypez auf
diebyhl.

Austippel, m. der Veryammy

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location of the crooks, from which they
were on thefts, especially
nightly break-ins, fromy

go. Such a place is either an inn or

a private apartment, and the Bey

figer find kochemer people from whom
the crooks have no idea

rath have to fear.

Austippen, v. from the place of arrival
to you

yteel out.

Auszchokken, v. ausyspielen, also: to laugh at.
Syschaue aus:

zchokken, to gamble away goods.
(Does so by means of dice.)

Aut, f. the skin. a
Auwed, m. ve Verlorne, Ber. delgte;

one who has received or is to receive
harsh punishment

bat. – adv. lost, destroyed.
He is gone – he is gone forever
Loren.

Auzor, m. the treasure.

Aw, m. the father –, adr. thick.

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A waude, k. the service, the
servitude. |

A waude thun, dienen, Dienste bleiyten, z.

B. Niemand. To serve someone.
A weide, k. the loss, the loss
lorne. | have a – gey

makes, | have a loss

[thereby) had.

A while, k. the sadness, the suffering.
To have, to be sad (about something).
Aweire, f. the transgression, the offense,
the sin.

Awer, m. the air, especially the
vegetative air; pestilence, severity: noth.
Curse: Have the A wer, get the

pestilence!

Awonim, PI. Steine. (Sing.

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Even.)

AwonimstauwoU, PI. Ebel: Ytones,
jewels.

Awore, f. the crossing, ferry.
Awye, k. the goose. Bar the -,
duck.

Avtichim, Pl. Melons.
Awuke, I. the torch.

Ba, prep. (also Be) in, on, at, on, the, Ba
jom, on the day, Be ychono, in the
year Ye.

Bachert, m. der Keyyel, bey. Kafy
feekeyyel.

Bajes, and the house, building.
PI. Battim.

Bajesyaulem, and the house of the

world, the churchyard, God'sy
field.

Bajesysauneyy, PI. House-poor, people
who are accused of certain uny
terytiitzungen, which are distributed from
house to house.

Bajes din, v. the courthouse, court, the
place of jurisdiction.

Bajes ha kiyje, n. the chairy

house, secret chamber, the aby

occurs. .

Bajeswinde, k. the front door.

Bajes wo mer peiger Schurch mebelt,
the pharmacy. The actual translation:
house where you can get poisonous
substances (crow's eyes, ¥c.).

Bal, m. (actually Baal) the man, the
lord, who owns something; the expert,

artisty
ler and craftsman, however, the thing he bey

eats, or the trade he pursues, may be added.

Balsagole, m. the carter; cheyyer -, m.
the confidant

Wagoner who knows the crooks
yently targets thefts, at the Wiazzef

(Veryammy

Machine Translated by Google

lation place) stays with the wagon and awaits their return with the stolen goods.

Balyaske, m. the leader at the Theft. (See Balmayyey mats.)

Balbais, m. the landlord, owner, tenant of an apartmenty tion, also: the Kruger.

BalbaiUte, f. the housewife, landlady.

Balyberiyy, m. the one who performs the circumcision of a son. (Among Christians, the child's father.)

Balboyy, m. the landlord, owner of a house or piece of land (as distinct from Balbais).

Balyschoch em, m. a particularly clever, mischievous person; the official initiated into the secrets of thieves.

Balyschof, m. the indebted man; the

debtor; a gody

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ler Balchof, a great debtor:

155 Someone who has a lot of debt

at.

Balycholm, m. the dreamer, a dreamy,

profound man.

Balydabran, m. the speaker,

suadroneur; someone who has his
mouth in the right place.

Baldower, m. the scout, the opportunity
maker; who investigates the opportunity to
steal and identifies it to the crooks.

This is usually an external
blameless, in the place of the thieffy
ytahls yelf resident or hauy
yiren-walking Jew. He himself, in this
case, never steals

with, but receives from the fully

led to thefts of his (gey

usually half a share.

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Only if the specificity of the

The location of the premises to be robbed
was completely unknown to the thieves,
and there was no opportunity for orientation
If there is no provision, the Baldower

of the Thieves' Society (Cha wruyye) must

act as leader of the
nen. N

Baldowern, v. nachweisen, any
inform the thieves of the discovered theft
opportunity.

Balŷeize, m. the councillor, city
councillor.

Balhei, m. the one who has been robbed;
the guard, the watchman, in general a

watchdog or pursuer; someone who is
to be feared.

Balhoche, m. ŷ. Balhei.
Baly-ische, m. the husband.
Ballabber, m. y. Baldower.

Balmach, m. the soldier, the sentry.

Balymachlaukauyy, m. a

quarrelsome person, a brawler.
Balymachneyyaurech, m. the hospitable
one.

BalmachsyZwakling, m. der
militairische Federbuych.

Balmayyematten"), m. the master
or leader of theft;

the leader of the thieves' groupy

yhaft during the nightly iny

outbreaks. He organizes the outbreaksy
leadership, sets up the guards (grease),

and overy

takes even the most difficult task

yhaft, the breaking up and enteringy

Usually he gets twice as much share (Cbeilek)
as the others and usually also embezzles

a part

of the stolen goods. Only the most
tempted and skillful thieves become Baly

mayyematten chosen.

Balmaure, m. a fearful, anxious, timid
person.

Balmechome, m. the soldier, the sentry.
Blue —,

Prussian soldiers.

Balmeloche, m. the craftsman, profeyyioniyt.

Balmelocheypen, m. of the handy

journeyman, craftsman,

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bef. reyender.

Balymerachem, m. a merciful,
compassionate one.

Balyyschauchad, m. ein beytoy
chener Mann, Someone who Gey
yagreement takes. The showy

fet is Bal ychauchad, the judge is
a bribed man.

Balyychem, m. der Geiststerbey
swearer, magician.

*) From the Jewish word Baal-mayya- umatta n (run) yon 9

who understands the plot well.

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Balyikoren, m. Someone who has a good memory.

Balsfpiefe, m. the innkeeper or innkeeper. Cheyyer
-, the thief innkeeper, owner of a

a thieves' den.

BalsUeihel, m. ein verytany

clever, intelligent person.

Bal«¥tachliyy, m. a hard-working, active person who is concerned about his ý best and gets something done.

Balytfiye (or Twiye), m. of the breeding or stock master, Obery

prison overseer, Obery

inypector.

Balver yychmai, the inytruiring judge,

Inquirent.

Balyzdoke, m. der Wohlthay
tige who likes to give alms.

Balyzewa, m. the dyer.

Bar, m. the son. (However, as a

common designation, wey

less common than Ben.)

Baryawye, f. the duck.

Barjeh, m. a well-formed, handsome man.

Bar Yisroel, m. son Ifray

els, the Jew. f

Barlen*), v. to speak, to talk, to chat,
to babble; to cook m –,

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speak thieves' language.

Bar mino n, except us, away from us.
Common saying when the Jew does
something bad

calls. You should take a

miyya meychunne, bar miy
non, you shall come to an unnatural end,

except for us.

Baryminon, m. a dead man, a
deceased person.

Barymitzwo, m. a 13-year-oldy

ger boy. If the Jew

When he is 13 years and 1 day

old, he is blessed, and from then on he

is considered independent in

religious matters, and also responsible for the
conduct of the

Commandments themselves are responsible wherey

against until then his father therey
had to be held liable for.

BarYel, n. the iron. —, f.the
Chain, clamp, shackle; the locking

tool. He shies away

. on the baryel, he is on the chain.

Baryeler, m. der Schlosser.
Baryelylych, m. the blacksmith.

Barfelsfeilef, m. der Ketten: hund.

Baryelmelochener, m. der Eiy
yenarbeiter, Schloyyer. Boss: fer
—, trusted locksmith who picks locks

for the rogue.

BarVeilim, (FI. of Baryel) the iron
grilles, window railings;
the iron rod which

usually in front of Comtoiry and Kayy

yenthiren lies and by means of Vory
The lock is attached to a crampon in the wall.

BarYeilim tugging, Eisengity
ter, window trails yc. losbrey
chen, which is done by means of a Hebey

tree and new ropes gey

happens.

a elf sharp, f. the irony
hurry. 1

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Bayy, the daughter, PI. Benoyy.
Batchmer blood, same blood,

of the same blood. Used as a proverb,

it means something like: one crow doesn't
peck out another's eyes, ie, one
scoundrel doesn't betray another.

*) This word seems to come from the French word parler; it is not very common among the Je
either.

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Build fine, come. I'm going. This is a bechiny

bau, I'm coming, you're bau, nim tarche, that's a hassley

you come into administration, but nothing comes out of it
Bauchen fein, v. Prifen, pro: comes.

ben, try it. Bechira, f the choice. Bal =,

Baudek fein, v. unteryechen, m. a free man who yey

examine, examine. It is m'r nen kostenlos angebracht.

Schu we geytchen, def der [Bedalles werden, arm wer Schaufet law baudek
is, den, come down, come backy
| have been told that the men. – melochnen, arm mas

Judge is not strict. chen, Someone out of his yey
Baudek in menuche fine, like, to bring everything.

examine calmly, consider carefully, regret, and the post, the post house.

to consider, to consider. Bedike, f. the test, examination,
Bauker, adv. early. It is an investigation. nor bauker
ba yom, es il | Bedill, n. the tin.

still early in the day. Bedillmelochn er, v. der Zinn:

Bau re, |. the creation, the Ge: gieBer. ychaUene,
deserved, stolen. Bedill Syschaure, f. tin Baure pri, f. (literally: the goods.

Fruit of Creation) the place where the
stolen goods were hidden

lies; also the hidden gey
Stolen goods themselves. Newer term

for chawure.
Be, prep. at, after, in, in which.

Bebayye gehen, ytire, go towards
death, be condemned to death.

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Bebayye ausyyenen, töten,

kill, murder.

Be chajeyy, by life and limb.
Be chajeyyyroysch, yowahr ich
leben! i

Bech aure, f. the firstborn. (It must be a
male and the first child born to the

woman.) S. Pidjeniyben.

Be ychin nim, umyonyt, ohne Bey
reward. – – outside, ety

to do something without having any of it,
without enjoying any benefit from it.

Be chinnim tarche, f. causing
wasted effort that is not paid for, not
rewarded

Be din, by law.

Begannewen, v. beytehlen.
Begaseln, v. berauben.

Beged, and the cloth, dress, stuff.
PI. Begodim. – kaudeych,

holy garments, – kol, everyday
kleider, – yschabbeyy wiom tof,

holiday dresses.

Beged lowen, n. a white linen cloth.

Beged pischtim, n. linen, a linen cloth.

Beged zemer, u. woolen stuff, a woolen
cloth.

Bury, v. To bury someone in the Uny
to ruin luck, to bring punishment

gen, especially through prejudicial statements
against an arrested person

ten crooks in court, through skillful

inquisition c. Therefore, a capable inquiry

rent from the crooks a Bey

called graves.
Treat, v. steal.

Behemo, f. the cattle. PI. Be: hemovy.

—2-Uñ 2 -U}-BxBY33BA3;¥s.sA- ng nn ng, tn

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BehemoyyySchuck, m. der Vieh-] Belatchenen, ». beyteblen, vor: markt. zugleich durch
Nachschluyyel.

Behole, f. the shock. Eune |. BemarreuU, pl. the evidence, An-

- to overbuild, to give a scare sign that was given during the investigation, to be
intimidated, to stand against the guilty party.

BeilaUt, m. the wedding. Ben, m. the son. Moshe-

Beiiy, the Hebrew B. -, num Awrohom, Moyes, son of two (2). Abraham c. (Thus
the BeiU gedaulim chatiche, n. Jews are called

in the school

the two-penny piece. yen.) My biter, m. the -, myson.

pincers. | Benchen, n. the little son, Beitze, . the egg. Buryshchen, the little
Jewy

Beitze, k. This is the name given to violent theft,

when a child is thrown near the room of death; someone who is in great danger,
especially danger to life,

a- act, a yoly threatens.

commit theft. Ben jochid, m. the only son.

Bekaan, adv. here. Mir fen Benychen, v. pray, bless. lýt

-, we find here. common when the blessing, bekabbern, v.

begraben, ver ý of children is spoken of, e.g.

dig. The Tate wants to beyhen you,

Becaspern, v. discuss, bey

to swindle, to deceive someone, especially
into a disadvantageous transaction; to

take advantage of someone, to deceive them
to cheat.

Bekauech, adv. violent, violent
violent manner. (S. Per-kooch.)

Bekauechymayyematten, m.

who is treated with violencey

The Father will bless you; or from the
prayer of thanksgiving after dinner: Listen
to Rabauyyai, we are praying,

listen, gentlemen, we want to pray.

In addition, the Anvery

used a sick Indian, if the illness is
dangerous, to bless him and to give him
the name of one of the arch y

the recovery of people, which he then retains for his entire life, burglary and theft; which, in the event of recovery, also for his house robbery.

Bekneiyyen, v. erfahren, wiyyen, he is then also told:

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recognize, comprehend, know; e.g. he is given.

What does the man say? Answer: Bepeiruych, adv. expressly, | beg your pardon, | beg your pardon, clearly, distinctly. He

| don't like him. hots – miswadde gewey

Bekneiyt, adv. bekaunt. It is confessed, he has expressly admitted it. bekneiyt, it is bekaunt. geytten.

Bekneiyter, m. a Vekaunter, Bereimen, ». to pay, e.g.

confidant. a bill Yc. c. genes

Bekdéysche, f. the request, the Bey Cheyhbon, to rhyme, to request, to demand. To pay the bill.

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Berojenen, v. beyehen, betrachy ten. 5

Beyemen, v. vergiften, e.g. Sausage ýïc., to kill the dogs. (See Veryyammen.)

Beychulmen, v. bezahlen (Jey

manden).

Beschundlen, v. "beysh", ver.

impure. Fig.: cheat, defraudy
lead. ea

Beychuppen, v. cheat, rip-off.

Beychwaychen, v. betranken, bey
drink.

BeYeiwelen, v. beih*; fig. : to
lead, to deceive.

Beyyen, k. (the yy becomes soft
pronounced) the meeting, Raby
Bineryession, in which the disputey
ities of the community are presented
and decided.

Beyyula, k. the maiden, also the
Jewish girl in general.

Beyyulim, f. virginity.

Beyyure, k. the (joyful) message.

He brought me – ge:

bracht, he has brought me good newsy

brought to the right.

Bestowed, v. infested, overy

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Curse: The pill
yull dich beyttiben, du yollyt die
Schwerenoth bekommen.

Beytinen, v. beYaufen; yich bey
ytinen.

Beyunder ein, the period, the
monthly cleaning.
(During these, Jews are forbidden from

having sexual relations with women.)

Betel, adv. vain, useless, empty, pl.
Betelim. Demo: rim betelim,

empty, useless words.

Bebribe, n. trust, confidence. | raised
my

– uf you, | have my promisy
trust in you.

Betuch, ad. (actually bet u ach) (mus), fiber,
reliable; –
To be safe, to be secure from something,

e.g., from persecution; to be comfortable,
to be in prosperity. One also says of a

person one can rely on (so that he won't
reveal anything, for example): he is wealthy.

Betuch, adv. cautious, quiet, gey
home. – cuddle, be careful
tig, speak quietly.

Bawadai, certainly, indeed.

To zinc, v. to describe, to mark, to signal;

to be zined, to be marked, with plugy
letters can be followed.

Bibern, v. leven, also pray.

He said it, he said

read it.

Bicken, v. eyyen.

Bickcheider, m. the foody

pantry.

Bickgordel, m. the cooking kettle.

Bilbul, m. the confusion, the

quarrel, quarrel; a serious problem

criminal trial. Pl. Bily

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bulimia.

Bilbulimylych, m. der Zany
ker, Krekeler.

Biller, m. the dog. The –

to poison the dog,

so that his barking does not scare the thieves
betray.

Bimat, adv. very little.

Bimbam, m. the house bell, the bell,
which is often on or above the front doory

finds. The – overruny

ychen, hold back the bell with the hand or
a stick, so that the opening of the housey

thir yie does not sound.

Bimbero, adv. soon. He's building
bimhéro, he's coming soon.

To ring, v. to beg for almsy

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to approach; to go begging from house to
house and from place to place.

Binnen, adv. inside, inwardly, inwardly.
N Binnenblinde,

f. der WyVanytery
loading from the inside.

Birychuyy, with permission, –

che m, with your permission.
Biyyychajim, m. the (Jewsy)
Churchyard, actually Bajes ha chajim,
the House of Lifey

digen.
Leaf sense, k. the wallet.

Browse, v. drive; away –, v. hastily

from the place of the thieffy
ytahls away and onto another

Drive on the road so that at some pointy
ger pursuit (chasing) the thieves are
sure not to be caught so easily.

BleUer, m. the horror, the

Threat whereby someone
should be frightened.

BleUen, v. Ychrecken, a fright

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to scare, to make someone afraid
in order to make them do something

like. a

Eye-swipers, professional beggars
who send their children, almost naked, to

the villages to beg for clothes.
Blill, m. the feed, sub: feed.

Blimber, w. the tinder.

Blind, k. the window shutter. PI.
Blind.

To make blind, to cognoycirate (a)

res, to locate the location of the (nightly)
thief to be committed

yteal inspect the outside to find out how the
guard takes his walk, where he,

according to

which he made the rounds, yey

has a stand so that he can choose

during the execution of the thief

ytehl's native can be observed. It is also

the place of the action to be performed
Theft knocked or yoyt

Made a noise to check

fen, like those in the neighborhood

Sleeping people behave, whether in particular
a dog in the

proximity, and how to do thaty

come to poison him before he attacks. If

this reconnaissance turns out to be

favorable and the theft is then

ly committed, this means: first a blind
woman and then a

To disgrace.

Béchor, m. the firstborn.

Boychur, m. the student,
schoolmaster; one who has learned something.

The criminal or police officer will also be
a Bochor

called, who delves into the secrets

of the criminal activity deeper

penetrated, and especially understands the
thieves' language.

Boker, m. a cow, Ben a young —,

cow.

Bockymokum, the city of SchaUy
house.

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Bohnherr, m, the one who, especially
at nighty
breaks, breaks the path, ie, who is

responsible for opening; the leader in
theft and

during robbery; the head of a
Bande. (S. Balmayyey
mats.)

Bonterich, m. Kattun, Zitz.

Bor, m. the cellar, the vault, in general any

low-lying room.

Bor, m. an empty, ignorant man. You are
a ychorr ha bor, you are dumber

than an ox.

Bores-Medine, |. the sweat

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zerland (from Bor (42) below).
Maybe it should also PorouS

Medina (the land of cows)

mean; from Pore, the cow.

Borod, m. the hail.

Borok, m. the lightning. PI. Broy
Kim.

Bodéruch haychem, (Jewish greeting)
praise be to God!

Boyyer, and the flesh.

Boyyerychai, n. raw meat.
Boyyeryjoweyesch, and dry or smoked
meat, –

mewuychel, n. boiled meat, – zli,

n. fried meat. 3

Boyyerylych, m. der Polizeiy

or bailiff who hasy

yhir, police vigilant; generally someone who
has to do with the pursuit and capture

of criminals.

Bézel, f. the bulb, onion, also: garlic.
PI. Bey

zoylim. EN

Open letter, m. the written

Threat to betray someoney

then, if he does not do or give this or
that (especially money). N BrandfeUel,
m. the threat

itself, whereby someone to ey

what should be capable of; to be: to

create, to create such

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Use threat to Jey

to enable someone to do something; to
offer someone an alternative, the choice
between two

beln lassen. (S. burn.)

Brandy money, n. fo

means the compensation of those
crooks who have taken money from a thieffy
ytee! did not take part, but have
knowledge of it; an old custom among the

Jewish thieves. Preservation of they

same confidant nothing, yo droy
they are betrayed, that is, they are
burning.

Braujes, adv. béye, – fine, béfe,
angry fine, about Jemany

the, about something, or with Jey
manden.

Broadfoot, m. the goose or.
Duck. 6

Burn, v. to extort something (especially
money) from someone through threats,
especially through the threat of committing
acrimey

In this way, not only does one crook
burn another, but above all the

buyer of the stolen goods (the sharp-
picker) is thereby enabled to give large
sums of money afterwards, so that

with which any thief caught would not betray
him.

Brenner, m. Someone who did not
take part in the theft

men, but knows thaty

her brandy money hey

holds, but wants to extort more
through threats.

Broche, f. the blessing, excellenty
ly in business, the good living; also

the earnings.

There is no profit to be made from
Scheigitz, and there is nothing to be
earned from Christ.

Like a beey
or
Brunger, m. the drill, a thieves'

instrument for opening doors and window
shutters.

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Brungern, v. bohren.
Breast malbish, m. the vest.
Bumyer, m. the shepherd.

Bumyerskitt, v. das Hirten: haus.

Buyche, f. the shame, shamey

haftigkeit; – haben; Yich fiha ý Chagoim, PI.

men. He asked Buyche, he is
ashamed.

Buyche, f. the female shame.

Butter, f. the post, the guard, the

sentry, who guards against break-ins and
snatches

yelstebytelen is placed in front of the door
of the broken-in premises, or elsewhere, so

that the thieves inside are safe from
being surprised. (p.

Grease.)

Butterytehen, v. Wache haly

ten, pay attention.

C. (below)

Chabole, f. ruin, injury, misfortune; fig. fall.

Chabolen, v. to overthrow, to ruin, to wound.

Chaddish, adj. new. – Rat, m. a new
thaler. – Yom, m. the new day, the

morningsy
redden.

ChaddishyAmu ne, (Nemone) f. the
evangelical faith.

Chaddishy nemonish, adj.

evangelical.

Chadyches, news, something new; what's
Cha dyches, what's new?

HN News. ©.

Chid duyeh.

Ch aywre, 1 the Dieesnefelfacft, the
thieves' club. (S. Cha:

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wruyye).

Chagiere, f. the track, trace, dus Gleiyeh
(also fig.).

Chagoes, PI. the Christian holidays,
especially Christmasy
ten and New Year.

the Felt» and

Holidays. Sing. Chag.

Chaguhre, f. the cash box, overy
Mainly the one around the bodyy

dene, the belt. – shred, cut off
money bags. E

Chaiwa, f. the woman, womeny

peryon, the woman.

Chaija, f. animal; general term for any living animal. Pl. Chaijoyy.

Chajeyy (8), n. life. It will cost Chajes, it will go out of life, it will be dead

the punishment will be imposed. – lekichy
nen, take life toy

bring; be – roychi (oath), as true as I live!
\

Chajoyyschupper, m. the wild

thief (pl. same).
Chayim, iut. Cheers! to health

ness! (while drinking). The Anty
word is: Lechajim tauwim we

ycholem, to good health and peace.

Chajim, adv. lively. –, subst.

PI. the living, the many
ychen.

ChajimsReireU, and the lantern,
hand lantern, lamp (a clearly living light).

Chalaf 5 sickness. Curse: War's Chalayy,

get sick!

Chalaumeyy, PI. Dreams, Trau
mereien, imaginations, bad calculations, trivial

things.

Chalfen, m. der Wechsler, PI.
Chalfonim. Thieves who

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make a business out of it,

Confusing money with standing
Under the pretext of getting a certain
piece of money

yearch, they reach into the

money presented to them and yty
len, often by making significant

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Sums, through skillful Thay

activity of the thumb into the hollow
Hand and then from there into

practice the trouser pocket.

Chalice, k. the dispensation, the Ery

permission to remarry; – give this permission

Ifa

If a married Jew dies, according to
Talmudic law, the

eldest brother the right to

to marry a widow herself, that

with the remaining assetsy

don't let them fall into the wrong hands
rathe. Is no unmarried

Brother is no longer available, or does
he want to leave his

rights, the widow must still

him – usually through sacrificesy
part of their assets

gens – to address in order to reach
a possible remarriage

advice the permission (Chay

lize). Without they

yelbe will not be a Jewish widow

to steal, often in inns' houses, or otherwise,
to quarter

and then, after the theft has been
committed, to leave during the night. (See
going bankrupt.) If the theft can be
committed without being noticed, the
scoundrel stays until morning and then

leaves without the victim giving any

has no idea of his loss.
This bites a challenge hany

dein. N
Challe ytschlag (one), of

the stolen goods undery

ytribe; the thief's bootyy

ytehs lower than it really is, and thereby

the Any

reduce parts of the comrades,

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by beying yurself with it
enriches. This maneuver, wherey
by one thief to another

ytealing is very popular among crooks
and is usually done by the leader (Baly

mayyematten) yelyh.

married by a rabbi.
Salle pate n. the window.

Challeybakken, v. Someone

in sleep or at all

steal some of his money – not all of it. This
maneuver

only happens with duplicate keysy

or others, not with Backy

Challeychuyy, f. powerlessness,
weakness. It's about –

on, | want to faint who:

the.

Challuf, n. the knife, slaughtery
termeyyer.

Cham, adv. warm, hot.

Chammine, f. heat, warmth,

omission of external characteristics
tied thefts, whose yoy

continued discovery thereby
should be prevented. A

Challe gebakken haben, ei
have carried out such a theft.

gedaule –, great heat.

fool, simpleton; gody

ler –, arch-idiot. PI. Chay
maurim.

Chanfen, m. the hypocrite, Hiny

terlistige.

Chanfenen, v. hypocritical, to
pretend, (to pretend).

Chanine, f. grace, peopley
ness, condescension; – wary

be pardoned.

Challe act, (a) 1) of what one

beforey

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yindet, only steal so much that the person

being stolen from does not notice;

. m. the donkey; fig.:

2) the crooks tend to

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Chanufa, f hypocrisy; –

to act hypocritically, to act hypocritically
smile.

Channucca, f. the Christmas festival, the e
Chanun, m. the Gracious, peopley
blessed.

Charote, f. repentance. |

Charpenen, yich, ». Yich yschay
men. Oi how he yharpent

himself! o, how he Yharpent himself
ashamed.

Char po, f. shame, disgrace, disgrace. Charpe
un Buy
yche, shame and disgrace.

Chayhad, m. suspicion. –
to have, to suspect (someone).

Chaychech, f. the finfternif, night

darkness, to the uny
differences from the evening

Darkness, which is called Tchilles.

The golden –, the golden

darkness, that is, the nights in
November and December

December, where the moon does

not shine, and which because of their
Length, which is usually mry

yurious Ytorny weather, and because even
then

no snow, for executiony
Prevention of nighttime break-ins

chen are excellently suited.
This time will also be the

Called Kohlschaft. (S. Kohly
yhaft.)

Chayen (an), m. der Sany

159 cantors in the Synay

Ehau fine, yhelen. Chayy

We'll save you, save you! give me peacey

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den! A saying that means: far from it!
forbid!

Chayyer, n. the pig; un |.

-nn

actually a dirty, uny
clean person.

ChallersboUer, n. the pork.

" with ham,

peck

Chayyerymokum, n. the town of
Schweinfurth.

Chayyer medine, f. the
Kingdom of Bavaria.

Chayyida, m. the stork.

Chayyime, f. the seal, the sealing; a
– to trade, to steal by means of a
sealing. This happens in the following
way: The crook comes to a

Precious dealer, treats a

some treasures, gives, beforey

protecting that he did not make money
| have enough with me, a little somethingy
ity on it, and promises to correct the rest

of the purchase price in a few days. Offer

ly for his safety,

he ensures that the purchased goods
nenftande until then in a

box sealed.

When packing the foody

He is helpful in dealing with these

matters and either steals from these
some of them, or, what happens most

frequently, he knows how to exchange the whole box for another one kept in reserve for this purpose. A similar maneuver

also occurs in the sealing of money, where the bags are exchanged for others,

with gamesy

stamps or copper coinsy
filled, exchanged.

Chafyime, f. the sign, the

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branding; a – bey
come, branded who» will be.

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Chayymenen, v. fiegeľn.

ChaUne, k. the wedding; –
make, make a wedding, get married.

N ee ef. the bride

Chayyne, k. rauberiycher nachtliy
cher break-in, especially in iyoy
lirt lying houses. Dergleiy
robberies are never reported toy

other than in whole gangs. The
crooks are armed and have blackened
their faces. The front door is broken

down with a loud bang (Drong) and the
residents are forced to

ner bound (gechewelt), and with the

face to the

Earth placed; on top of that the waxy
lights (Neireyy), of which every crook
carries one, are glued to the walls, so that
the whole house is lit from the insidey

is lit; then all

Containers with axes or

Axes opened, and Aly

les, which is transportable, withy

taken. When withdrawing, let

yen the robbers, mostly still

particularly abused, oney

residents are gagged so that they do not
make noise and cause persecution

In this way, the Rhenish gangs used to
carry out their robberies.

practice, and even now such things
sometimes occur in Hungary and Poland.
– act

or – to rob, to steal in the manner

mentioned.

Chayynegaynger, robbers and
burglars who commit violence against

people (S. Chayyne).

—_ —_ —_ —_ ennae

EbaUwenen, . rain; it

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chayywent, it's raining.

Chatchenen, ». Ycheiden, zery
cut, cut through:

Chatiche, f. a piece, a part
of a whole. PI. Chay
tichoyy. Enne Chatiche is law

hakkel, a piece is not

Everything

shed bogen n. a piece of ind

e 1. a gold.

Shatichey Syschaure, f. a piece of
goods; a specific theft still to be carried
out.

(Newer expression for Mayyey

matten.) – – have, know a place

where stealing can take place, and where
one is occasionally willing to steal.

Chattas, m. a. scoundrel, yhlechy
ter, fschabiger Mensch; a felt.

Chaudeych, m. the Jewish Moy

nat, which, as is well known, contains only
four weeks, from one new moon to the
next. Hence Ryisch Chaudeysch, the

Newy

moon and the new month.

Chauf, f. the debt (but not

fig.) PI. Chauwoyy. – He 917

in gray Chauwoyy, he has a lot of
debts.

Chaule, adv. krank. – fein, ill fein,
ingl.gefangen, = liable fine. Er yheUt
be

chaule baryel, he fits in Eiy

yen. – be arrested, be detainedy
den; treife – to be, with stolen

goods or thievesy

instrumentalists are arrested; –
take, arrest, take prisoner. Nayne
Schkoche, dess de nich chaule wiršt,
be careful that you do not

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arrested throws. – m. the sick, prisoner.

Chauleybajes, and the French

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kenhaus, Laiareth. 6
Chaule

Yy, and the disease

the purse, the lack of money, the poverty.

Chauleymajim, n. the body: pinching,
water-cutting. Wai wie'n chaule majim hob
ich.

Chauleyroych, uv. the illness of the head,
the headache.

Chaume, f. the wall, wall.

Even —, f. the ytone, mayy

five wall; a wall built —, f. the
from timber framing and clay blocks.

Chaumeln, v. whore. Ani hob

'ne jofe Schicke gechaury
melt, | have a pretty Christian girl.

Chaumetz, m. der Eyyig.
Chaune fein, v. einycheicheln,

|—, v. refl. Yich bei Jey

to flatter and make one popular

en.

Chauref, m. the winter.

Chauychad, m. suspicion, suspicion.

Ch aychech, adv. finyter, but is only from
the time of night

used during which the moon does not shine.
It is chauychech, it is dark, that is,

the time suited for stealing.

. be, suspicion hay
ben. The shower is chauy

yched over me, the policey
servant, police spy suspects me, is

watching me.

Chauyek, k. the strength, also the

fortress.

Ch except fine, turn around, turn back,
return, visit; also fig.: go within. – la

tof yein, to improve; – lera yein, to
get worse.

Chauyer bischuwe don, bey
repent, do penance, act of penancey

exercise.

Chauyyem, n. the Petyschaft.

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Chauyyemwachs, n. the youy

gel polish.
Chaute, m. the sinner.

Ch autem, f. the nose.

Chautemyyschneiche, f. the handkerchief,

handkerchief.

Chawer, m. Member of a Gey
society, especially a thieves' society

society (Chawruyye); the comrade. PI.
Chaweirim.

Chaweirimygannowim, The.

besgeyellen, thieves' companions.

Chawolimymelochner, m. der Seiler.

Chawrus, k. Geyellschaft, Genoyenyschaft,
gang of thieves. This consists, according to

the newer principle of Jewish thieves, in the rey

gel of at least 4 and a maximum of
at least 8 in one place or

live nearby
the crooks, who mostly

partly, on communal coy

yts, keep a cart, and use it to commit
thefts.

For each such thieving expedition, a leader
(Balmayyematy

ten) elected. – melochnen, make
comradeship; in -haly

chenen, enter into society,

to form a thieves' club

mentreten; be Cha wruyye, ga
yellyschaftlich; in Gemeinschaft,

Kameradyschaft.

Chawure, f. the pit, the grave, the
hiding place, that which is buried, buried,

hidden in the earth, especially the place,

where the a vergray

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lies, including the buried stolen goods
themselves. – lay, bury, bury, hide,

especially the stolen goods, or the thief's tools, if
a visit is expected, or the former is not the

same as othery

can be accommodated widely.

The – raise, the engrave

to dig something out again, to get it out of
hiding.

Eber f. the trumpet.

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Chedil, n. das Meyying.

Cheider, m. the room, the roomy
mer, the chamber. PI. Chay

dorim.

Cheitt, w. the tailor.

Cheilef, n. tallow, tallow candle.
Pickpockets, n. (sing. and pl. same),
pickpockets. – n, v.

Wallets out of pockets

he 5 pickpocketing

commit.

Cheilek, m. der Theil, Thieves
part, share in the stolen goods. PI.
Chelokim; a –

get a share of the stolen goods. My
Cheilek is so and so much.

e m. the spell, spelly

curse.
Cheiresch, adj. deaf. – fine, deaf fine.
Cheiyschek, v. joy, air, ingl. comedy,
theater, redoubt; ins – sharey

to print peat,

go to the theater to buy bagsy
to commit thefts.

Cheiyschekybajes, n. the Koy
médienhaus, Schauyspielhaus.

Cheiychek haben, Luyt, Neiy

have the will to do something. He has
no desire—he has no desire.
Cheiyyen, v. leben. He cheityyt wie a

Sfrore, he lives like

a lord. Be maure – to live in fear.

Chelkenen, v. teilen, the gey
stolen goods.

Cheluke, f. the division of the gey
stolen goods. – to keep, to keep.
PI. Cheloy

Chemme, f. the butter.

To be polite, to be good, to be
friendly, to be sociable. N

Machine Translated by Google

Chenwene, f. vault in which goods are

sold, likey

many, which. (S. Ghiefene.)
Kotene –, { the stuff,
General store. Ne Chenwene

beyachern, to steal from a warehouse.

Chenwener, m. or: Cheny

weneylych, m. the dealer, shopkeeper.

Cheref, n. the sword, the rapier, saber,

hunting knife, also: the executioner's
sword.

Chereyy, adj. irden. Kle irden –, n.
vessel.

Cherujeyy, f. freedom, Ery

permission, permission to serve.

Cheyhbenen, v. to reckon, to¥

to add up, to overcount.

Cheyhbon, m. the bill, calculation; en'n
– to make, to make a calculation.

Cheywven, name of the eighth month.

Chey, adj. clever, shy, in the

Revealing rogue secrets
Het. nickname for the crooks themselves

and for those who side with them. He is

cheyy, means yhe flees
Robbery, theft and fraud are not for
illegal activitiesy

gen on.

Cheyyen, the, general Bey
drawing for the crooks and

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Rascals and their deceptions
dared.

Cheyre Spieye, f. or Cheyre Penne, f.
an inn, pub or hostelry where the

innkeepers treat the crooks and

know their trade, and theyry
Here the crooks meet to discuss thefts to
be carried out or, after the theft has

been committed, to divide the stolen goods.

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len, it also wobl in storagey
to give if it cannot be sold immediately
(tightened); here you will find fle

a secure hiding place against the authorities
persecution, credit, if they have no

money, and this is usually their first resort
when they are released from prison and

be released from prisons, as they are also

safe, and former comrades can also

to be faithful or at least their upy
to find out.

Chey, (M the eighth letter of the Beyr
alphabet; the number eight (8).

Cheygedaulimy

atice, f. a
eee che,

bene the sin. PI. Cha-
toim.

Chewel,n. the rope. A notby

agile requiytt at the housey

robberies and night-time thefts;

at the first star, to the house bey

residents to bind, in the latter case, in order

to use this help to open windowsy

to demolish traillen, iron moneyy

6 e Pl. Cha-

wolim.

Ch eweln, v. to bind, to gag.

Chiddush, and the new, the

News, newspaper. PI. Cbiby
duychim. What's wrong

chidduych in mofum, what's new
in town?
Chidduyschim lerof, Neuigy

possibilities enough.

Chilfer, m. the counterfeit money changer;
thief who steals while exchanging money.
Chilges, m. the neck.

Ehilges» fhlanace, n. the

Machine Translated by Google

Necklace.

Chillewen, v. change, to exchange; to change
money and to stand by

len. (S. Chalfen.)
Chilluf, m. der 1 1 Wechy

yelbrief. PI. Chilluwim.

Chilluk, m. the difference, the discord,
quarrel, dispute, overthrow. It was
beney

hum eyymol a godler Chily

luk, it was a heavy yesterdayy

ger dispute between them.

(ul, and the desecration,
profanation. – make, uny
reverently from consecrated, beiliy
i speak. (S. Lechety

uli

Chinkeln, v. whore, attend.

Chippesch, m. the visitation,

both house search and physical search
viyitation. Chip is coming:

peysch, mir meyyen uns kay

f chern, it will be vifftirt,

we must purify ourselves, ie

the stolen goods, thieves' worky
stuff Yc. bring over to the side.

Chippeyschen, v. durchysuchen, viy
ne Someone chip pey

Chippo, f. the vault. From

'ner – trade, steal from a vault.

Chiyoren, and the fracture, overy

main the defect, affliction;

the defect.

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Chitchen en, v. to steal from a freight
wagon, by stealing goods
len on: and cut off.

Chittim, m. der Weitzen.

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Chochem, adj. clever, shy. (p.
Cheyy and Kochem.)

Chochem-yMakhutten, m. an extremely

clever or mischievous person.

Chof, adv. indebted. Bal m. aman –,
indebted.

Chofysche, adv. free, loose, permitted,
suffered; it is chofysche, it is permitted;

– come, loose, freey

come, escape from the arrest

to be let go; – to get, to get

allowed, permitted to receive. (Something).

Chofycheyscheide r, m. a room in whose
vicinity nobody
yleeps, which can therefore be broken

into without danger.

ChofyscheyFluygel, m. the part of a

house in which Niey
mand fleeft.

fe)

joyhs, f. the night watch, the night

=

atchman. (See also Kas.)

Chol, m. the sand.

Cholom, m. (pronounced Cholm) the dream,
fig. the imagination. PI.
Chalaumeyy, deceived Erwary

tung, excessive presupposition.

Cholemen, v. to dream. It hot mer
gecholmt, it has dreamt to me, is

yt mir so vorgey
come.

Cholef, f. milk.

Cho leUinchen, n. the milky
pot, the milk jug.

Cholile, int. that is far away! bey

true! – li, that is far from

us.

Cholile-weychayy, int. J God forbid!

– adv. unholy.

To delete cholile, to speak unholy,
to say evil to someoney

yay. – noun n. slander, bad
reputation.

CholileySchem, m. the evil Ari
bad reputation, the disreputabley

since.

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Choljenen, v. to be sick, to lie sick.

Chom, m. the father-in-law, Chomi, my

father-in-law.

Chometz, w. Gefanertes, Sautéed
ert Brod.

Chomofy, f. the courage in lawy
ter. Chomauiyi, my mother-in-

law.

Chonte, f. the whore, intercoursey

rin, pimp, concubine.

Chonteybajes, n das whores:

a house.

Choyhuw, adj. respected, prominent –,
m. a prominent

taker man. Cho ychuwy

ychem, a respected name. metaph: a
person who deserves honor.
Choyyel, n. the cat.

Choyyen, m. the groom, ingl. the one

who beyty
len werden yoll.

Choyyer dai“), (daie), adv.
unyense, unwise. He is hof: Yer dai,

he is not clever.

Chotoyyi, | have sinned (a very common
word).

Cho ze, k. the half, also the middle. –
adv. and adj. half.
Cboze Rat, half a thaler.

Chozeygodel, half groychen, sixtyer.

Chozeyjom, noon; ba choze jom, at
noon (12 o'clock); noon.

*) Probably from on (ChoUer), the defect, the lack, and

(Dai), enough, too much.

Cho zeykeyyefygodel, the Sily

Machine Translated by Google

beryechyer.

Chut, m. the thread, twisted thread.
Chuz, prep. outside, except.

Chozelaile, f. midnight. Chuzmedine, (. foreign countries.

Be -, at midnight.

ChozeyLewone, kf. the half

Moon. – make the screwy
ben on the outer window shutter

by drilling out several holes in the shape of
a half moon

Holes close togethery

drilled around, and then with a
Meyyer the drilled piece:

ylicts, whereby the firey
loading is opened.

Chozer, m. the farm in the house, the
noble farm in the village, ingl. every
castle 5

Chozerylewat, m. the individual
Courtyard, the isolated building

building.

Chozerwinde, f. the courtyard
door, the gateway.

Chozey ychieh, f. half an hour.

Chozir, n, the grass.

Chummish, the five books of Moses.

Chu ppe, k. the bridal heaven,
the canopy, under which the young

Diyh weddings were performed
den. Kalle goes with the
Choyyen under the
Chuppe, the bride goes with the
groom to the bride: heaven, ie they are gey
dares.

Chush, m. the meaning. – hay
taam, m. the taste, –

hareach, m. the smell, –
hashmai, m. hearing, –
heruyy, m. the seeing, – hay
miychych, m. the feeling.

Chuych, m. Someone who lacks a
sense. Used as a nickname

used; e.g. vest =>

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the deaf Levi yc.

D. @)
Daddim, PI.
Breasts. f

Dafko, adv. absolutely, abyolut.

They wave it – tulley

men, they definitely want to hang him.

Dafnen, v. pray.

Dag, m. der Fiych. (See the pl.

Dogim, which almost only

is customary.) |

Dagymeluach, m. the herring.

Dajag, m. the fisherman. PI. De: jogim.

Daje nu, also dai, adv. enough.

Dajin, m. the vice rabbi.

Dal, m. the poor. PI. Dallim.

Dalfen, adv. arm, – fine, poor yein. –
s. m. der Betty

ler, the poor thing.

Dalfenybajes, n. the poor house, the poorhouse.

Dalfenen, v. begging.

Dalles, m. poverty, need, lack of

money, loss of moneyy

genheit. To have the Dalles, to have no money; Be dalles

godel ceiyen, in große Ary

Live with courage. |

Dalled, the fourth letter of the Hebrew

alphabet, the numbery word four (4).

Dalldygedaulimychatich, f. a four-gross piece.

Dam, n. the blood.

Dampf«yeyisch, n. the sulfur, sulfur thread.

Darychenen, v. predigen, tof –, to preach well, ychofel to preach –, badly.

the female

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Daud, m. the cousin, – i, my cousin.

Daude, f. die Baye, Auntie, – oVyi,

my aunt.

Dauneg, n. the wax.

Defivyo, f. der Aboyruck, vorziigy

ly from a lock in order to then make a
key

chen. (See reprint.) The Dey
fiyyo von der Peyyiche nehy

men, take the wax book from the castle.

Delih, m. the bucket.

DeleU, f. the door; verpoyyy
chente –, closed door.

Deigel, n. the flag. Pl. Dei ý
golim.

Derech, m. the way; fig. the manner,
manner, custom, tradition.

Be –, in the way, in the way,

al –, in, or according to the manner,

way. Be derech ha gojim,

according to the manner of the Christians.
To go on the Derech, to go away, to

travel.

Derechyeretz, m. the custom, courtyardy

respect, veneration, which the lower to the
higher

He doesn't bow down before the
judge, he doesn't sit down out of respect.

Deyche, f. the grass. The Klay
moniyy in die DeYsche ver:

chawuren, hide the lock picks in the
grass. N

German, (y. Small and Largey
German).

Deutyche Peyyiche, k. the German
castle, or actuallyy

lich keyhole, db a oly

ches, which has a spike in the middle of

the round opening, and to which a slug
with a planked tube belongs.

DeutychyPurim, n. that to
Open German castles

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heavy-duty tool; the lock picks with hollow
tubes.

Dewaych, m. der Honig, Zul: ker, Kandis.

Dewau re, f. the bee. Pl. De waurim.
Adayy Dewauy

rim, m. the swarm of bees.

Dibbe, f. blasphemy, malicious gossip. N

Dibberei, f. language, speaking, chatter;
cooky
ypeach. f. the rascals. mer —,

Dibbern, v. jpeak, talk, Ychatter; kochem
besyprache talk. —, the They

Dilchen, v. das (especially young)
Jewish girl.

Dilmiych, adj. silly, foolish: a dilmiych
person, a silly person, a fool.

Din, n. the right, the justicey

activity, honesty. Pl. Diy
nin.

Diroh, k. the apartment.

Dof, m. the bar.

Dogim, pl. (the sing. Dag is rarely used)

the Si&che; mir hon Dogim geachelt, wir haben
SiSche geysen.

Dogimsmebeler, m. der Fiy
ycher, fishmonger.

Dogon (aun), n. grain, corn.

Double winch, for the wings: door.

Village, and the pocket, especially the back pocket of the skirt.

Go to the village and collect moss

len, a pickpocketing

yiben. (Among Jewish crooks, this

saying is rarely used.)

Village printers, pickpockets (p.
Peat printer).

Village thieves, thieves who

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telyt burglary beypecially on
villages yteal.

Dorfmakkener, Nachschliysely
thieves who raid villages,
pecially at harvest time, yteal.

(S. Aerntemakkener.)

DN a adv, around noon (SyV

en).

Dower, m. the word, the thing, the object.

tof, the good cause. PI. Dey

worim. – roi m, yche Say
chen.

Dower, m. a chatterer who

gladly retold.

Doweryacher, m. a foreign, Ydirty, verb

pork, bacon, shiny

ken, sausage yc. He smiles
the Doweryacher like the

Goi, he eats pork like a Christ.

Drong, m. the racing tree, wherey
with the night robbery the

The door is stormed; the Hebey
tree, which is used to pull out window trails.

The same is usually 20 to 30 feet long,
about 1 foot in diameter. Only in

Emergency will be other than ten

better wood was added.
Droysche, f the sermon.

Duchenen, v. stealing from people in
plain sight, especially when exchanging money.

Newy
expression for Chillewen.

Duckeyy, m. the prince, duke.

Duckeymedine, f. the Furyteny
thum, Duchy.

Ducke/yte, f. the Furytin, Her:
Herzogin.

e v. check

geln.

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To sip through, v. to count through, to
overcount. The meyyumme
sip through, count the money.

Duyye, f. the lock, hang. ychlot, bey.
the lock on the chain.

Duyyen, v. Țchliischen, los =;
losychliischen.

E, conj. wo.
Really, conj. like.

Echo d, num. One, one, the simple. –
la meie, one per hundred, one
percent.

otene thing; the Schoder or Echeder, m. a

Dietrich, who has a Hay

ken. His name is Deutychy
Echoor, when he has a hollow
Rohr (from German SchléUern),
and WelychyEchoder, if

he is not a hollow tube (too frany

zopflichen Schléyyern).
Eder, f. the herd. PI. Edoy

rim.

Edo, meaning the community. (See Khille
and Kohl, which is more common.)

Efychor, where possible.
Egrof, m. die Fauyt. Bal subst. –,

m. a good striker who knows how to
use his fist well.

EgoU, f. the nut.

1 ha boyyem, muscatsy
nut.

Eid, m. the witness. PI. Eidim.

Eidyycheiker, m. the false witness.
PI. Eidim ychkorim.

Eiduyy, and the testimony. –

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make, bear witness, testify

gene.
Eife, f. darkness, dusk, twilight, evening. (p.
Tchilles.)

Eifelchen, and a child who

is born dead, or dies before being circumcised.

Zeal, m. the ash.

Egg yolk, n. the calf (also egg: gelch

en).

all n. the calf:

meat. 8

Eigelsor, (aureU) n. the calf: fur, calfskin.

Eimo, f. fear, great fear. – to have, to fear. |
have Eimo, | fear very.

Eimoyye, f. the length.

to penetrate, v. to break in, into
whose door is broken down with a twig.

(This happens during a house
robbery. S.

Chayyne.)

Einkinjenen, v. shopping.

EinkuUen, v. einschlag, einy
press, e.g. a window pane.

Einlekihnen, v. take in.

Einlekichner, m. der Einnehy

mer; Someone who, by virtue of

office or business, receives money.

EinpfelUern, v. Someone who is already
in misfortune, even deeper

bring in; especially on an arrested person
something aftery

testify against him, provide him with such
evidence that he won't get away

without punishment. Oh, how can we get

him caught?

Machine Translated by Google

to break in, v. to break in,
especially by means of the stemy
iron.

To lull oneself, »to fall asleep.

Eintippel, m. the place where the

crooks, after committing theft, go with the
stolen goods in order to divide them. The
owners of a yoly

chen Lokals find cheyye people, that is,
fie know the Gau:

ner and their trade, so that they have
to fear neither disturbance nor betrayal

in the business of division.

Often the thieves also tiptoe to the
sharpener, i.e. they go with the
stolen goods to they

«to the one from whom fie wiyy

yen that he ytold them immediately
buys.

Typing in, v. with the geytohy
lenen Gute yich to the place bey

indicate where the division should take place.
Eir, name of the second month.

Eyisch, v. the fire; – ychel geinom,
the hellish fire.

Eyichchewel, n. the burning fuse, the
sulphur thread.

eee f. der Waarenypeiy

he.

Cook eyh finely, be careful, beware,
beware

men. We want eychkoy

chem yein, dess mir nich ab» gez'n,
we want to be careful that no one
notices us. (S. Sychkoche.)

Eyischeydyisch, m. adultery.

Eycheydyische, k. die Ehebrei
Cherin.

Eiyy, f. the time, the weather, the

atmospheric conditions.

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Eiyvef, m. the herb, commonlly
The smoking tobacco is
understood.

Eiskessel, f. the tobacco pipe.

Bless the duck, add tobacco

Eiyyek, m. the cramps, the evil wee. To
have the Eiyyek.

Eizbe, m. der Finger, insbeyond
11985 Index finger. PI. Eizy

oU.

Eize, (Eitze) m. der Rath, Rathsy
lord, the authoritative person.

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Eizebajes, v. das Rathbaus.

Eitz, n. the wood, likewise the tree.

Eker, m. the trunk.
Elah, f. the linden tree.

Elef, num. Thousand. Alofim,
thousands.

Elohim, m. God. – chayim, the living
God; Ben, the son of God. =

Elul, name of the twelfth month.

Em mess, m. of the assembly
Place of thieves, place where the
wagon stops. (p.

Wiazzef.) On the Emy

mefi stay or hold,

with the (ChawruUen:) Fuhry
works at a specific location

linger to catch comrades out to steal
wait. a

Emmey, m. the truth. adv. true. –,
– although, true and correct.

Emmey machen, v. auch: –
cuddle, – cuddle, –

– me dabbern, to tell the truth, to
admit, to confess. He

Machine Translated by Google

hot Emmey made, he made a

confession.

Enafim, n. the leaves, treey
leaves.

Engliych-yWelysch, a special kind of suffix,
with two, closely spaced, hooks in the
beard.

Enneyvotenne, f. the deceivery

ual exchange, the confusion. – make,
deceitfully exchange

ychen. This is a mand-

of the Chalfonim and similiary

lich the chayyime trade.

The crook changes (at a

Changers) money in certain

coin types, wants to do so on one of the

next days

and demands that the

Money in a bag

sealed. On this occasion, he skillfully exchanges the bag of money for another one kept ready for this purpose and filled with copper coins or tokens.

Eppel, int. a warning fromy

call, which makes the crooks

alert to an impending dangery

yame together. When uttered at the

moment of committing a theft, the scoundrel lets go of the object he has already seized, and, just about to say something, falls silent as

soon as the word is shouted to him.

Eppes, (real Eps), something, a little, a bit. We want to cuddle, we want to

tell each other something.

Erauni, m. citizen, city dweller.

Eref, m. the evening.

Erefhalchener, thieves who steal (in a
non-violent manner) at Abeudzeit.

| Eref, m. the valley.

Erem, m. the naked. PI. Eruy
mim.

Erez, m. the earth, the land:

Erezyjowen, Greece, Russy
and

Machine Translated by Google

nd.

Erezytapuchim, PI. KartoUeln.
(S. Tapuchim.)

He where, k. the nakedness, Schaan.

Eyor, m. the body band, belt.

Eyymol, geyestern. He is eyyy
mol broke, he became a fugitive
yesterday.

Eyyre, f. the help, the supporyt.
Schmone -, the divine

Help, pray for it.

Eyyrim, num. twenty.

2 ned m. the servant. PI. Aw o:

80 m. the stone, bey. Many
erytein. PI. Awonim.

Ewenybauchen, m. the Proy
birystein.

Ewenyschaume, k. the yteinerne, mayyive
wall.

Ewil, m. the wicked fool, the vile simpleton.

Eworim, pl. the members.

Ewuvy, k. the manger, the stable.
Fl. EwuUim. The Klamoy
niU under the EwuU bes

lay chawure, the nighty

Hide the keys, the thieves' tools, under the
stable manger.

This usually happens when the crooks

are ina

Stay overnight in a guesthouse and carry the

same instruments with you.

To make a trap, v. to lure into a false
game; to persuade someone to pretend to
be good, so that they will be cheated.

Fallmacher, m. entices people to play

false games; casualy

maker to fraud and to
e

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Fehm, k. the hand. The –

to shake hands.
Fehmerer, m. the writer.

Fehmern, v. ychrift.

Fehmeryschwayrze, f. the ink.
Fendrich, m. the cheese.

shreds, v. Ylice, Ypierce, throughy
cut, cut in two, offy
to cut, to cut off, e.g. the trunks of the carriages.

Kappore – To kill someone by stabbing
or cutting them.

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Fetzer, m. the butcher; the thief; the one

who, if several thieves are therey

at tat Yare, the KoUer aby
cuts.

Fetzerine, f. the scissors. (We: 55 a

Fieyel, m. the overseer, locksmith
Ber, Holztzediener. To give gifts to the
fie: fel MattoneU, to the jailer in

order to obtain favors from himy

long.

Finkel, f. the kitchen; into the
Finkel halchenen, go into
the kitchen.

Finkeln, v. to cook, also to fry.

FinkelyAules, n. ein Kocges ychirr.

im. the cooky

Finkeljajin, m. der Brannty
wine. (See SoreU, which is more

common.)

FinkeljajinyGordel, m.
Brandy kettle.

Finne, f., or Finchen, rn. a tin, also
generally a small box, or a case for a specific
purpose;

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a thing to any purpose
need.

Flachyen, v. ycheer, to obtain
something through flattery; to
persuade someone through a promise
chen, by preseyection kiinfy

tiger advantages to an action desired by
him.

The correct translation of this meaningful
word is very difficult. For example,

the Any

members of an arrested Gauy

ners, or someone else, support him
sufficiently during his imprisonment, he
tells them that he is still somewhere

the

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a chawure lie, db

He had buried money, which he could
only find, and which he would soon,
after his freedomy

layyung, | will share with them.

In this way he encourages such people
o approach him with greater yprincipley
fer than would otherwise have happened,
and –

he asked fie joked.

Flakkern, v. also Flaggern, to set
ire, to burn.

Flakkerei, or Flaggerei, f. arson,

Fleppe, f. passport, travel pass, route;
also a letter.
Left –, f. a false passport.

Fleppchen, n. the wanted poster.

flakes, and the cloth, wooly
things.

Fluuyern, v. uriniren, piyyen.

Suitor, m. the one who bey

to be stolen or cheated.

(Unlike what

who was deceived, and who is called Lambden
or Balhei.)

Free-shoppers, tradesmen, especially
swindlers, who visit the fairs and markets

en.

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Freymok um, n. the city Frey y
burg. N

Fox, and the gold; Chatiche –, f. a
piece of gold.

Fuchyig, adj. golden, gilded.

Fuchsmelochner, m. der Goldy
ychmidt, goldworker, jeweler.

Carrying the thieves' bags to the market
and shoplifters to carry away the stolen goods.

It is located at the Many
nern, on the left side of the overcoat, is
usually a

Cubit deep, 3 cubits wide, with

5) From hg, the Beychorne.

Wax canvas lined, and is created by the

fact that the skirty
lining not sewn on at the top of the hip.

The female rascals usually form this
pocket by sewing the upper

skirt and petticoat together at the bottom

Sew them together and make a slit in
the first on both sides. (S. Schottenfeller.)

Galgeil, n. the Scharfrichy
terrada.

Gallach "), m. the pastor, preacher.
– melochnen, or – treat, steal from a

preacher, pastor.

Gallachybajes, n. the parishy

a house.
Gallachte, f the pastor's wife.

Gallones, n. the window; very
baryelt –, barred fencey

yter; from the – kaspern, from the
winyters (of the prisony

niyye) talk to each other.

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Gannew, m. the thief, Spitzzy
bube. PI. Gannowim.

Gannewen or Ganwenen,

v. Steal. stolen or stolen
ganwent, geytohlen.

Gannewte, k. the thief.

GanferyMedine, f. (literally: the rogue

land) the Hery
zoathum Swabia.

Gaflen, m. the robber. PI.
Gaylonim. –, v. rob,
rob.

GaU, adv. thick.

Gaudel, m. the thumb; the
– stir, stir your thumb
to give money; to pay.

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Gaumel fine, v. againy

ten, grateful, recognizable fine.

Gaumel benyschen, v. be

ytuitd prayer formulas of the Juy

which they represent the freedom
they have gained and the restored
health, danger overcome, goods acquired,
etc. public

Thank God.

Gaurel, n. the lot. – who: fen, v.
loose.

Gauyer)), m. a police officer.

Gechojlim, pl. coals.

Ged, m. the divorce, marriage certificate
dung. –, adv. geyiched. They yen –
gewurden, yie yist geyichen.

Geder, m. the fence, the hedge, satisfaction.

Gedi, m. the goat.

Gediyiyim, m. the he-goat.

Gedin, adv. honest, legal, ge: right. –
become, honest whoy

the one who never learns rogueryy

– to be honest, to be free from stealing
and swindling

not give up. – trade, do honest business,
be honorably

Machine Translated by Google

nourish.

Gedinne Syschaure, f. honestly
acquired, purchased goods, in contrast to
geytolte ware, (treife Syschaure).

patience, k. the size, also fig.
Geinom, n. hell.

Geiruyisch, n. expulsion, expulsion,
banishment from the country.

He got a sigh of relief and was
expelled from the country.

Geiruyche, k. the expelled, rejected
wife.

Geiruyschim, PI. the distributiony
expelled, exiled, exiled, deported.

Hostage, m. robbery, street robbery.

Gelerfaden, m. der Schwey

felfaden; a necessary rey

quiyit during the night break-in, in order to be
in the vomited room

To light the light. In the newy

However, at this time the
Ganner mostly of the

chemical lighter.

Gemore, f. the Talmud.

Gemur, adj. whole, finished, fully
come, great. PI. Gemurim.
– Gannowim gemurim, arch-

rascals.

Gennecker, m. the devil.

Geneiwe, k. theft, also the stolen goods; a

to do, to commit a theft;

one – kinjenen, that yamnty

liche in a theft gey
buy stolen goods.

Geéychem, n. the rain.
Géyschemen, v. regnen. Es
géyschet, it is raining, es hot

gegéyschet, it has rained; es wird
gyyschemen, it will rain.

Géychemyyschaufef, n. der

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Cloudburst.
Geschen, v. the hay.

Geéycher, m die Briicke. lley
about the – halchenen.

Géycherymaicheyy, m. der
Brückenzoll.

Geëireëýý, pl. the unfortunatey

chen fates, misfortunes; ýhallow official
decrees

information, insights. Geyeiy

to have (to get) reyyy, from fate,
adverse consequencesy

niyyen be haunted.

Smells, k. the bad smell, stench. Wai,

like a smell
yroche is bekaau! Oh well

5) From gauffer fein (pn Wa), to decide, to decree for evil.

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What a stench here! Also:

the rumor, gossip, the rumor
becoming known as a thieving group
among the people. It comes

Geydrche vun 'n Mayyey

matten, the rumor of the thieffy
ytahls spreads.

Goyyet, m. der Nagel.

To be smeared, to be marked, to be
branded.

Getaljenter, m. a hanged man.
Gewer (ir), m. the man, head of

the house, landlord. – elf, f. or –te,
f. the housewife, landlady.

Gewija, f. the demand, Einy
demand. PI. Gewifjayy.
GewijaU ha chauwoyy, the

Debt claims.

Winner, for the childbody
woman, postpartum.

Gewira, f. a noble woman.

Gewure, f. the power, might, strength;

– to have, strength, power, to
be able,

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to do something. We hon

the Gewure nich, the Bar: Yelim to
pull, we Yar yt ytrong enough

(we don't have the power) to ye the

Fenytery
to demolish traillen.

Ge wul, f. the border, countryy

border. Across the bulwarks,

fleeing the country.

Gezeke, n. the shouting, the noise.
Don't make any noise, don't make

any shouting, be quiet!

Ghiefene, f. the warehouse, the store,
the shop; kotene

–, the junk,
general store; 'ne Ghiefene be

yyachern, a warehouse bey
steal.

Ghiefener, m. or Ghiey

feneylych, m. the merchant,
shopkeeper.

Gibbur, m. a strong man,
a giant. Schimyche e giby
bur, Simyon the Giant.

Giddim, pl. the veins.

Giggesygagges, This and Thaty

silly stuff, nonsensey

snack.

Gijuriyyte"), f. a Christian woman
who converts to Judaism.

This happens when a Jewish crook
marries a Christian woman

ight; such marriages are not

uncommon in the world of thieves.

GilgauleU, in the shity
tel, the brain.

Gilgel, and the circle, the wheel.

Gimmel, the third letter of the Hebrew
alphabet (3); the number three (3).

Ginnoyy, m. (the actual sing. Gan is
not usedy
ly) the garden.

Gischmol, m. the Gypsy. PI.

Gischmeilim.

Giyy, m. the brother-in-law, –
i, my brother-in-law.

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Giyye, (a) f. sister-in-law, –

auyyi, my sister-in-law.

Giwah, f. or Giwwo f. the elevation,

the hill, small mountain. –, adv. high.

Glitychen, v. ychliiychen, mittelyt
Nachschlüssel ytehlen.

en cher, m. the secondary keyy

Glitycher, m. the sled.

Glockymokum, n. the city of Bayel.

Gnaizen, ». to disturb, to worry, to lay

a trap, e.g.
Someone. Don't let

5) Should actually be Gejudiychte, von judischen layyen

(to be circumcised), to become a Jew.

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gnaw, don't let it scare you.

Godel, m. der Groychen. PI. Gey
daulim.

Godel, adj. big, also fig.: a godler
Looked, a bad fool (m. godler, f.

gedaule, n. godel).

Godelyjerid, m. the Meyye, the big market.

Godelymajim, n. a great water, great
river, usually the main river of the province,
the Rhine.

Godelymokumyhei, n. the city of
Hamburg.

Godelsratt, m. the great (Kroy
nen-) Thaler.

Godelsrofch, m. a clever head, clever

person, especially

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Someone who knows the secrets of the rogue
world and understands the scoundrel's

language.

GodelsSfrore, m. a high,
noble person; of the countryy
Mr., the President of a Col

legii ¥c.

Gohle, f. the thieves' bag of market and shoplifters. New: a new term for load.

Goi, m. the non-Jew, Christ, heathen.
PI. Goyim. Proverb: Tofysche ba
Goyim rick, the beyt Christ is no
good.

Goie, f. the Cbrist, also abouty

mainly the woman, women.

Goiekluft, f. the woman's skirt.

Goieyschmuoyy, m. Weibergey
wash, gossip.

Go le, f. the carriage, the carriagey
yche, Chaiye; – likewise the

Binding or thread, by means of which the
prisoners can connect from the windows of
the prisons when they are lying on top

of each other, and

—t—— — ao

in particular, send written notes. (S.
Kutysche.)

Golehopyer, m. der Wagen: yspringer.

Such a thief fits in the evening in the
darkness

(Techilles) on the country road catches

up with the same passing car. Is on such a
car

If no one is further away than the coachman,

he jumps,
from behind, on or in the denyely
by tying up the plan that may be above it or

Then he takes

what he just found in the cary

det. He throws down non-transportable
packages, rolls them oncey

stay from the side, to a hidden place, and

retrieves them later, with the help of Genoyy

yen or a wagon. In empty carriages or
chaïyes, these types of thieves quietly
open

the blow, get in, throughy

search the inner space and

steal what they find.

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Golemichye, f. the wagon: flat. (S.
AgoleyMich ye.)

Goleyschaychter, thieves who steal

under similar circumstances as a Golebopyer,

but only from the outside by

neither the travel shacks from the

wagons, or, in the case of freight wagons,
cut up the bales of goods.

Goleyschachten, v. Reiseway

to steal by cutting or cutting open, –, subst.
n. the theft carried out in this way.

GöleU, n. captivity. exile. We are in géy

leyy, we yare trapped.
Gordel, m. der Keyyel.

Gordelmelechner, m. der Keyy
yelmacher, Keyselflicker, Keyyely

yhmied, copperyhmied.

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Goyyeir, m. the nail.

GriUling, m. the hand; the five
fingers on the hand.

Greater German, and those to the OeUy

nen larger German castles
fer corresponding lock picks (with bob: lem

tubes).

GroBklamoniyy, ý. Grofpu« rim.

Bigwig, m. One who has great power;

the punitive judge, inquirer.

GroBmokum, n. fo means, in the
Mark, the penal institution in Spandau.

Great Purim and the little Brechy

and chisels (¥. scrapers); to the yunyt of
the Diety

which are called Little Purim.

Gruber, m. the spade, the shovel. A
necessary tool for nighttime diggingy

break, in order to yuch, if the premises to be
broken up are not otherwise

to cope with, by means of sub-levels

tion of the outer wally
lead. (S. Unterkabber.)

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Ha, prep. der, des, deyyen, von dem. In
Jübiſch-German
like the French de and des. E.g. Amune ha

gojim, the faith of the Be: den ye.

Hackdème, k. the preface.
Hacks re, k. the knowledge, Be:

knowledge, being informed.
Mir hon Hackére de wo rim, wir haben
wissentniB von den Sachen.

Hadder, m. the card game.
Haddern, v. card playing.

Hayrgenen, ». ytruck, beyony
who beat bloodthirsty,

Hayringsymokum, n. the city of
Hildesheim, actually Bergyt (from Har, the
mountain).

Hajom, adv. today.

Hakkel, adv. everything, a lot. Haky
kel reiwech, good profit, – ched,
it's all the same.

Hakkelybakkell, everything together,
taken together.

Hakkel jofe be itte, Everything in its
time.

Hakkel¥neune, All Nine; the violent break-
in with storm.
(S. Chayyne.)

HalbeyLewone. f. der balbe

moon; – make, a castle

or the screw on the outer

Bern window shutter half-moon

drill around and cut out soon. (S. Chozery
Ley

won e.)

Halchenen, v. gehen, steigen; be baiUe –,
home

hen; bankrupt –, escape.

Hey, how are you?

There's a half-baked thing
(ychofel), there's a good one

(ychofel)! Loss' a half-baked thing! Let him go!
Don't keep talking to him!

Halchenen, on the Derech, verreyen,

reyting away.

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Halchenen, on the Syus, riding.

Haliche, f. the gait, the Gey
hen; the secret (thieves') path that thieves
looking for night-time burglaries seek in order

to avoid having to pass gates manned by
guards when stealing in a city

Such a path is best hidden if there is
no side gate that can be forced open.

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either by climbing over the city wall, by means
of

tern, or crawling through one under the city
wally

leading water channel. Gety

men vie Lambden, Yo dient

them this path also likey

which leads to a ywyty and uny

bound retreats.

Hallmuyy, m. der Hammer.

Halo, int. verily! also qu: gend: isn't it

true?

Halom, adv. here, here.

Hammetnen, or: Hamtey

nen, v. warten, bey. ein Gauy

one on top of the other, at a previously
determined place (Em: meyy), in order to
go out together to steal, or even when they
have all gathered

yin order to achieve an even more favorable
Time – perhaps the complete
Entry of night – to be expectedy

ten. (S. verhammet ligy

gene.)

trade, m. theft; eiy
nen – make, a thieffy

yteel commit.

Trade, ». yteal. To trade on the
market, to steal on the market;
– traded, adv. stolen; traded goods,

stolen goods.

Trading, ba jom, stealing by day. It
is understood as a

a special kind of theft

the one with which the crooks are usedy

ly begin their career, namely: stealing
from the

Machine Translated by Google

Market stalls, usually in the Gey

the crowds of buyers standing around
where they then take what they can get

their hands on

falls.

To act, to be laile, during the night,
to steal at night.

Hanneuen, V. pretend, beg, persuade.

Har, m. der Berg. PI. Ho rim.

Harbe, adv. much; ma harbe? how
much?

Harbine, f the stairs.

Hargenen, v. kill, umbriny

gene.

Hashem, the name of God; God.
Hashem, God knows.

Hash wine, adv. fort. —

go, go away, pass through, escape,
become fugitive; leave a place or an area
where one has committed an offense

and is therefore in danger.

Hayschwooh, m. the comparison, the
comparison between two things or persons.
-mey

lochnen, a comparisomy
fill in.

Hauern, ». lie, rest, lay
gladly. Common when talking about
animals. The Bily

ler hauert uf dem Chozer
at the BarYel, the dog is lying
on a chain in the yard.

Hauhns, m. the Christian thief among the
Jewish; also generally the term for every
person of Christian descent.

PI. Hauhnyen.

Hauker, m. the hunchback.

Haukerig, adj. humpbacked.

Haulechen, v. to go, to go away.
(S. Halchenen.)

Haupter, m. the main key,

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who usually closes all the locks he can
fit into. (p.

Zarfeyy, with which it is synonymous
in form and use.)

Hawel, m. the thread. PI. Hay

becauseim.

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Hazzéle, f. rescue from danger,

especially from that of being banished. – to
do, to save, to bring salvation. Hazzdle

is coming, help, salvation is coming.

He, heoh, int. Look! Look there!

Hechtling, n. the knife.

Heckdisch, and the hospital, hospital,
especially a hostel for begging Jews; the

nden yLazay
reth.

Heckeln, ». to tease, to tease, to make
un of, e.g. Je manden. N

Hefreysch, m. the difference; a good

Hefreysch, a groy
Big difference.

Hegmon, m. the bishop.

Heichel, m. the temple, Jewsy
temple.

Heih, the fifth letter of the Hebrew alphabet
(m); the number five (5).
go home, v. die

men, go to death, jtire.

Heimthun, v. to bring lifey

to kill, to execute.

Hekeysch, m. the comparison.
(S. Hayschwooh.)

Heraun, f. the pregnancy.

Herrle, m. the grandfather. (Very
popular in southern Germany
common, in the north almost not at all.) |

Heyyek, m. the loss, Schay
the, the loss, Heyyek may
cause damage, loss

Machine Translated by Google

suffer.

Hewel, adv. vain, useless; es is hakkel

hewel, es ist alles vain.

Hewel hawolim, pl. vain, useless
things, objects. Hey
welyhawolim dibbern, uny

alk washed stuff.

Heat, f. the room, the room.

Hitzling, m. der Ofen. (S. Tanner,
which is more common.)

Hochytappler, m. ein yogenny

ter noble beggar, who with false

certificates about experienced

accidents or the like, and by usually saying
goodbye

names and titles

lays, especially plundering the higher classes.

ee f. the splendor, the glory.

eit. g

Hoder, m. the ornament, majesty.

Hofychicky, f. the common

Servicey, especially peasant maid.

Fohlen ch, m. der Schhornystein.

Hohyen, crooks who

Theft in the manner excery

eiren, that they by day, with leiy

yem Tritte (hence their name),

especially shortly after the midy

daytime (when the silverware is usually
in the kitchen for cleaning) sneak into the
houses, listen at the doors to see if
anyone is in the kitchen or living roomy

weyend is, when they have convinced
themselves, knock, and even if no entryy

call is made, unlatch. If the door is
unlocked,

They come in and steal whatever they can
get away with in a hurry.

Hon, n. money, property, and

goods; possessions.

N onech, m. one of one's possessions
meraden (esp. for treason) murdered
scoundrel.

Sande, and the little boy,

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Bu

e.

Hornickel, m. a rich man; someone with

whom it is yuffiy
len is worthwhile.

Hooves, y. Railway

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Huyysche, m. der Gensd'arme,

Land Dragoons, Mounted Police
soldier.

J. 0)

Ja ar, m. (also Jaer) the forest.

Yes arychayyer, and the wild boar.

Jached, adv. together, togethery
ly, with each other. We wanty
len be jached haulechen, we want

to go with each other.

Jad, f. the hand. Pl. Jadaim.
Jad ja min, the right hand;

L yymauli, the left hand.

Jadbaryel, f. the handcuff, the

handyprincess.

Jaddrong, m. a small Hey
bebaum.

Jadnekef, and a hole, from the

Size that one can reach in with the hand.
Such a thing is then especially in a door

made if the same is from Iny

nen is locked to the Riey

gel to withdraw.

Jadrach aii m, f. the hand mill.

Jadychabber, m. das Stemmy
iron. (S. Schabber.) It is smaller

than an ordinary Meiy
yel, so that you can easily carry it in your

pocket.

Jadychocher, m. a small Brechy

iron, which the duplicate keysy

Machine Translated by Google

thieves carry with them.

Jadychurrich, n. the thieffy

tool; the instruments for unlocking and
breaking in

closed containers, as: They

triche, Brechy and Chimmeyen dc.
(See cabinet stuff.)

Jahmel, m. the fool, Thor, foolish
man. Don't be

Jahmel, don't be a fool.

Jajin, m. the wine; – chay

diych, young wine, – joy
ychen, old wine.

Jajinygiwah, (giwwa), the vineyard.

Jajinyneyyech, m. the sacrificial
wine; wine pressed by Christians and
forbidden to Jewsy

ten ist. – yschayyjenen, Chriy
drink ytenwein.

Jajinyyyaucher, m. der Weiny

dealer.

Jajinyyyoref, m. der Brannty
wine, schnapps.

Jakruyy, f. the price increase. Es is
gedaule – in mokum,

| it is very expensive in the city;
e, f. an expensive commodity.

Jale, and the noise, spectacle.
We want to – may

chen, we want to speak carefully and finely.

Jam, n. the sea, the sea; –
ha godel, (or Godelyjam), the great
sea; the ocean; –

ha melach, the Salt Sea. PI.
Jam in. 6

Jamin, adv. right, the right side. He yteit

al jamin, he yt stands on the
right side.

Janychuf, k. the owl.
Jarychnen, v. erben; gejary

ygift, inherited, jaryschenwery
the, will inherit.

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Jaych, m. the brandy.
Jaychron, m. the just, the fair; the
incorruptible man, judge.

Jaychroneyy, f. justice, equity, incorruptibility.

Jaske, f. the church; – to treat, or: to treat, to steal from a church.

Jaskeychew el, and the bell rope.
Jaskeycho zer, m. the churchyard.

the traders, m. of the churches:

love.

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Jaskeymalbyisch, m. the priestly
Official dress, mass vestment.

Jaskeyyyschaure, f. the churchy
device, candlestick, chalice c. He has
from the traded – to the Balbais
very

yharpned, he has from the geytohy

lenen church equipment ety
which was sold to the innkeeper.

an n. the fly, mosquito. PI.
Ja tych im.

Jauker, adv. et adj. expensive.
Enne jaukere Maline, a dear
quarter (guest house).

Jaune, f. the pigeon.

" m. ber Erbe. PI.
Jorychim.

Jau fer, adv. more, over;

lukewarm-, no more; be chay
jeywlau -, definitely not
mehr.

Jauzer, m. the potter. PI. Jos

zerim. |
Je did, m. the beloved. PI. Jey
Didim.

3 each my beloved, deary

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(Used as a form of addressy

Zedich, f. science, experience,
knowledge.

Je dieh fein, Willen, Wissen, Wissen haben,
sein instructed (about something). Ich bin jey

Dieh, | know. Law je» dieh, | don't

know. | am nnhlen gedieh, | don't

know either.

Jehudi, m. the Jew. PI. Je:

hudim.

N 211 adi. judiyisch.

JehudishyAmune, f. the ji:

dic religion.

Jekef, n. the winepress.

Jééled, and the little boy, beyony

ders the newborn. PI. Jey
16 dim.

Je lè de Vy, f. the e weekly
nerin.

Jélek, m. the beetle.

Jenif ch, adj. clever, rogue, mischievous;
Jenish people, clever, shrewd people.

(S. Koy
chem and Cheyy.)

Jerach, m. the month. Echo d –, a

month. PI. Jeréy
chim.

Jérek, adv. green.

green herbs.

Jerid, m. the market. We knowy
len uf den Jerid teilechen

and fine, whether we have somethingy
deln bekommen, we want to go to the
market and see if we can steal something

nen.

Jeride, f. the departure, the journey.

M m. the markety

dal leccener, m. the market.

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Jeruyche, k. the inheritance, inheritance,
the inheritance; ne Jeruyche

überbaun, inherit, an inheritancy
yhaft preserved.

Jeyche, f. help, salvation, redemption,
succour. T hu mir JeŸche, leiyte mir
Beiy

yt, help me!

Jeyyur im, pl. the pains, limb aches or
limbsy

tear; hence gout, zippery

small V1c. Wai, like a Jeyy

I had yurim! (Usuallyy

exclamation of complaint.) – me: to
cause lochnen, to cause pain

to chastise, to discipline.
Jewoome, f. of the deceased

Brother's widow.

Jewonim, PI. (of Jowen)
Greeks, Russians.

ä ch, adj. Greek, Ruy.

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—, subst. n.

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Jicheyy, and the gender regimey
yter, Veyhneidungsbuch. |

Yishuf, v. a place – town or village
– where only a few (at most 5 or 6)
Jews livey

nen, so that they cannot form a community.

Ikar, m. the farmer, Ackersy
mann. PI. Ikarim.

Imach, adv. destroyed, extinguished.
Curse: In the achyychem au, his name
be blotted out; his name shall be given out.

N

Imme, f. (actually Em) the mother. –

i, my mother.
Inside, for the torture, pain, the

Torture.

Machine Translated by Google

Intippel, m. the place, usuallyy

ly the apartment of a cooky

mers, where the crooks go after
committing theft

to divide the stolen goods. (S. Eintippel.)

Intippeln, v. einkehren, abtreyn
ten, especially after theft has been

committed, in order to divide the stolen
goods.

Jofe, adj. nice, hyeyt, nice, aly
lerliebyt, süße; ne jofe Beyy
yula, a pretty maiden.

Jokelcher, PI. Runs (p.
Kinnim, which is more common.)

Yom, m. the day; ba -, at
daylight, in the daytime; ha =;
today. PI. Jomaim.

Jo mai, meine Lebentag. Ich hob's
kol jom ai nit ychoy

May be, | have never heard it in my
life.

Yom ollef, Sunday, - bite,

Monday, - gimmel, Tuesday, - dalled,
Wednesday, - heih,

Thursday, - woof, Fridayy

- yhabbeyy, Saturday.

Jom tof, (greeting) good day.

Jom ha din, m. the day of judgment.
Jom ha moweyy, m. the stary

betag.

Yom Kippur, m. the Veryohy
Morning, long night.

Jom«ylekiche, k. the theft by day.

Jomylekichnen, v. bei Tages ytehlen.

Jommakkener, additional keyy

thieves who steal during the day, especially
in larger cities, when the person they are
stealing from is absent.

JontiU, PI. (Yhould actually probably
Joma im tau wim low

evil are called) the Jewish celebrationsy

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days. Greetings: good
TontiU, happy holidays!

JontiU, n. the thieves' tool, especially the
duplicate keys. (p.
Cabinet stuff.)

Jo re, m. and f. the, the feary
yame. PI Joreiim.

Jorzeit“*), the day of the parents'
death, on which, as often as it occurs,
light is given all day (24 hours).

must be burned.

Joschen, adv. et adj. old; –

lych, an old man. A Joycher,

adv. right, just, fair: emmeU we joycher, true
and

right.

Joychnen, v. yidachen (ich jo ychue, du
joyschenyt, er joyschent u. fe w.

In's Mitte joyschnen, zu Bette gehen,

yldachen gehen. –, subst. n. das Schlafen, der
Schlaf.

) It is supposed to bite the Polish and German Jews

However, pronounce it as stated.

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Joyyed 1 Joyyeir, w. the
nail. . Jeyyodim or Jeyforim.

loUedenetif, and the nail.

Jo wen, m. the Greek, ingleyi
chen der Ruß, because in RuBy

land the Greek Church the ruling if. – n.
Greeks.

land, Russia. (Correct Erez

jowen.)

Oh dear, adv. et adj. dry,
dried, dehydrated. Boyyer n. dry or –,

smoked meat

Ippuych, m the rot, the rotten air;
curse: | have

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push the IP, get the pestiy
spring!

lych, m. a man, also a craftsman, with
Hiny

addition of fine trade, e.g.

Baryel-lych, the Schmidt yc.

lychymilchome, m. or lychy
mechome, m. the warrior, soldier.
lychynoyman, m. ein Belauby
ter, certified Maun.

lyche, f. a woman, married

thete, geyeBene oder verwitty
white woman.

yche moebdereU, f. eine yschwany

older woman.

yim, k. (the sing. Eis is not
used at all), the goat, goats.

ymel, n. the barber, shearer: meyyer.

Jud, the tenth letter of the Beyhreyic
alphabet (), the number ten (10).

Jewish loose, ye to
Making or circumcising Jews
let it go.

Iwri, m. the Hebrew; the juy
but only those who

among them, who is not proficient in the
Hebrew and Jewish languages and does not
recite the Hebrew prayers at school

ten can. Fem. lwrije.

Ivrish, adv. et adj. bebraisch.

Iwwer, m. the blind. PI.

Jwrim.

K (p. 5.)
Kabber, m. the pit, which in

the earth dug hole, the mine, earth
hollow.

Kab Bern, v. graben.

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Kabore, k. the place where something,
especially stolen goods and thieves' tools,
is buried or hidden; also the buried

bene or hidden object itself. (S. Chawure.)

Kab ron, m. the gravedigger.
PI. Kabronim.

Aan dacheyl, n. the fever, Wechy
selfie fever.

Kadiyisch, n. the prayer which the sons
offer to their deceased

Parents, for 11 months, must pray
twice a day to save them from hell

fen; –, m. the surviving son. He has

a

Kadiyisch left behind, he asked

to leave behind a son.

Also a naughty, cheeky oney

For young people, Jews usually make a
Kadish

call, which then means as much as
wise-guy.

Kayrner, v, the flesh.

Kayrnerfetzter, m. the butcher, ingl. the
executive police officer, and generally

someone who is responsible for pursuing
and capturing crooks.

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Kays, f. the guard, the guard: | Kamis, n. the shirt. For night-time theft.

Kappen, v. catch, intercept, (see butter and grease.) to grasp, to catch, to enter.

ychen, v. carry, Yluggage, The Ky –, the grinding:

to dig. to catch letters, –, v. to steal.

Kaytycher, m. the carrier, the [Kappore, f. the ruin, the stretcher, the carrying
strap. Downfall. Curse: You yell

Kaf, m. der LéUel. Pl. Kappoyy. kappore wer'n, the devil KaUeemihle, f. a

Yyocalled fol Dich bekommen. —, adv. ver:

Carriage winches, which were used to break up, smashed, killed. chen trong soap tools,
| shred cappore, or: — may

where the strength of the hands to kill (someone) is weak, especially to
murder, namely to beat, break open iron money boxes, or stab.

is used. Kappore zawvern, the neck KaUer, m. the farmer,
also overy to cut. Oneself —. in general the man, human being; wite | Kar,
adj. (PI. Korim) cold,

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ycher —, the simple man, fresh, cool. Majim korim,
who does not have fresh, cool water with the crooks.

holds; the non-scoundrel. PI. | Karke, k. the sand, bey. the KaUrim. Sand of the
grave.

Kaf ferybenche, n. the farmer: | Karre, f. the bowl, the spey
young. Yapf.

KaUerykitt, n. the farmhouse. Kaych, n. the straw stubble, the Kaflaim, (pl. of Keifel)
Frie-] stubble field. The wind blows through the trees and similar gold pieces.
| over the Kaych, the wind blows Kafter, m. the button. PI. Kafy over the stubble.

tauri m. Kaychken, v. Ychaden. Almost only Kaiyem,
adv. certyain, beytig. Commonly used in the saying: Kaiiz, m. the summer. Lawy
kayschke, yhares nothing, Kalacheyy, k. the pan. Doesn't matter!

Kalches melochnen, v. ver | Kayyiwe, f. the pass, the rei. to vain (something
from someone), previous document. Left —, falsey

come, hindering the way] yher pass.
to step in; in trade, in purchase Kayyiweymelochner, m. to outbid someone ye.

DuBausiteller, passport maker;

Kalle, f. the engaged bride"). especially the one who faly

Kalleyy uU), light, exposed. yche Payye made.

This word is almost only used in the saying "Kayyiwer" (letter), meaning "the letter," or "the letter," in the phrase. It means "the letter" from

leyy roysch, in bare head, the prison to the outside, uncovered head; Be kaly

or from one prison into the leyy roysch divide, into barey others, whereby the gefangy

go away with your head. in connection with crooks *) The Christian scoundrels use the word "Kalle" to mean a whore, quite wrongly.

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yet, and who are most frequently

transported by carriage (see carriage.),
but otherwise by stove stokers and other

low-level prison servants.

Kaspern, v. to talk secretly, fi

discuss, in writing or orally

lich, about the situation of the suby

yearch, the examination to be submittedy
yage, the exculy

pationen yc. This happens especially under
the conditions in a

fangenhanye sitting crooks verbally from
the windows of the

prison, and by those who

Separate prisons from each other
walls, if their strength and rigidity do not
correspond to the

resists the penetration of sound;

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or by sharing written notes. (S. Kayyiy

who.) They joked, they talked

each other through, they understood
damaged.

Kasperiytry, f. the forbidden

chattering from the winyts of

Prisons ye.

Ka yywen, m. the liar, denier.

Kayywener, m. the scribe.

Kayywenen, v. ychriften. Er kayywent
yofe, erychriфтt ychon.

Kaytoren, v. 6Unen, to open, to unbutton,
e.g., the coat, the trousers Yc. (See
Pludern.)

Katoweyy, n. fun, joke, spook.

Kauchof, m. the star (in the
firmament). PI. Kachuwim.

Kaudem, adv. before, before, before
this, formerly. Kaudem is jofe Aune
geweyen, formerly

It was a wonderful time. – loy

chen, adv. then, before.

Kaudem jaum, (jom) ago, be
kaudem jaum hany

deln, before dawn, in the

eg

Steal the dawn. (p.

Kitten pusher.)

Kaudemmakener, thieves who, in the
early morning hours, through the
openings of locked doors

steal. Happens especially

by sneaking into the guest house
houses. If the thief carrying the key of
revenge in his pocket gets a shove, that
is, if he is caught by the servants

or someone else for his or her benefit

If he is asked, he inquires about a
stranger by asking the first person he sees.

men calls. If he now receives, as always

happens, a negative

nding answer, his plan is indeed thwarted
for this time, but one can see that he has
little to fear from it.

If he does not receive such a

yhove, he ytears by pushing the
closed door of the first bey
yt room opens, from which he can be

heard by knocking on the doory
indicates that the resident is still asleep.

Kauder, m. the sufferer, mourner; hence

the corpse
bit'er. PI. Kaudrim.

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Kau deych, adv: et adj. holy.
Loyhaun ha kaudeysch, the holy
language, Jewish language.
Kaudeycher, m. der (jüdifche)
Saints.

K 1 udoshim, holy things, Sat:

en.

Kauech, k. the power, strength,
violence. (S. Kooch.)

Purchase, m. of the AUe. PI. Kaufim,
Kauhef, adv. yheavy, also fig.

To be difficult to handle, to be
difficult (ychleicht) to fteblen, e.g. with
someone, in a place c.

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Barely, f. height, size, body length.
He had a gey

daule Kaume, he is a great

Great human being.

aune, m. the buyer, purchasery
fer, also: owner, possessor.
'aupher, and the bad luck.
aurach, and the ice.

aure, m. the cuckoo.

aure, kf. (PI. Korfayy and

orim) the beam, the Gey

weave, the covenant, every

the object used to fasten another, to the
body or elsewhere.

Kaure Accobiyisch, the Gey

web of the spider; ZizzeVy forfaU,
the belt on which

the thought threads around the body bey
yeyt yare. –, f. the cold.
Saure fein, v. lesen aloud.

Bal kaure, m. the reader.

Kaurem, m. the winemaker. PI.
Kormim.

Kauyyel, k. the wall. There is a

little Nekefchen in the shop:

yel, merwellen's ausychaby

bern, it is a small hole in the wall, we
want to make it bigger

make it better.

Kauyyem, m. the fortune-teller.
Kauyyemen, v. to prophesy.

Chews, m. the meyer which the thief
carries with him, especially

the one which leads to the Goley
yhafts is used. It is for insertion, has
usualy

ly a round booklet and enty

neither a rounded nor a very sharp straight tip.

Kauwe, f. the tent; also the

whorehouse.

Kauwe, f. the hat, the cap, Kauwenen,
v. complain, to complain, to become
actionable.

Kauzer, f. brevity, – ad.

in short. The Chawolim Vein

Oh my goose, they don't go

around the Moos kuppe; the

Ropes are too short, they are not long
enough to connect the cash box (to
connect it with the coffee mill

to blow up).

autz, m. the intestine, the iny

integuments. PI. Kautzim.

awine, m. the cheese, Kubkaye.

azof, m. the butcher, meaty
dealer. PI. Kazowim.

edeyche, f. the brothel whore.
PI. Kedeychoyy.

eef, m. the pain.

eefyychinaim, m. der Zahny
pain.

Bowlers (sing. and plural same)

Opportunity thieves who sneak into houses
in the morning

chen. (S. Kittenyschieber.)

eifel, adv. double.

eifel, v. das Goldstiick, bey.
Louis d'or or similar. PI.
aflaim.

eile, k. (actually Keli p)) the vessel;
the pot, the barrel, the plate, the bowl
yc. Pl.

eilim.

Wedges for messing around,
or the cooking pot.

Wedges for ychayying, for
drinking utensils of any kind.

Keileykeyyaf, f. the DintnyaB.

Wedges, for the pipe; ice wedges, for
the tobacco pipe.

Keileblayyer, m. the piper.

minstrel.

Keilef, m. the dog. PI. Kloy
wim (bim). The wedge hitsy
ert at the Baryel; the dog

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is on the chain. (In such a case, the

crooks must be prevented from

committing an intentional, nighttime burglary
in the Rey

gel abytstehen, because the dog as.

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then attacks before it can be dealt with
using poison.)

Keim, m. the Jew; the Jewish thief among
the Christians.

Keiterling, m. the finger ring; left -,
false, fake

Ring. PI. Keiterlinge.
Keiwer, n. the grave.

Kejumim, PI. Freibeits« or

Confirmation letters; privileges.
Don't do it, and the flour.
Kemize, f. the Goldfinger.
Kerem, m. the vineyard. PI.

Kromim

Row the board. PI. Kroy

yeh

geyyef, n. silver – adv. yilver. Keilim
keyyef, fil berne utensils,

vessels.

Keyyefychai, n. the mercury.

Keyyefygodel, m. der Silbery

ul PI. Keyyefygedauy

Keyyefymelochner, m. der Sil.
bearbeiter.

Keyyem, n. fine gold.

Keyyer, f. the crown.

Keyyerymalches, f. the Reichsy

crown, emperor's, royal crown.

Keyyeryratt, m. der Kroneny
thaler.

Keyyer yohof, m. crown gold.

Keyyeyy, and the inkstand.

ul9ne " f. the marriage bany
gest f ubim, PI. writings, Ser'py
tures.

KeweU, ». the lamb.

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Kewone, f. the devotion, On:
attention. – to have, toy

to be thoughtful, attentive.

Kézach, m. the caraway.

Purely m. the determination, the

Two

Kfar, v. the village.

Kfarymakkener, Nachschliyyely

thieves who steal in the villages. (S.
Dorfmaekener.)

Kfaryschaller, m m. der Doryyschuly
master, sexton.

Kfori, adv. baurisch. lých 5 a =
baurisch, clumsy

enych.
Khille, f. the community; hence (in
contrast to Yishuf) a place is also called

so where a Jewish community exists.

Ki, conj. if, because, what; ad

"until that.

Kidd uych, m. the sanctification, Einy

consecration, blessing.

Making Kiddush, the Saby

bath or holiday, the inaugurating act very

(The main ceremony of the consecration

of the Sabbath or holiday consists in the

rabbi in the synagogue, and every householder
in his home, reciting a few blessings

over a cup filled with wine, and after

drinking a little of it, allowing all those present
to drink.)

Kiddushyyayin, m. the Einy

dedicatory wine. – Cup, the inauguration
cup.

Gravel and money, especially court
money and small change.

KieVy in de mulje haben, Geld
in der Taych haben.

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Kieyyler, m. a thief, Spitz bube.

Kieÿ Nn v. yteel, beypecially money

SiemiUen, v. kdpfen, enthaupy

giem, f. rest, leisure, time.
| had no intention of acting, means
as much as: | was (especially

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from police routes) to be closely observed

respects that | could have stolen anything.

Kier, m

has, e.g. Kier about the Tofeyyen,
the prisoner. yeher.

Kijum, m. the stock, the population

knowledge, continuity, duration. It has

no kjum, it is 9 of permanence.

Kiker, m. der Zentner.
Kin aur, f. the harp.

Kinjenen "v. to buy, to purchase
(something).

Kinjon, m. the purchase, the
acquisition. n'n – to make, to make a
purchase.

Kinjonnyyuder, m. the purchase, the
possession through the coat. (One

among the Juy

the formality customary in sales transactions.
Both Contractsy

ten fayyen, after completing

Trade, the tip of a many

or, in the absence of this, a linen cloth, which

yo much means: that the Gey
ychaft has now been agreed and the
agreed terms

conditions mutually fulfilled.)

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Kinnim, pl. the legs, – er, m.
Someone who has lice. A very common

nickname among crooks.

Kinnim 1 m. of the licey

Kae . h. a felty, yhabbyy

ger M you.

Sinnoh, f. jealousy, the

oath

Kin zei ha regel, m der Strumpf.

Kippe, |. the community, Compagy

nie, thieves' camaraderie; – me: lochnen,

make camaraderie.

„the Lord; Someone who has

something to say, to beautify

Kiro, m. der Heerd.

Kirrish Medina, f. the often imperial
state. aa

Kiych, m. the sound, tone, bey
yonders Glockentou.

Kischkeysch, and the chime of the bell, the
ringing. It makes kischy
keych, the bell is ringing. 5

Kishkuschim, pl. the bells.

Ki¥churim, pl. necklaces.

Kiyew, m. the lie, the denial
nen.

Kiyy, m. der Bentel, der Sack, dergl.

the crooks. take with them,

when they go on nightly trips

break out to get the geytohy

lene Good to pack in it.

PI. Kiyyimer.

Kivy on n. the purse.

Kivye, f. the chair. Bajes ha

–, the chair house, the.

Toilet.

Kishlew, name of the ninth month. g

Kiywenen, v. to lie, to deny, to disavow,

(the evidence Yc.)

Putty, vu. the house; plate –,

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the familiar house, the thievesy

hostel.

Kitchen, n. the prison, breeding building.

Kitten smugglers, thieves, who, in the
summer time, the Mory

gens early, where usually the

People are still sleeping, in (beyony
ders noble) houses ychleiy

chen and steal from the rooms which they find open.

Such thefts are usually only carried out in large cities and spa towns. The thief is lightly dressed and usually wears shoes so that his footsteps are not audible. He knocks on the first door he finds in the house and opens it.

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no call to enter, and as he enters the room he wishes everyone a good morning.

If he finds nothing worth stealing in

the first room, he is bold enough to continue,

into the possibly adjoining sleepy room, where he precedes his entry with the same maneuvers. Keeping a close eye on the sleeping man, he searches his clothes for the keys to the cupboards.

ken and castes, opens such when

he finds them and steals from

them what he considers most decenty ften it. Going backwards, Komy

Cutting pliments and saying "good morning", he then leaves after committing the theft

and locks the doors himself quietly closed again, so that if he let them open, the draft would not slam them

shut, which would wake the sleeper and cause him to be pursued.

Not infrequently, this type

Thieves a barber bag andy

ter the arm, to, if yhe

Request (request) to indicate that they
are

Barbers were appointed,

You also ask, in such a case, about the
first,

Best, to which they are offered

ly want, usually after a»

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a doctor or midwife.

Women cultivate mostly

yt this kind of thieffy
steel.

Kittenyhrub, m. being at homey
sneak; push a kitten

hold, a theft by

Sneaking into a house (on the bey
ycribed Weye).

Kittnigoyy, Pl. the peas.

Klafta, f. the bitch. Also used as a
swear word: 'ne miyya Klafta, eine haBy

liche Betze.

Klapper, f. et n. the mill.

A

lapperylych, m. the miller.

A

latycher, m. der Frachtfuhry
an.

3

Klamoniyy), (only used in the
plural) the smaller Diey
tools, lock picks, locksy

hooks and the like; usualy

However, only the following

ychliiyyel understood by it. The

Klamoniyy, from familiar castles

(cheyyen Baryelmey

hole punchers) made, whoy

which the thieves, as the first necessities of
their art, keep like a sanctuary. They are
usually in the hands of the leader of the chay

wruyye, des Balmayyemat.

ten, which in the time when they are

not used, cha wure

When exiting, turn onto a

nen theft lie fie wohny

ly in the raised floor of the Lay
ternenkorbes veryhecht.

By the way, the crooks usually have

to pay dearly for good Klamonivy, if they
cannot make them themselves, and the

fenden Schlosser have a guy
ten merit in this.

Klaumer, as if to say;
He steals cheese as if he wanted

yay cheese. Ordinary rey
densart among the Jews to designate
insignificant things.

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) From Hoy bp (Kleiumoneyy) tools.

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Klei, n. (pl. Keilim) the Gey

barrel, device, – yohof, golden vessel,
– keyyef, yilbern Ge vessel, –
nechauscheyy, copper vessel, – be
dill, tin Gey

barrel, – baryel, iron vessel, –
jauzer, earthen vessel, –

baiis, household appliances.
Kleinklamoniyy, n. der Schaby

ber, (chisel) the Abytey

cher and the backup keys, in contrast to
GroBklamoy

niyy, as the crowbar is called.

Bran, and silver (less commonly used as keyyef).

a

ei yajeyy, PI. muyikaliysche In: ytrumente.

Kleiyyajim, WaUen, beyspecially gunwaUen.

Kleiyyajimymelochner, m. der Schwerdtfeger, Buichyenmacher.

A

leymer, m. the must-edge. PI. leymorim.

a

Kling, n. or Klinge, f. Gey my name for every musical instrument.

Klitychen, v. ychliichen, (ý. Glity

ych) by means of a backup key

yteel. This expression is prey

especially among the Berlinersy

– ben febr usual.

Kluft, f. the skirt, the dress jey

of the genus.

Clefts, v. to clothe.

Kluftmigdel, and the clothes: closet.

Klumnik, n. the packet, the pack, pack of

goods, the bundle or bale, likewise the
pack with stolen goods.

lump, m. the amount of

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Wealth of that which is
Stealing present or already

ytohlen ist.' n grauBenyKlummy

pen act, make a significant profit from theft.

Knacker, n. the wood, Brenny

wood, brushwood.

Knackmukum, n.

Braunschweig.

bang, v. shoot.

Knaller, m. das Piyol.

Knayy, m. the punishment, the
punishment: recognition. It will be Knayy
give, it will be punished

be recognized. Knayyiibery

baun, receive punishment.
Knayyen, v. ytrafen, punishment fest.
yet. It is jailed

den, it is recognized as a punishment.
(This is what is said in particular about
the session of a criminal court)

Court of Justice.)

Kneiyyen, v. erfahren, wiiyyen,

become known; become knowny

den. Is almost only used in the
participio. | had ity

kneyt, | found out.

Or, to the question: Who is the man?
Answer: I'm not sure, | don't

know him.

Kneyyeyy, the assembly, Zuy
yammenkunft. Bajes ha kneyy

feßl, n. the meeting house, the synagogue.

Kochem, adv. clever, shrewd, initiated into
the mysteries of thieves. – to be, to adhere
to the principles of thieves; also of the
Officialy

ten, who helps the crooks (through

Payye yc.), it is said: er is kochem. i

KochemyLoychen, n. the Gauy
language. –, v. the crooksy
speak language. |

'ochemer), m. the Clever, Gey

ycheute; the crook, thief, scoundrel

the city

*) Several writers, among others v. Grolman and v. Dydzinski, be:

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bube, for like the one who sides with them, who shelters them, buys the stolen goods from them" c. (S. Chey.)

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Kochemer, the communal name of the crooks, in contrast to all the venerable people who are called "the Witiychen".

KochemeryBajes, and the house of a confidant; the tavern or inn where the

scoundrels meet to talk about

to advise on thefts

then, to divide the stolen goods; where they can further find hiding places to

protect themselves from persecution Yc.

Kochemery Penne, f. the shelter. (S. Cheyye Spieye.)

KochemerySpieyy, m. der very trusted innkeeper, thief innkeeper.

KochemeryZink, m. a timey chen, which, at the city

wall or on a cross y

ways appropriate, the following
following comrades the wayy
shows which one he has to take.

Kodeysch, m. the whore, pimp,

shameful person.

Kohol, f. (pronounced: cabbage) the
congregation, assembly; assembly
yembly of crooks to go on theft.

Kohlyschatt), f. the Veryammy

lation time, the time in which the Moy
November and December, where during the
nights in the

As a rule, the moon does not shine and
they are therefore particularly skilled

at committing nighttime burglaries. (S.
Chaychech.)

Kol, f. the voice.

Kol, adv. everything; – echod, Jey
the beypective; – haj om, the whole
day; – we fol, all in all.

Kol jomai, all the days of my life. |
hob's kol joy

mai nit ychomai geyen, | have
never heard it in my life.

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Kolyniddra, n. the evening at the
beginning of the warm night, when the

Jews gather in the school for prayer;

also this prayer itself.

KommiyyyTarchener, m. the
fraudulent collector; the beggar with false
papers.

Komo, n. the standing grain.
Ko no, u. the pipe, Ypaniyche pipe.

Konoyyyreife, f. a shotgun, rifle,
(literally: fire tube.)

Kooch, f. (from Kauech) power,
strength, force. Ve or Per =

—, by force, ge:
violent (stealing). f

claim that it is called Koch um er and Kochum. This, however, is just as uncorrect as Falk
opinion, who says that Cochem means someone

draw, who speaks the thieves' language, and is in contact with thieves; Coy

but it means someone who can be trusted not to betray a theft, but to make a business out
both tery

minologien find in any case ynonim. However, since cooking comes from the Jewish word Cho
wise, the o in the last syllable in Jewishy

e as e is pronounced, fo it must undoubtedly also be Cho che m eiBen.

2) When v. Grolman says that it is actually called Koschuychschatt, it is not clear what h

bases his completely erroneous assertion on.
det. It is obvious that the word comes from the Jewish: Ko hol, the assembly. a

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Cooks go on violent

burglary, robbery

go.

Koof, the eleventh letter of the Hebrew alphabet (כ), the number twenty (20.)

Koofcheyy, m. the robbery, gey
violent break-in, where

the crooks' faces blackened

zen to be unrecognizable, and gag the
house's residents. (p.

Chayyne.)

Kosher, adv. pure, permissible,
unsuspected. (the opposite of Treife). –
fine, or: – go: go, be pure; no

thievesy

tools or stolen items

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chen with you, so that

possible arrest (promise

felung) so easy nothing suspiciony
tiges against the person of Gauy

ners can be determined; Yelf – clean up,
defend oneself during interrogation,

the suspiciony

to refute reasons; to burn clean, white.
– to stand, uny

be disreputable, not be known to the police

as acrook, so that one is not subject

to their special attention; not have any
general suspicion against oneself.

Koyhern, ». (actually Ka: yhern) to

cleanse, to purify oneself, –, yourself

both in the body and in the house;

because of what is expectedy

conceal the stolen goods during the
viyitation, during the arrest

tion tear out the thief's bag, throw away the
spare keys, in a word remove everything that
could make the thief suspicious or

expose him.

KoU, m. the cup, also the drinking
utensils in general. PI.
Kauyyoyy.

KoU Ychel jajin Yyoref, m.

the brandy bottle or the brandy glass.

Koten, adv. et adj. small (m. kotener,
f. kotene, u. Boten.)

Kotener Muyhlkracher, m. the

axe; a thieves' instrument,

which refers to the nightly entryy

breakage is taken away.

Koteneymeyyumme, the small Baarychalt,
the spending money.

Kowod, f. honor, Hochachy
tung, – adv. honored, respected.

Kowodyychem, an honored, respected
name; – ychemau, yhis name be honored.

Ko ze, f. the end, extreme.
Min ha koze, al ha koze, from
one end to the other.

Ko zin, m. a prince, lord; a rich, noble
man. PI.
Kezinnim.

Kozir, m. the harvest. Aune –, f.
the harvest time.

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Kracher, m. das Pryol.

Kracher, m. the forest, bush, the
woodland.

Kracher, m. the KoUer, travely
koUer, especially the one attached to the
back of the wagon.

Kracherfetzen, m. der KoUery
theft, by cutting the same off the carriage. –

v. KoUer abycheinen.

Sick, adv. arrested; – fine, to be
arrested, – to have become, to have
been arrested.

Sick pluck, arrest, ary

retire.

Kraut, f. et n. the flight, escape.

Krauten, v. flachten.

To pick the weeds, v. to flee, to go through, to spring. He has picked the weeds, he has taken flight.

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Kreienen, v. to report, to announce; also: to scream. |

Kreincher, PI. Kanten, Blony den, tips. Kreincher han: deln, Kanten ytehlen.

Kreipel, m. the dwarf, little person.

Krembene, k. the violent break-in. (This word is weynig commonly used. S. Schrayn

ker.) N

Crisis, f. the rift, the rift of death. If the Jews are close to Very

turned, especially parents ytery According to their law, they should

tear their clothes, sprinkle ashes on their heads, and wear sackcloth to

announce their mourning. This, of course, no longer happens; however, the equivalent is

In such a case,

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As a sign of mourning, a cut, not
externally noticeable, in her rod, and this
is the death rip. Hence the curse: You
yell

ycheyne 'ne Krle; thou yhalt ġhall yt
thyselſ yhall yhall tear the death-tear, ie
thou yhallesſ yhall yt die.

Otherwise this word will

from the Jews, and from the

Jewish scoundrels in particular

dere, also used in another sense, and:

"Er werd ŷich 'ne Krie ycheiden,"

then means as much as: he will

to deceive, to mislead, to mislead
calculate.

Krire, f. the cold; gedaule

a great cold. PI. Kriy

royy. N

kriyyuyy, f. extermination.

Kroygelchen, n. the neck, the

Gargle. We'll

Sfylichuer an's Krégelchen

come, the traitor willy
which we paint it, come to his neck.

Kroyyim, PI. die GriUe, Handy
have, hooks. The Kroyyim and the

Mooskuppe, the GriUe on the cash
box.

Krummklapp, m. a (old-fashionedy

yhar) writing desk with slanted flap; also overy

main desk, the Comy
touristic.

Crooked head, m. the crowbar, for breaking
open doors, breaking through walls Yc.

It is usually 3 feet long,

16 pounds heavy, tapers from top to bottom,
is at the top, in

Shape of a hook, bent and has at this upper
end

usually about 11 inches in diameter. It

is in they

yer shape is not available anywhere,

and will be stolen from the crooks»

trusted, or perhaps

from village blacksmiths, where they
yelbe under any prey

give beyordayt, always specially made.

Kyauneyy, and the shirt.

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uf, the 24th letter of the hey
Brahman alphabet (p), the number
hundred (100).

uUen, v. ytehlen, bey. mittelyt
Nachschliyyyels. |

n m. the keyy
love.

ulmuyy, f. the writing pen.

Kuppe, y. a crate, box, can, a crate. –
ychel beyyomim, the spice cayteu.

en chi, m. the Moor. “PI. Kuy

in the.
Kut¥sche, f. the cord, the Vindy
or threads, by means of which the

prisoners can communicate with each other

BE

which are connected. Objects of all
kinds, especially written notes, are

zen, tied and then lowered from one prison
window to the other.

Kweide, f. the heaviness, the KLAYt.

La as, adv. foreign, barbaric, nay
mental of languages. They

medabbern be laas, fie rey

the foreign languages.

Laatysche, kf. the freight wagon.

Laatyche belatchenen, or –

beyyachern, to steal freight wagons.

Lachutze, ads. back, out,

continued. – halchen, backy

or go away, move away; cross the border,
go abroad.

Lahachleyy, to spite, to pose, to prank.

He does it to me lahachleyy, he does
it to my annoyance.

Lahuwi, (my) beloved.

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(Commonly used as a form of address.)

Lambden, m. actually a young man

diycher scholar, in the Gau

nerysprache but this refers

Word a mischievous, raUiy

nirten Menschen; a grauauBer

Lambden, an arch-scoundrel. PI.

Laumbdim. | This

word also has

three meanings:

1. If the crooks are at a

Theft by any person
property, especially through the

Intervening of a third party

must, it is said: they have received

lambs. (p.

lamps.)

2. Is the VeytohIne Lamb called

den, and 3.

every pursuer of the scoundrels is called

a Lambden.

Lammet, the twelfth letter of the Beyhrischen
alphabet (b); the number thirty (30).

Lamps, m. (comes from

Lambden). The event or the one
(especially the watchman) through whose
arrival the

Crooks carrying out a

disturbed or disturbed by theft

be hunted. Is the guard or another

person of

the betrayal is to be feared, the theft is
still far away, then it is a Villuminating lamp,
but it is already close, and thus

the danger of discovery is great

Ber, yo is it a full lamby

pen. In this case, call

who stands guard in front of the house
the crooks, their comrades, perhaps
inside,

yen the word lamps loudly and
everyone then takes the

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Escape.

lamps, disturbed during a theft, chased
away

which, through guards, was added
my people yc.

Lang michel, m. the sword, hunter.
Latchenen, ». Yteblen. Ba leile

latchenen, zur Nachty
steal time. N

Latchener, m. the thief, especially the
key thief.

Lattech, adv. arm. – fine, poor, to

nave no money.

ten, be disturbed, fo that fie | Lau, adv. not, nothing. (S. La w.) refrain from carrying
1 Laulone, not yet.

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Law, adv. no, not, nothing. he . the clay.

Squeezes out the negatives and glue foam, for those from the compartment
is used like the German "nicht" werk and Lehmpatzen erbanete. Ich halchen law,

Wand. Durch eine yuch gey

I'm not going; rattne law, the break-in is very easy, | don't confess anything. In -, where with the crooked head not. a compartment is ejected, through

Lechajim, cheers! to healthy which then one or the highesty

15 (drinking. S. Chay yts two into the interior of the

m.) house, while the Leche m and the bread.
Others outside on grease

Léchem lowen, u. WeißBbrod, fteben bleiben.

Semmel. Lekiche, k. the taking, hence

Hole slider, m. of the baths. the theft. – make, ay

Lechem riecher*), m. to commit theft. Se ypeaker, boaster; someone who boasts about his income, yey made, ye have a bey

makes his merits important. | committed a slanderous theft.
Lechet luli"), m. the mockery, Lekiche de leile, nightly mockery, freethinking.
– | Theft. to make, to mock the (Jewish) Re. Lekiche

perkooch ,, Theft ligion taunt, to make mockery. through violent burglary.

Leck, n. the prison. Ins Lekichnen, v. take, steal.
Le ck kommen, wer arrestedy Schauchet lekichnen, Gey
to take a gift, to be bribeable.
Lef, v. the heart. Be – tof, Lekicher, m. an Epigbube. with a good heart;
be – fcho« | Lemale, adv. above. lem, with all my heart. Le male, f.
(PI. Lemaleyy) der Leienen, v. leVen. (I leine, floor, the stairs. Schnei du 1
er leint :c.) Lemaleyy, two stairs. Bei Leile, f. the night. Ba of the night, at
nighttime, ba | kern) this word has another

–, inthe pickpockets (Zorfdruf:

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already –, in the yblack, ytocky other meaning, namely the dark night. outer skirt pocket. Wears in a

Leilegaynger, thieves, who yt someone's moneyy

Nighttime yteyhing. bérye, yays it: the torso is Leilekiyy, m. the bag, sack, on the right or left Le. to be used for nighttime thefts.

to pack the stolen goods into it: | Lematte, adv. below ground level. The Masematten is ley

Leileyschmier, k. the night mat, the loy to be stolen

guard. kal is on the ground floor.

*) Should actually be Ban ruacher.

*) It should actually be Lecholile (yd), but the Jews pronounce it as indicated.
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Lepochuyy, adv. at least, at least.

Lerof, adv. enough, sufficiently.
Leychaw, adv. false, vain, us

yonyt.

Leychem, prep. therefore, thereforey

gen, um. – Ychomai im, for heaven's sake.

Lesfinne, f. the drawer with the redeemed money; the shop cash register, the theft of which, by means of a lime stick, a class of crooks especially

excerpted. (S. Stipper.)

Lewaje, k. the corpse, the bodyy
funeral. – to give, or: – to do, to
accompany a dead person, to
follow him to the grave.

Lewau ne, f. the incense.

Lewone, k. the moon, moony
yhind, while on thieffy
ytahl is not assumed.

The Lewone mekaudeych, sanctify

or consecrate the moon. This happens
every month when the moon is full

is, through a specially ordained prayer,
which, with certain customs, is recited in
the open air.

Lewone make the lock on a door all
around with
Drill holes and these

then cut out so that the lock falls out.

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Lezanim, PI. the muyicants.

the secret path,

Haliche.)

Link, adv. et adj. fal%ch, ver: fyalyed,
counterfeit, fake. The thing is link, meaning as
much as it is not yeryt.

ity, is fictitious.

Left flap, f. a false passport.

Leftmeyyumme, k. the faly

ycheque; the tokens that look like gold pieces, used to attract players during the game.

Left Syhowe, f. false,

counterfeit goods, such as are used for swindling. (p. Neppen.)

Leftist, m. a crook, scoundrel.

LeftyChalfen, w. or Lefty

changer, m. the counterfeit money changer; a thief who exchanges moneyy steals. (S. Chalfen.)

e m. the image:
ieb.

Linkytappler, m. der betragy Collector; someone who begs on false papers (supposedly for others).

Linkzchokker, m. the wrong oney player.

Linken, v. aufpayyen, argschweiyh

observe, be attentive.

The suitor has more on the

Quickly linked, | didn't know

how to do it:

The man | wanted to steal from watched
me, | couldn't steal anything.

nen.

Linzen, v. yehen, bey particularly very
to look through a keyhole, e.g. to poke
through a keyhole; to poke through.

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Littra, f. the pound (weight).
Pl. Littroyy. Bite Litty
royy w'choze, 24 pounds.

Loywches-medine, f. the Greaty
Duchy of Hesse.

Loywchesy-mokum, n. the city of Darmstadt.
Lo yschaun, u. the tongue, language, national
language, the dialect.

Loyschaunyayschkenayy, n. the
German language.

Loychaun ha kaudesch, and the Jewish

janguage.

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Loychaun zarfoU, and the French- y

zoyische language.
Loychen, ». peak, talk; koy

chem —, the thieves' language rey

the.

a1 9 Ne, m. the spoon. PI. Loychy
e

To scrape off, v. to break off (with a
chisel).

Losychnellen, v. losyschieBen.

Lowen, adv. et adj. white. Bey
ged —, white cloth.

Lo wene Balmecho meyy, more often:

Reichish military.

Lo wenes, n. something white. Usually

writing paper is called this
underytod.

LowenySchurrich, n. WeiBy
stuff, laundry.

Lowiyemmeyy, m. or Lau: emmeU,
m. the untruth,

lie; fabrication, falsehood

yh confession, the false confession
chastisement. N

Luchey, Pl. the tablets on which

15 Ten Commandments written

Machine Translated by Google

en.

Lul, m. der Hihnersteig.
Lulke, f. the tobacco pipe.
Luppert, m. die Taschenubr. 'n

Luppert zuziehen, eine Tay
steal a clock.

Lus, f. the nut. PI. Luyim.

Ma, question word: how? what? may
harbe, how much?
Make, this little word is used in

the Kochemerylanguage often

Nouns are added, which then becomes a
verbum aclivum enty

yts. E.g. Emmeyy ma: chen,

tell the truth, make a fuss, Yay out of
things, exculy

piren yc. 6

Machlauke, f. the preparation. – do,

incite, incitement

make.

Machne, k. the military la-

ger, also the army, Heeresy

do it yourself.

Machychéwa, f. the sorceress,

Witch.

Machychoywo, f. the thought.

PI. Machychowoyy.

Machulle, adv. sick, miserable; –
become, become bankrupt.

Machutten, m. the father-in-law; actually only the brother's father–

inaw; chochem –,

a mischievous

Man, cunning thief.

Mayckert, m. der Muyikant.

Mafrekeyy, n. the neck.

Mageife, f the plague, contagious disease.

a

Ma hane fein, v. to delight, Jey

To give or yhow to someone in order to make
them happy. E.g., Er hot mer's mahane

geweyen, er hat es mir schenkte.

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Mahane jypieve fine*), (wordsy

ly: to delight the inn).

When entering a Wirthsy

house or a tavern something
consume, so that the innkeeper can
see that one has not come in vain.

) Falkenberg, v. Grolman, Train, and all other authors have translated this word as follow
To please someone for show or out of interest (only instead of mahane, mechanne is mistake
But this is precisely the misunderstanding:

ly as completely wrong.

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un on Ep

Maicheyy, m. customs, taxes,

duties. n n. customs:

out. 8

Majemen, ». regen. (See Ge: ychem,
which is more common.)

Majim, n. the water, the river,

stream; godel –.,. large water, large
river; the main river in a province, wet

mentally the Rhine.

Majon, w. the harbor.

Makir, m. the connoisseur, expert
permanent. (S. Meiwin.)

Mak ir fein, v. wissen, erkeny

nen, recognize. Ani bin ihn lau makir
geweyen, | did not recognize

him.

Makke, f. the ulcer; Makke ba chaure, f.

yworried.

Makkeies, pl. blows, beatings; –
mardeyy, miserable beating

gel.

Makkeies uyberbaun, blows

get, be chastised.

Makkeinen, v. Yschlag, prily

Machine Translated by Google

punish, chastise. They have him

tof makkeint, Vie have him

beaten up thoroughly.

Makkel, m. the stick, Priigel, Knittel,
also: the Kanty

ychu, the instrument of punishment.
Makkener, thieves who withy

telyt Nachschliyyels fteblen. This

type of thieves is divided into

different gradations, depending

which they either at

Days, or evenings, in citiesy

ten or villages, mainly to steal, the usual
However, the procedure is as follows—
gende: Is the Makkener a

Mayyematten has been

baldowert, or has he baldowert him
himself, yhe beyich Yelf

the blood

eo We

— en, ma

possibly, at the same time the Stuy
benthirychloB, in order to then

Form of the diet to be usedy

richs to beytbestimmung. Is the

Conytruction of the castle bey

ypar yt difficult, yo yhe yought.

to get a wax impression of it.

Baldowe rung he knows when the
suitor is not at home.

At this time he then goes, with one or
more

Comrades, according to which to beyisty
apartment. By Any
knock on the door of the same,

or by tightening the Kliny

gelzuges he convinces himself that really
nobody in the crowd.

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ye. Then he opens, conveys

telyt of the night brought alongy
ychliyyel, the door and goes inside,
while the

Others remain outside on guard to watch

what

yich goes outside, a wakingy

to keep a close eye on things and

to warn your comrades of any danger
yen to be notified. If there are several
chawers, then

which also, at various locations

ten, several smears on: geyt. – The
duplicate keys are, after being
unlocked, placed in a hiding place, thaty

with them, in case of possible overy
rumbling, the thieves were not found. – The
person who entered the apartment

is, here, with a Jadyhabber carrying
with him,

after he has lit a light, if necessary, to

for what purpose he lighter

and a little wax candle at

yshould be worn, the closed
conditions and steals from it the

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Beyt, mostly but only, everything

Leaving others lying, money and precious

objects, the booty then comes to the
Chelnke among the chawers.

Makkenen, v. vermitteltst Nachy
ychluiyyels (in the manner specified).

Mal ¥sein, v. beycensored. Er hot

yaan Kadiysch mal gey
weyen, he has yhis son

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circumcised. (It is not uncommon for the
father to arrange for his son to be

circumcised himself.)

Malach, m. the angel.

Malach ha moweyy, mw. about the
angel of death, fig.: death.

Malbyisch, m. the skirt, any kind of
garment. PI. Mal: bu ychim.

Malches, m. a crowned head, the sovereign.
Malch es joy
whom, Emperor of Russia, – tsary

foyy, King of the French yc.

Malches-Reyyine, f. a royal

kayye. – – be yyachern, ak.

kayye beystehy

len (as what the Jewish Gauer always
focus their attention on).

Maline, f. the quarters, the hostel.
Kochemer Thieves' Inn. —, the

Mam auden, v. (S. Mammen.)

Mammen, v. admit, confessy
to confess. (Repentance: a term for
confession.)

Mammeysch, m. etwas Wirkli

ches, Tatvolles. Es is kaan
mammeysch bau, es if nothing on
him; he ift nichts werth.

Mamyer, m. ein Hurkind. PI.
Mamyerim. Fem. Mamyey

rey/.
Mamyer ben hanide, m. das

Child of an unclean whore, ie a child born
at the time of menstruation

(where intercourse is forbidden to
Indians) conceived child.

Serves as a severe swear word and is
used to describe a bad, vile person. b

Mannischtanne, adv. clever. clever,
— to be, to be clever; to know the
crooks and to deal with themy

keep them; do not betray them.

(The meaning is the same as CheVy.)

Mannischtanner, m. a Very

dearest of the crooks and scoundrelsy
boys; someone who knows their trade, helps
them along and benefits from it.

Coat, n. the roof. |

—Euyay —

Marks.

Marach yein, with the Gody
pause their duties if there are not yet 10

people in the school at the evening prayer
meeting. (S. Minjon.)

Marchez, f. the laundry, washy
linen, also washing. A ui marchez mich, |
wash myself.

Marchezybajes, u, the forest

a house.

Marchezygordel, m. der Bald: keyyel. A

Marchitzer, m. an exceptionally skilled
thief. The boy will be called a
Marchitzer,

from the inside a prey

become a mischievous rascal.

Mare, f. the sign, the signy

pointer, the signpost.

Maremokunm, n. (actually the local newspaper, the Negiyter) about false proof of the alibi, wherey

by the under investigation

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thenen crooks usually the Mayyematten), m. the thief:

The most urgent arguments against them are theft, especially a specific theft that is still be carried out, the evidence of which tends to refute it. The actual palladium of one – standing, of their impunity. (The next one is to have a theft in store, here

about this exculpation, for the execution of which the

means is already known from the previous location

cited.) – make, or: yhall, the execution yelf – give, false testimony for also decided, but still

to provide the crook's alibi. yhoven is; – act, thiefy

Even the people themselves who commit thefts; – baldowern, for false alibi testimony about: scouting out opportunities for theft

give (usually EhriSts, ychschaften or nachweisen. yeldom Jews) are called Marey Mayyematten bekauech (or mokum). Hence – perkooch), the gew. Burglary yt, false witnesses to the storm; the house robbery.

Prove the alibi. Be happy, be glad; Marpe, k. the medicine. yich –, to be happy (especially with

Machine Translated by Google

Margiych yein, sensitive, someone.) be resentful.

Mayyer, m. the traitor, Any

Maroche, f. the border, landowner; wittycher desgrenze. –, the Plauy About the May derer, a scoundrel who doesn't come to roche, about those who deny. Pl. Moyyrim.

border, the country's meyers, v. to report, denunci

to be expelled. to betray, to betray; also: to warn.

Marre, f. the mirror. Mayygeir, k. the buckle.

Marre, f. the pasture, Huth, Mayymio yein, Yich, yich very

Pasture, meadow. to wonder (about something.)

Maychkenen, v. pfanden. Mayyper, n. the barber's knife, Maychkon, n. the pawn. PI. Scheermeyyer.

Mayschkéneyy. – Maychké. | MaUref, m. der Kamm.

neUverjafhmwenen, Pfänder Mayyrekmelechner, derKammy
~~ — ee uzuu?

move. maker.

Maychkonybajes, and the pawn, Matche, adv. a little, a pawn shop. bischen. Ich
will a matche

Maychkonykeim, m. der Pfand: joychnen, | want to sleep a little. (S. Meat,
whereof

Maflek, k. the fork. it is derived ift.)

Mayel, n. luck. Happiness. Matwe, n. yarn. Wishing is: Mayel]

Mattone, f. gift. –

tof, good luck! Good luck! nasenen, to give a gift, maselik, adv. lucky. to give
a gift. Pl. Mattoneyy.

Mayyel, f. the tobacco pipe. Mattow, n. the cellar, the

Mayyel, v. Tobacco smoking. Unteryte.

*) From W) pon (Mayyaumatten), the action, trade.

Mauchel fein, v. to forgive, to
pardon. Be mauchel, forgive! We
want to be mauchel, we want to
forgive him.

Maucher, w. a merchant, Kray
mer; the merchant.

Maucheryyy'forim, m. the
bookseller.

Maucheyy, m. der Zolleinnehy

mer, tax officials, border guards
ter.

Maude fein, ». geyessen, bes

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know, – become, to the Gey

understandings come, – were
yen, have known.

Mauhel, m. (pronounced Maul) the
circumciser. .

Maulechen, v. to blacken, to smuggle, to
contreband; also: to bring, to carry away, to send
for transport, to transport.

To –, v. deliver.

Mauled, m. the new moon, the new
ight. Hajom is mauled, today is

the new moon.

Moor, f. fear, anxiety, beyoration.

He ceiyyt be

maure, whose y'en verheiy

»feln wer'n, he lives in fear of
being arrested. – haben, haben
Furcht, yich fürsorge.

Mauschel, m. the powerful, someone
who has power; the punitive judge,
inquirer. (p.

Big talk.)

Mauschof, w. the dirt, Kotb. en

Meat, adv. (pronounced Mat) little,
Bimat, very little.

Mebeln, v. bekommen, erhalten, besaußen,
acquiry ; ervery

ben, kaufen. Ba d'n Syauby

cher kann mer nihyt mey

beiu, was a Gan new brauy

– -j- _ Uæ. – -¥ nn

chen, the merchant has nothing that a
thief could use.

Mechabel yein, verperben, very
wounds.

Mechaije fine, nourish, honorary
nourish themselves. =

Mechallel Vein, desecrate, proy

fanirize. Mechallel ha yshaby

beyy fein, the Sabbath eu-

holy.

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Mechaychef, m. the magician, fortune
teller, sorcerer.

Mechile, f. the rear, ass.

You will be doing something on the

Get Mechile, you get a beating.

Mechile, (0) f. forgiveness;

the – praise, ask for forgiveness (of
someone).

Mechio, k. the food, the food branch,
the honest trade. |

Me dabbern, . Ypeak, talk, chat, Yay; den
Emmeyf medabbern, die Wahrheit yay

gen.a

Medina, f. the land, especially the flat
country, in contrast to (Mokum) city. The
scoundrels, however, understand

it

also in particular the Vay

gabondage, vagrancy, the actual homeless

Gauy

experience how it would otherwise have been

Gr is on the
Medine juyg geworden,
therefore means as much as: he is

on the rogue sprees of his Ely

tern, born in a tavern or elsewhere (behind
the fence, as one commonly says).
PI. Medinoyy.

Medineychippeysch, m. the countryy
(general state) visitation.

Medine geier, m. the Landhauy

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firer, who in the flat country (as opposed to
Mokumy

vulture) goes raking.

Medineyzajid, m. the country:
hunter.

Meemmer, m. a saying, a

Speech. – make, or –
to quip, to say a saying, to give a

speech.

Mefeijs fein, v. beyanftigen,

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give in, apologize.

Mefuryyem, adv. et adj. bei rühmt,
bekannt. – mokum, a famous place.

Megeire, k. the saw.
Oh, a hundred.
Meiesaléfim, hundreds of thousands.

Meilech, m. the emperor, king, or other
crowned head. (S. Malches.) Likewise,
the king in cards:

game.

Meilechs-mokum, n. the city of Frankfurt
am Main (because the German Kaiser
used to live there)

was crowned).

Meiliz, m. the lawyer, Defeny
yor, legal ayt.
Meieyy, hundreds. Snow

meieyy, two hundred yc.

MeyYtern, v. this little word is, for itself,

almost not at all,

or at least very difficult to overy
yet; but it is also almost only

common when from the Meiy

ytern of the suitor, ie the one to be
robbed, is spoken of.

Because, as it is especially

especially in the case of duplicate key theft
then probably sometimes happens, the absent
Damnify

back before the theft is completed, the

guard standing in front of the door
will stop him

Thieves through a conversation,

that he connects with him, yo

long until the in the living roomy
The cha who are in charge have found
an opportunity to withdraw: that is, he

tyert him.

Me iwin, m. a connoisseur, expert;
someone who knows how to examine
something; a graBer Meiwin, an
excellent Keny

ner. – to be, to understand, to be
nen.

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To be mejaychef, to recognize one's
injustice, to give in, to give in.

If, for example, two people are discussing a
a point, the one who gives in last says:
Bruy

the, | am me's mejay

ychef geyen.

Mekaudeych yein, beiligen, heiy
keep it holy. Shabbeyy me»
kaudeysch fein, keep the Sabbath
holy.

Melach, m. the salt.

Melamed, m. the schoolmaster (both
Jewish and Christian)

Meloche, f. work, employment
tigung; the craft, trade.
Bal –, m. of the craftsman

man.

Melocheybajes, v. the work-

a house.

Melocheypen, the crafty

journeyman, journeyman.

Melochezeug, n. the crafty
tools, work tools.

Melochnen, v. to work, to do, to make.
We want to make friends, we want

to make friends.

Meluach, adv. et adj. salted.
Dogim, salted fish, herrings.

Mem, the thirteenth letter of the Hebrew
alphabet (m), the number forty (40).

Coward, k. the mother.

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Menachem fein, v. trösten, be: ner Unterychung viele Beychuly

quiet. dyations and evidence against Menachem

Owel*) are fine, which have een, so that one can console the mourner without punishment.

are especially the, Zrö | Merchezer, thieves, who day

yt for the purpose of making a business that

yuche understood, which the Jews yneep on the floors of the survivors of a to dry there or

Deceased, during which they steal hung laundry. Days of mourning, daily. Such thieves are also uny must be greeted by this designation,

Machine Translated by Google

Menaure, m. the chandelier. who lodge in inns, in mensjed, adv. cunning, mischievous, inns, the clever (So much as cheyy.), carters, cattle dealers Yc.

Mens keyy, k. a lactating woman. during the night the money kazy
Menuche, k. the peace, the Uny zen cut off from the body and be disturbed, with
Menuche, without thereby making off with the dust

Disturbance, undisturbed. Mok umy machen.
menuche, n. the place of rest, the MergolioU, pl. real pearls.
Meride, f. the revolt, the

Asylum.

Mepaycher fein, v. verdollmety rebellion, the conspiracy. –
to make, to conspire.

yhe, sweep over.

Mephalpel Vein, disputiren, Se han Meride gemacht, den Schien

gefetzt, un yen

We argue. We argue

broke, they have

phalpel been, we quarreled. Aroused
rebellion, murdered the overseer Merachem fine, v.
compassionately, and fled. fine, to show mercy. Jey M 8 5 ch eyj, f. the

fragrant ointment.

manden merachem fein.

Meragel yein, v. to get used to, to. Merfohim, pl. confections, to get used to. |
bought the apothecary goods. meragel geweyen, | have |
Meruse, f. to run, to hurry, to make it my habit. Running; hurrying. – to make,

Meraglim, m. (in the plural also) to run fast, to hurry. the scout. spy.
Meraglim, v. to break,

Mer amme fein, v. to deceive, to break. To deceive, to

take advantage. Er [Meychad dech fein, v. to engage,

hat mir meramme gewey vermarathen. (S. Schidduchy

yen, he cheated on me. nen.)

Merchez, f. the laundry. (S. Meychammeryein, v. behiiten, Marchez.) – f. to

preserve the judicial. Haychem fall proof, conviction; meychammer yein,
God yhall have a Merchez, in eiÿ protect!

2 Actually Aweilim; the common Jew, however, uses the sing. wel. ä N

—yi2u

Mefhannefein, v. change, | show, denunciation; also: to change, to transform; the facial warning; to do a – to change a color, to change. A ui, to make a denunciation. how is he meychanne | Meyuken, adv. dangerous. In gebeyen im Zur: 0, how

mokum is's meyyuken ze

he has changed color. In the city it is dangerous to steal.

Meychaurer, m. the singer.

Cantor. Mass sum, for the money. –

Meyschech, k. die Seide, – adv. nayyenen, to give money, to pay. yeiden. Nayynedem Scheigitz Meyy

Meyschechy–chenwene, k. or yumme, give the Christian – Ghiefene, f. the silky money. waarenlager. Meyyummeacheider,

n. the Meyschechne Schneiche, f. cash room. a yilye

cloth. Meyyummeykiyy, m. the money»

Meyschechne Syschaure, f. yeiy beutel.

dene Ware, silk goods. Meyyummenyteiwe, f. the Meychmeideyyte, f.

the baptized money swing, the money box.

Jewess. Apoytatin. Metaur, m. der Former, Zeiy

Meychores, m. the servant, chenmeyter.

Servants of any kind, with Aus: | Meupoysch, adv. et adj. ychimmy

taking of servant (which is light, rotten, corrupt. Lech em Ewed is called.) Pi.

Meychoryy –, n. ychimmlicht Brod, Beize yim. –, f. arotten egg.

Mejchubejsch, adv. et adj. feh | Mewacker chaule fein, v. lerhaft. lých –, hafter Mann. Te MeYchugge, adv. verrückt, mad. a mistakey visiting a sick person. (From

aus Guten Herz.) | Du beyt meğchugge, du bit | Mewafefch fein, ». beg, mad. beg, desire, r

Meychullemen, v. to pay. Mewuycheln, vu to cook. BoUer Meychummed, m. the apoytat, me wuycheln, to cook meat. convert to Christianity | Mewuychel, adv.

cooked. Boyy

Jew. PI. Meshmodim. yermewuychel, cooked Meychun ne, addr. yshimm, bulls, | meat.

shameful, unnatural. Mewuyschler, m. the cook.

mesh scale, adv. crooked, dependy | Mewuyyem, adv. pointless, be

gig; fig. ybad. It is unconscious. He lies mewuyy

meychuppe, it goes ywrong, yem, he lies yubly, unconscious.

Meyy, m. the dead, the corpsey Mezach, |. the forehead. nam. PI.

Meiyyim. – adv. | Mezacheik, m. the fun, joke, dead. Farce.

Meyy makkeinen, v. todtfchla: | Mezar, adv. betrübt; yich –

gen. fine, sad fine, Yich betrouy

MevVyire, f. the betrayal, the ans ben, harmen.

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Mezaure, m. a scabby, scabby person.

PI. Mezauroim.

Me zieh, k. the find, profit,
the rarity. What is de Mey

draw, what is the profit?

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Mi, pron. wer.

Mi jitten, int. wanted God!

Miau, n. the city of Mainz.

Michel, m. the sword, saber.

Michye, k. the ceiling, the plan.

Michyeygole, f. the covered wagon, which is usually owned by Jewish cabinetmakers for theft. It

Belongs, along with the horses, to the chawrus communally, is usually looked after at communal expense, and each chawer must pay his contribution towards the

maintenance of the vehicle.

Midde, the measure. PI. Midy
deyy.

Middenen, v. measure, measurey

yen, bey. with the ell.

Mifton, m. the threshold, door. threshold.
You shouldn't

over main Mifton baun, bu yollyt
nicht über meine Schwelle kommen.

Mifzor, f the fortress; uf die –
kummen, zur Fortressary

beit perurteilt Vein.

Migdel, n. the small locker, the
cupboard, also: the tower.

Mikne, f. (gen. comm.) a small head
of cattle.

Mikveh, the bath in which
the Jewish women at the time of men-

struation and after completion of the
birth of a child must clean.

Milo, f. circumcision –
to make, to cut back, also to nip in the bud,
to deduct something from someone's bill or

claim.

Minaal, m. the boot. PI.
Minolim.

Mincho, f. the vespers prayer,

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which is prayed at 5 o'clock in the afternoon.
– oren, pray the vespers prayer.

Minhog, m. the use, the habit.

Minhog ychomaim (literally: use of
heaven), for the sake of God, for the
sake of divine mercy. If, for example,

someone does something good to
another without asking for any benefit,

then

If he does, he will be informed about it

ytstellungen gemacht: nu, ich hobs minhog
ycho maiim gethun.

Minjen, n. the money.

Min jon, m. the gathering of 10 adult
Jews, who are called to perform the
evening

prayers in the synagogue mindey

yt necessary. Until this number is reached,
the beginning of the

bets paused. (S. May
be rakish.)

Minolimelochner, m. the shoemaker.
Mirmo, f. the fraud, the falsey

ness, deceitfulness.

Mis, adv. ylecht, unfavourable, yhlimm.

The matter is mis, the matter is jt
ylecht, yhlimm (3rd e.g. for someone.)

Mischkauley, f. the scales, scales,
lead scales.

Mischkel (ol), n. the weight.
Mischkeln, v. to weigh, to weigh.
Ma harbe mychkelts, how much

does it weigh? Es mychkelt beiyy
Littroyy, it weighs 2 pounds.

Miychmaayy, m. der Gehoryam, – to do,

to obey.

Miyhna, f. the newspaper, the official
gazette.

Mishne, f. the teaching, the text of the
Talmud.

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Mishpet (ot), the trial, the
investigation, and generally the court. Mishpet
ba gogim, the Christian court.

To be misbegotten, to be caught up in
the investigation. He is misbegotten
pet, but nit nitfeyy, he is under

investigation, but not in arrest.

Miychpetkaywener, m. the court

clerk, record-keeper

rer.

Miychpoche, k. the family,

the kinship, clan; aunts and cousins; also

the matter of everything

taken together; a ychople Miychpoche, a

yhick Gey
layer.

Miychpocheyychem, m. the family

name, father's name, bey
ytimo, continuing name.

Mischtor, n. the bailiwick, the prison,
the Frohnveyte.

Miyrach, m. der Sonnenaufy

gang, the morning side.

Miyya, f. death, stery
ben; also fig. the end, the Ansgaug.

Misysa meychunne, f. the uny
natural death; fig. the bad outcome, the evil
end. Curse: Sullyt'e nehmen 'ne misya

meychunne, you yhall come to
a yorous end.

Miyya be galgeil, death by the

wheel; broken on the wheely
the.

Miyyakef fein, v. to linger, to stop.
Ich kaan mer law

uurecher miyyakef Vein, | can't stay
any longer.

—en

Miyyep, f. fodder, cattley

feed.

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Miyypenen, ». feed.

Miyypar, f. the number, a gey
daule –, a large number.

Mispaychet fine, v. move outy
hen, undress. He has been

misbehaving, he has
undressed.

Miyyperaim, f. the scissors.

To make a fool of oneself, to make
oneself agreeable, to ingratiate oneself, to
make oneself popular with someone
through great helpfulness

chen. f

Miyywadde fein, ». geYessen, make

a confession.

Mitbeihe, k. the money, Got: rantgeld.

Mitkrauten, v. to go along, bey

glide; escape together
hen, break out.

middle, n. the bed; into the –
joychnen, yleep. PI.
Mittoyy.

Mitteybegeg, n. the bedsheet, sheet.

Middle part, f. midnight.

Middleynuzayy, the beti feathers, down.

Mitzvah, f. God's reward. Bar -, m. a 13-

year-old Jew: buryche.

Mocher, adv. morgen. He will grow
tomorrow, he will grow tomorrowy

gen eintreU.

MocbéreU, adv. pregnant.
lyche fa. pregnant woman
Fran.

Moher, f. the morning gift, the wedding
present given to the woman upon entering

into marriage. (See Zupim ycribe).

Mokum, and the city, also abouty

main one surrounded by wallsy

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ner place; the penitentiary. Large -, the

penitentiary in Spany
dau, Klein zu -, the penitentiary

Brandenburg. N

Mokumychaume, k. the city.

mauer. -, n. (properly Chaumey

Mokum) a walled city, which had no
other entrance than through the gates, which
were locked at night.

Mokum vulture, m. of the city
merchant who lives in the city

yiren goes.

Mokumy medine, n. the city of Augsburg.

Mokumy menuche, n. the place of rest,
the refuge, the sanctuary.

Mole, adv. et adj. (PI. Mey
lim) full, filled; – ja jin, full of wine,
– yschibbuychim, full of faults.

Momen, (on) n. the money.

Mooy and the money. Go to the

village and get mooU, steal
money from someone's pocket.

Mooskuppe, k. the money box.
The – choke, the iron money box
mediated by the Kafy

feemthle and one aroundy

untie the tied rope
gene.

Morek, f. the soup.

Moro, f. the bile.

Moyyek, m. sugar, foody
sugar. N

Moter, m. the rain.

Mo weyy, m. the death, the stery
ben. Ben -, m. a child

of death, someone to whom lifey
danger threatens. NN

Mo zenen, ». find, also search, win. |

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Muyhlkracher, m. the axe. It belongs
to the cabinet utensils and

will be used for nighttime burglaries

taken away.

Mulie, f. the pocket in the dress
dern, the thieves' bag of the markety
and shoplifters. (S. Fuhre.)

From the - act, steal from the
pocket. Into the -

ycabbage, put in the ytocks.

Muphlo, adv. et adi. auserle -
yen, excellently skilled, learned.
Raufe muphlo, an excellenty

ly skilled doctor.

Moych, f. woman, bride, wife

loved, Zubalterin.

Muyyaf, n. the prayer which

at 10 o'clock in the morning on Fayty
and holidays and on Shabbaty

bevy is prayed.

Musyyow, m. der Umgang, Ber kehr. |
raised no Musyy

fow with him, | have no dealings

with ibm.

Muttor, adv. allowed; es is muttor,
es ist allowed.

Naar, adv. young, youthful, –, subst. m.
an inexperienced young person; a
simpleton.

Racheych, n. the pile of money which the
Chilfer found in the

to measure the money shown to him

chen uses to stand out from it

len; likewise the money which he steals,
cleverly concealing it under his thumb, in
the hollow of his hand.

Nacheyy, n. pleasure, joy, refreshment. a

Chase, k. the pursuit, especially after
acommitted

Thefts. – get, get
be followed.

Rachtippeln, v. nachlaufen, ver:

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follow, follow. The Chay
wruyye nachtipeln, the (pre-

attacked) thieves' society.

Rafkenen, v. huren, to mess around
with whores.

Rafyche, the soul. Oath: Be haje
nafyche, by my soul; by the living soul,
Rapches, pl. abdominal winds.
Rayschkenen, v. kiiyyen.

Rayyer, m. der Saltpeter.

Rayynen (Nayyenen), v. give.
Rauech, m. (actually Noah) the box.

Rauef, m. the adulterer, – eU, f.

he adulteress.

Rauschech fein, v. to drive usury, to
grow. With the

Minjen nauyschech yein.

Rauyye we nausyyen fein,
trade and exchange.

Rauzer, m. an enriched person, lucky

person, someone who has made a lucky

coup or a good find.

Rebbich, int, alas! unfortunately! overy
generally an exclamation of pity or regret.

Rebencheider, n. the chamber, the alcove.

Rechauyscheyy, m. the copper,

– morek or: – klul, n.

smoothed copper, brass.

Redowo, m. the generous one.

Refeyisch, k. the soul, the life ben. Be

ylef we nefeysch, with body and soul.

Refeyisch, n. the width.

Refeyy), f. the cap.

Refiche, f. flatulence, abdominal
wind; enne – layyen,

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let a wind go

Regine, f. the melody, the
) Von Pay (Mitzen fa Vy).

Ton; also yig.: enne jofe Negine
whistle, without Ricky
just admit it.

Reider, and the vow, pledge.

To envy, v. to promise. (To promise something

to someone.)

Reiwe, f. the violin.

Rejar, and the paper.

Rekef, n. the hole, especially

the one which at the next
break-in into the wall

is made. – insert, make a hole in
the wall to get through it into the

to get to the robbing establishment.

Rekef, n. (also Nekefchen) the prison.

Nekeiwe, k. the whore.

Rekome, k. Schadenfreude, revenge. He
called Nekometiber

me, he has revenge against me.
(Common excuse of the Gauy

ner to refute a testimony or a rebuke.)

Relam fein, v. yweigen, ver: ytummen.
Du fallt nelam fein, du yollyt

yschweigen.

Relim, pl. the shoes.

Relimymelochner, m. ber
Schuhmacher.

Reman, adv. et adj. glaubhaft, credible,
beglaubt. lých m. ein beglaubter Mann–,

Remone, f. religion, faith; – noychim
(old)
Women's belief.

NemoneU, f. the credibility
activity.

Reppen, v. fake things (3. B. Neufilber,

Bronze c.)

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sell or sell for real

(A fraud maxim that is very common in

the world of crooks.)

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Swindlers, crooks who cheat people
with fake precious items by either selling

them as real ones or selling them at too
high a price
hen prices veryt.

nenpsUhanse, f. Neppy
commodity, that is, such fake Say
which inexperienced people easily
can be considered real. Day

belong gilded, tombay
kene, bronze and other Biy

jous, absolutely excellent but Neny
filber, with which an infinite number

of frauds have been committed in recent
times.

Ner, n. the light, the brightness; –,
adv. bright, it is ner, it is bright.
The pl. Neireyy is usually

also
used as a sing. It is said

e.g. B. itis Neireyy in bay
Yes, there is light in the house.

Neireymelochnen, light ony
Under ReireU,

also especially the end waxy

light, which, as a necessary requiyit, the Gauy

ner with you when you go out for a night

break-in,

– for the vomited local

a beyvern séarch of they
ben, to be able to illuminate.

| Be e (EruB) Guten

Re ch. aw, (saying) who cares? who

cares

therefore?

Reychech, m. der usury.

Reychires, m. der Reichthum;

—, adv. much, very much.

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Neschome, f. the soul. Ba my

—, with my soul.

Neyile, f. the discharge, Sa
catarrh.

NeUer, m. the chalk.

New, the kaUe; — be:

act, steal a cash register.

Neweire, f the sin.

Reweile, m. et f. a bad person,

especially a strict judge; a judicial or police
officer who is particularly strict against crooks
and does everything possible to their detriment;
also: the rogue, rascal. Fem. Ney

stayed.

. a rogue's foot.

Retzeln, v. harnen, piyyen.

R'fayscheu, pl. souls (peroyoy
nifleirend, 38 snow meiU N 5 f 1 f,

two hundred souls: len, ie people).

MRicholi, | love it, augey
take, I'm happy.

Ridde, (Nide) f. the female period,
menjytruation.

Riftern, v. Yterben. He is riftert,
he is geyt died.

Nischbe, f. the oath, vow, the oath.

Left-a

false oath.

Rychbenen, v. jworship; link -,
swear falsely.

Ryischen, v. yuchen, Ytreifen (after

wandering rascal: yindel).

Nischer, m. the seeker, roamer.

Riyyan, name of the first month.

Nitfeyy, f. the imprisonment, the arrest;

-, adv. caught, arrested; - yein,
caught, arrested yein.

Niuf, m. adultery. Niuf to commit, to
commit adultery.

Rizrach, adv. necessary, nö: thig; - To
be, to need.

t's me, gray nizrach, | really

need it.

Rochome, f. the consolation, the comfort

calming down. | have a Noy

home dadrin x.

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Nollen, v. Ychltichen (mit dem | Odom (em), m. der Mých.

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Key in the lock.) –, v. – tibbi, the natural man. to torque; to be wounded, Odor,
Rame of the twelfth Moy
torquirt, to be tortured. nats.

Roneyy, m. the dwarf, little Of, name of the fifth month.
Manych. PI. Nenayyim. Of, m. der Vogel. PI. Owim.

Roychim, pl. the women. Ofer, m. the dust, the earth.

Rowie, m. the prophet, truthy Ohuf, m. the friend, patron; yager. Pl. Newiim. –
iisroel, the friend of the Jews.

Run, the fourteenth letter Fl. Ahuwim. (S. Auhef.) of the Hebrew alphabet,
which | Ojo m, adv. terrible, dreadful,

Numeral fifty (50). terrible.
Ruze, f. the feather. Pl. Ru–] Oker, m. the barren one, Zeuy

gungsyunvermégen.

Olmiyy, adv. life-wierig, on Ley

tenancy, (especially of punishment.) – have,
for lifey

be judged. (S. Ulmeyy.)

Ome, f. the maid.

Omen, Amen. Omen we Omen,
Amen and Amen, true and truly.

(Jewish affirmation formula.)

Omo, where? Where to? Omo teil

Lech, where do you want to go?

Onush, k. sin, shamey

zayy. |
Ruzekauwe, f. a feathered cap, the
feathered hat. N

0.)

Obermann, m. the hat.
Oberyschauter, m. der Ober:
overseer, especially of the prisony
niyye.

Oberzinker, m. an Oberbey

fehlshaber (both in civil and military terms); | Or,
n. the light, i.e. the shine, the superintendent of the prisoner | daylight or lamplight.

hauses. Aureyy.

Ochen, certainly, forsooth; – nit, Or, n. the hide, the leather. (See certainly not!
AureU.)

Oder, adv. hinter. – noun m.] Orel, m. the uncircumcised, the rear, Arych. Christ, pl.

Ereilim.

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Ochi (addressing), brother, my [Oren, v. pray. Mincho, –.

Brother. f pray the vespers prayer.

Odaun, m. the lord. Oref, m. the guarantor; – fein,

Odaunyroych, m. the supreme ich vouch.

Lord; the president, citizen: | Oron, m. the cupboard, the locker, meister; the director of
chiefly the chest, the coffin. g Inspector of a prison, Oron ha kaudeysch,

m. the

everyone at the top of the law roll cabinet in the Syy

an institution or a college. a standing official. Orur, m.

an exile, exile

breath, adv. Roth. – subst. m. wieyener.

the ruby. Oyne, t. the watch, of any kind.

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Oyschen, m. the smoke. Sfar-cher
–,M. the tobacco smoke.

Oychir, m. the rich, Begüß
terte.

OU, n. the word, the letter, the character. PI.
Oiyyicheyy.

Oyyer, adv. forbidden; it is oUer, it
is forbidden. N

Oyyid, adv. in the future, subsequently.
We want – waiter diby

bern, we want to know in the future

ter (about it) jpeak.

Ow, f. the cloud. Fl. Owim.

Owel, m. the sufferer, Trauy
ernde, beypecially the bereaved
bende brother (sister) or son (daughter).

Pl. Aweiy

lim.
Oweyy, pl. fathers, parents.

O wi, the (actually my) fathery

ter. Owi olef ha Ycholem, my

father, upon whom peace be. (Common
saying of the

Jews, if from the deceased

the father is being spoken of.)

Owiyyikken, m. der (mein) GroBy
father.

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Owo/y, pl. thick (rain, thundery) clouds.

Ozel, m. the lazy one, idlery
ger, idler, idle scoundrel.

P. ©)

Paam, num. times, once. PI.
Peomim. Be paam echod, at once,
Ke – be fo =y

like always; yoyy ha –, they
yesmal.

Payyerche, n. Prussia; the Prussian
yche state.

Paijot, m. the poet, poet.

Paimon, and the poem, the verse.
Par, m. the bull.

ParniU, m. the community leadery
yteher; the mayor, schoolmaster.

Paroyisch, m. der Flea. Pl. Pa. ruychim.

Parrach, m. der Grind, Grindy

head, also the man who

with is afflicted; likewise the bald head,
the bald-head. (Is a very common
nickname among scoundrels.) f |

Paychkusenen, v. haustren, bes
especially without permission,
to go peddling contrary to the order.

Paskenen, v. Judgment.
1. If a Jew doubts

about anything relating to his religious
laws, namely whether he may do this or
that or

not, so he goes to the Rabbi
ner (Raf) and does a
Bowl (asks a question, presents

his doubts); they
He then takes the Talmud

at hand and speaks from it

fine judgment about the

yt question, ie he payyy
Kent. According to this judgment

the Jew is then to be righty

ten committed.

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2. Judicial, namely criminal
minalerkenntniyye abfayyen; the action of
the referent.

Passing, f. the opening through which the
thieves enter a

to enter a locked building; – to open, either
by means of a duplicate key or by

Burglary. (S. Peyyuch.)
Patiyisch, m. the hammer.

Pattern, v. yend, send away, dismiss.

Pau, adv. here. He is lau pau, he is
not u

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PaueI, m. the effect; –
fine, v. work, cause, fromy
to arrange, to order. It was me, |

arranged it, to order it.

Paureych fein, v. to explain, to set apart.

He was paureych for me; he explained

it to me.

Pauyyek, m. der Urtelsfayyer,
Referent.

Pchide “), f. fear, anxiety,

Beyornment. – to have, to be
afraid. Se han Pchide, yie first
yich.

PfeUer, m. powder, gunpowder

powder.
PfeUern, v. load the gun.

Pepper and salt, powder and
shot. – – in's

Make Kleiyyajim, the Gey
weir load.

whistle, v. admit, confessy

He whistled, he confessed. To
whistle at someone, to admit to

another, to reprimand him.

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Pfeifer, m. the confessor; they

one who confesses or professes
knew.

Pferdetole, f. a large bor: legeyschloss,
as it is before Comtoiy
ren and vaults frequently. au: is brought.

Bad luck and misfortune, terrible fate.

Pee, m. the mouth; Pee el vee,
from mouth to mouth, orally.

Pee, m. the kiss; – to pee, to give a
kiss, to kiss.

in. the kiss, the cheesey

en.

Pega, f. the encounter, the encountery
all. – ra, the bad coincidence;
– tof, the happy coincidence.

Peggine, k. the stain in the cloth,
the notch in the knife.

Pl. Pegginuyy. – ha Ley

wone, the spots in the moon.

Pehnochriyy, £ the wig.

Peiger, m. the poison – usualy

Crow's-eye dough – where: with,
before with cabinet mayyey
mats for theft

ytrés, the dogs

be poisoned before they can make any
noise.

Peiger, v. the corpse, the corpsey
nam (mostly only from cattle), the carcass.

Peigerybeged, n. the corpsey
cloth

Peigerychatchener, m. the

gravedigger.

Peigern, ». ytire, succumb; but actually
succumb, poison, especially by huny

the; also kill (of meny

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ychen.)

Peih, the sixteenth letter of the Hebrew
alphabet (9), the number eighty (80.)

Peihzaddick, f. the police, -, m. the
police officer. (From the initial letter
of the ery

yt and last syllable, PI Peihl and x
[zaddick.]

1 f, n. the fruit (nom. col-ect.

Peirus, k. the explanation, Dary
interpretation, discussion.

Peiyyach, n. the Jewish Easter, the
Passover festival.

Penne), f. the inn, the pub, the

hostelry, the tavern;

*) From id (Pach ad), he fears.

) From 79 (Pinnoh), the angle, the corner.

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the hideout. Cheyye –, or Kochemer

–, the

Thievesy, crooksylodge.

Pera, f. the braid.

Perkooch, adv. violent, 5 violent. (S.
Bekauech.)

Paper dealers, robbers, violent burglars.

Perkoochhandel, m. the violent break-
in in which the residents are gagged;
robbery. (S. Chayyne.)

Perychiren, v. to load a gun.

Péyyach, f. the door, usualy
But underneath it is the Kamy

mer verytunderstood.

Péyyyel, n. the picture, portrait,

carved image. PI. Peyyiy
lim. Peyyilim elohehem, the
images of their idols, the Catholic
images.

Peyyiche), f. the opening of the castle
into which the key

Machine Translated by Google

is inserted; the keyhole.
The imprint of the Peyy

take the key
hole in wax to print

then to use the backup key

manufacture.

Peyyil, m. the thread. PI. Peyy
yilim.

Peyyuch, f. the opening, the break-in;
– to make the first break-in, the
opening; to break the way, to

o get into the place you want to rob.

Peyyucher, m. the leader of a
chawruyye; the one who is responsible

for breaking in
ychickteyten isýt.

Pe za, f. the wound. PI. Pe: zo im.

Pezira, f. the file.

Pfuize kappore, exclamation of
disgust or abhorrence, which 1115
means: Pfui Teuy

ell

Phlonen, v. laugh.

ae " n. money, current money.

Pichtcheider, n. the Kayyeny
room, vault; overy
mainly a room in which money is kept.

Picken, v. eyyen.

Pickcheider, n. die Speisekamy
mer.

Pidjeniy ben, f. the second baptism
of the ytyired son, when he is 4 weeks old.

A bowl of

Money is placed there. One
of the tribe of Aaron (Cohn) takes

the child and asks the couragey
ter, whether they have the money or the

and will. Of course,
yie the latter and the money

actually belongs to Jeuem.

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Until the child's 13th yeary

the father must do the same

fold every day before Easter; if he is
not himself a firsty

born or of the tribe of Aron or Levi. In these

In both cases it must be the couragey

ter do. The firstborn (Bochor) must then, from the age of 13, time be

of life on Easter Sunday
Fasting in the evenings. The fast day is called Tanneyy Bochaurim,

Piggul, m. the abomination, Abyychenu; –, adv. grayish, aby

yhilich, disgusting. Boyyer =; disgusting flesh.

e m. the chimneyy

*) Bon D (PeyyichoU), jagged *

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Pijut, and the poem, the verse of a free many

Pill, f. the falling addiction. noyyen or relatives] and Aaf de Pille ychnorren, the false alibiy witness May

the falling addiction aUectiren remokum])

and under this pretext Planche, n. Poland.

beg. Planchenen, v. cry.

Pilpel, m. der PfeUer. Platt, adv. corruptible, trustworthy, Pilpeln, v. pfeUern – also: dealing with crooks and thieves

to argue, to dispute. holding. (About the same as coy

Pyischpeiysch, f. the bug. chem and cheyy.) – yein, Piyschro, k. the

Ueberylation, Vertrau ysein.

Interpreting. Plain people, familiar people,

Pishtim, n. the canvas, also that with crooks and scoundrelsy

inen stuff; flax. – adj. to deal with, and not only linen; Beged – not to betray a linen,

but to give them a cloth. To abet. In particular, Pismon, w. so called certain, it is said of an official, evil-sounding verses, which also

accept one of the gifts and the

nigen Festtage in der Synay crooks for this is pleasing: he goge be caught. Otherwise i ýt platt.

but also as a proverb | Platte-Penne, k. die Thievesy customary, where there are so many pubs; also the sleeping place

as clay is called. Carrion in the open. – – make,

whistle another Pismon, spend the night under the open skyy speak in a different tone.

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schenypeh "), n. the expression: PlatteyPeyyiche, f. a smooth speech,

excuse; the pretext, keyhole, also the lock, with which one wants to gloss over an action which has such an opening. – make, elf; the room" or house: to put forward an excuse, to lock the door.

excuse, whitewash; fine | bankruptcy, adv. continued; – melochy

to gloss over actions, to bankrupt them, to make them bankrupt; – to treiy

favorable light. ten, or – halchenen, enty

Piyyychenypeh, n. the escapey ypond, to break out, the flight, the word sign, to seize, to escape.

Statements in court agree: | Acting bankrupt. If it is to make it consistent. – sometimes it happens that the thieves, keep an agreement, for some reason, by giving a sign, word sign, burglary from outside not, or to conform to the court but only difficult and with

Omissions. (It happens particularly quickly, in a house
ders zwieychen the arrested nen, yo yo one of the crooks is looking

Crooks [through mediation either into the house

*) Probably comes from pp (Peyyach), he has opened,

and 8 (Pee), the mouth.

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the closure
or, especially if it is an inn, he takes up
lodgings for the night. During the night,

he then opens the door or the window
shutters to his companions and

leaves with

after committing theft, their house or quarters.
This is called going bankrupt.

Pludern, f. the trousers, pants. The
–castoring, a maneuver of the

peat printers, consisting in the

fact that fle the trouser's yentayche quietly
openy

button to fasten the insidey

ly loose money with the Mity

tely and index finger (with the scissors).

Prime, adv. et adj. inward, internal. PI.

Pnimim. Ewoy

rim pnim im, the inner members.

Pnimim, pl. the pearls, Kleinoy

serve.

Pochuuy, adv. little, slight, insignificant,

yheck. Le to the least. =

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Pokid, m. the bailiff.

Ponim, n. the face, Angey

yight; into – place, againsty

to confront, to confront; into –
come, in the face, mouth to mouth,

confroy

to be fired; to whistle or to slap, if a
confessor does not confess to his

yitant comrades fine relationsy

yayed in the face. The Mamyer ben

hanide hot

mer ins Ponim gefiUen, the vile

man has told me his confession to my
face. Proverb: He has no Ponim and no

Zure, the

has a bad appearance. (Literally: he has no
ace and no
shape.)

Pore, f. the cow. PI. Poraуу and
Po reуу. N

Poreyboyуer, n. the cow's meat.

Porer, m. the shepherd, cowherd.

Poreууууschuck, m. der Rind

cattle market.

Poychit, m. der Pfennig. PI.
Peyhitim. The KeyVefy

godel hot jud beiуу Peychiу

tim, the silver groychen has twelve
pennies.

Poyychenen), ». close, locks

open; by Nachy
yteyh ýchliḡel.

Poychener, key thieves,

especially that finer kind ofy

yelben, who mostly only steal on their own
in cities

Elegantly dressed, but with their pockets
full of lock picks, they lodge in the most
renowned guesthouses

houses, stealing by entering the rooms
of strangers, while

during their absence, and then disappear

habituallyy

ly without a trace. \

pol yeln, v. ycneiben, especially to carve. |

Poter, adv. free, loose, released, at

large; – fine, free fine; – make,
make free, the release or the escape

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of an arrested person; –
come, come free, be released from
arrest.

Er kummt leauleme nit po:

ter, he will never get rid of it.

Potychgajim, f. the hoyen.

Potychgajimykatycher, m. der
Hoyentrager.

*) From pd (Poyyach), he has opened.

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Potychgajimulje, f. the
troyenpoye.

Praucheyy, m. (actually Poy
raucheyy) the curtain in the synagogue.

Praise, v. ask, seek.
De Mechile praise, ask for

forgiveness.

Pri, f. fruit, field or tree fruit. Pl.
Peroyy; also fig.: It has no PBeroyy
bau, it bears no fruit, is of no

use.

Prinzerei, f. the Ratbhans, in
general any court or policeYoffice building.

Priychim, m. the spur, –, pl. the
spurs.

Prunkscheider, n. the Putzy
room

Pruyyen, „. ytstellen, ausstellen, lay

out (the net, the yarn c.).

Pychite, yes, certainly, truey
liable.

Pychore, f. the comparison, the
settlement, the agreement; – to make, to
compare, to ytif yt a settlement.

Puddelche, n. the fraudulent exchange;
a – trade, a thing, especially veryiey

gold purse, fraudulently exchanged for a
worthless,

also sealed Beuy

tel with tokens exchange (y. Chayyme and
Enne vey
ten ne).

Pullim, (Sing. Pull) the Bohy
nen.

Pump, v. ytick, erytick; pumped, stung,
eryticked.

Purim, n. the Hamannsfest.

Purim, n. all to the nighty
ychliyeldiebythale belonging In: ytrumente.
Large –, the

chisel; small –, the

Diepicke, the detour, Vory
casual ye.

Putz, m. the excuse, Exculpay
tion; defense, which is carried out by the
Crooks even during interrogationy

is brought to the suspiciony

reasons to weaken; one –

to make an excuse; to put on a show, to
deceive someone.

A good cleaning, a gey
sent excuse, defense; a scholer
–, abad

Excuse.

Clean, ich, v. Yich vertheidiy

excuse, exculpate, deny
teln.

Ra, adv. et adj. béye, übel. oim.

Raaysch, m. the wind, storm.
Rabaizen, v. to lie down, to rub, to
lurk, to hatch. (This word has passed
into popular language, but where it
is

obviously think the oppositey

tet, namely lying restlessly.)
Rachaiim, f. the mill, windy

or watermill.
Rachaiimsymeychores, m. der
MillergeYelle, Millerknecht.
Rachaimer, m. the miller.

Rachel, and the lamb.

PI. Réchelim.

Rachméniyy, n. compassion, pity.
– pity, compassiony

worthwhile; – to have, to have
compassion, to pity.

Rachwenen, v. ride.

Rachwener, m. the rider.

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Rachwener, thieves who

Merchant's Vault go,
Have goods shown and

Pl.

steal it by stealing the

goods between the thighs

hide, and so on it
Hence their name.

Rachwenykiyy, m. der Mantelyack.

RachwenySyschaure, f. the riding
equipment.

ace en StuU, n. bas Reit: horse

Raf, m. the master, doctor, scholar,
rabbi, – adv. great, learned.

Rafychauwel, m. of SchiUs. master,
ski captain.

Ragel, m. the walker. PI. Rog;

m

Rageln, v. to carry out, to carry around

to slander (a rumor ŷc.); to slander
to explore, to make known, to talk about.

Ragyen, m. a malicious, angry person
ger Meunysch.

Raie, f. the proof. PI. Na ioyy.
Kaiou gemuroyy, complete eyoyes.

Ramme, m. the deceiver, faly
yche, deceitful Meuych: da gody
ler Ramme, a nasty deceiver.

Junk, the colorful jumble. ennen – kinjenen,
to make a purchase in a lump

sum.

Raysche, k. the Ueberylation of the five
books of Moses.

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Council, (tt) m. the Thaler. pl. advicey
tonim. Chozey rat, a haly

about Thaler; Schnei- rattoy

nim, two thalers.

Rattenen, v. to talk, to chat, to confess,
to betray. Rattne law, geytebe nichts.

Rattepus, m. the confessor, traitor.

Rauchel, w. the shopkeeper, Spey
zereihandler. PI. Nochlim.
Raueh, m. the shepherd. (S. Noeh.)

Raufe, m. the doctor! – mupblo, a skilled
doctor. a

Raukach, m. the pharmacist.
Ratzen, v. laufen. (S. Rotzen.)

Reb mauyche, f. also Rehtau. weie, f.

he large 16-pound crowbar, which

is required for nighttime burglary. (Newer term for En)

Rechile, f. gossip, slander. PI. Rechiluyy.

to gossip, to slander, to gossip.

Rechof, k. the street, Gayye.
On the – share, go out on the street.

Reck, adv. vain, useless, empty.
The KiU is red, the bag is empty.

Refeyy, m. the stable.

Refelsheter, m. of the cattley

Rega, (e) f. the moment. PI.
Regoim. We want to see each
other again, we want to see each

other againy
set a look

Rule, m. the foot. PI. Ragy

lam. | saved the

Rule meychabber gewyen, | broke my
foot.

Government, the rope to biny
which the house resident at nighty
nal burglary.

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Regiluyy, f. to have the habit of having
Regiluyy.

Regolim, pl. the holidays.
Schlauyche regolim, the three
Sauptfeyte.

Reichef, m. the mill head.

ReiꝔch, the 25th letter of the Hebrafisch
alphabet (5); the number two hundred
(200).

Reiwech, m. the profit, the Iny

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tereyye; the rent, Miethsy

zins. Pl. Rewochim. |

Reiwecher, m. the tenant.

Reiwechfetzter, m. a bagy
ychneider, swindler.

Reych, or Rÿch, adv. front,

foremost, at the forefront
beginning, making a start.

Reychychaudeysch, m. the new moon,
the first day of the month, m. a man

nat. who

yoyt is honest, it with the Any

buying stolen items but doesn't take it so
seriously.

Reycheyeize, m. the mayor.

Rehygojim, pl. (literally: newcomers,

new people) the Gauy
ner understand this anew»

officials who, according to the
Proverbs: "new brooms come
ren gut" is usually excellently
diligent and the Bey

ying is not accessible.

Reychey, n. the net, fishery
net. Reychey pruyyo, the net is
geyt.

Reychime, f. the designation, the sign,
word sign. | want to give you a Reychime,
so that you can beyt, | want

to give you a signy

ben, so that you are yure. (Such a sign
is called

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used for grinding letters, becausey
with the recipient Yure that the letter is
really from the

(To the sender, fine comrade, here: stir. See
pages 39 and 40.)

Reycho fim, PI. (Sing. Rey
yche f), sparks, glowing coals.
Reyyen, w. the fence.

Rewiehe, f. the quarter.

Rewieheykiker, m. ein Vier: telcentner.

Rewochim, PI. the Intereyyen,

nterest. It's a yurye rey

wochim a's Karen, the Ziny

yes amount to more than the capital.

Rewowo, 10000, – U, 10000.

Rezeich, m. the murderer, robbery:
murderer.

Reziche, or Rezoche, f. murder, robbery.

RezocheySyarfener, m. the murder
burner.

Richbe, f. the car.

Richew, m. the bar.
Richewen, . lock.

Rif, m. quarrel, argument. PI.
Riwoyy, quarrels, strikes

activities.

Rigysche, f. the uproar, tumult. – to

make, to cause an uproar.

Rigye, k. the malice, the hatred,
–He went away ina

terrible state, he went away very angry.

Ringel, m. the dance.

Ringeln, v. tanzen.

Ringelycheider, v. the dancey
yal, dance floor.

Gutter, f. the singing.

Gutters, v. fingen.

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Riychaun, m. the beginning, the first.
PI. Riychaunim.

Riwjenen, v. quarrel; geriwy
jent, quarreled.

Ro15 " f. the width.

Rochil, m. der Klatscher, Very
slanderer.

Roeh, m. the shepherd.

Roehyzun, m. the shepherd, shepherd.

(It is necessary to note here that

shepherds are especially susceptible to fraud
by swindlers.

It seems as if their
advertise with these simply natiry

lichen, with the activities and the ruthless
evil of the
World quite unknown Leuy

ten, quite extraordinarily easy

would, because more than half
all known Nepy
pereien yare an Schafern very

practices.)

Rojenen “), v. yehen, an–, anyehen.

Roller, m. the cart, beyond.
Wheelbarrow.

Rollern, v. karren.

Roo, f. the crow, the raven.

Roof, m. the hunger, – hay
ben, be hungry.

Roofig, adv. et adj. hungry.

Rosh, m. the poor, needy one.
PI. Roychim.

Roych, m. the head, the principal, the

highest, the peak, the beginning; Godel –,
m. a clever head, shrewd person; den

– aby

to cut off one's head

behead. Oath: Be chay

jeyy royschi (rauḡchi) fo wahr ich
lebe.

Roychééren, m. the mayor.

Rosh Ha Shono, n. the Jewishy
Happy New Year.

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Roych lezanim, m. der Kay
pellmeyter, muyic director.

Rotz, m. the poverty, the retreaty
come. Curse: you'll get snot, you'll be
plagued by poverty, you'll have a bad

time.

Rotz, m. the runner, vote, quicky
runner. PI. Rotz im.

Rotzen, v. laufen. We want to rot,
so that we can get home.

Ruach, m. (pronounced: Ruch) the

Wind, storm (actually spirit); curse: Ruach
in dein Kopp rein! which means:

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U.N

the weather shall kill you!
Even a restless wild man

is called a Ruach. PI.
Ruchoyy.

Ruachen, v. ytreunen, ytreif;

around -, v. to roam, to vagabond;
to wander about wildly, to live in the
company of others.

Ruddeln, v. incite; evil,

Saying something harmful about someone
chen.

Row, . harshly inquiring; even the
smallest suspicionsy

ytande against the arrested

pick out crooks; pure =
through sharp and skillful inquiry

fition the accused over: Therefore it is said
of eis

nem yochen, if he hard

Expect punishment or receivey

ten hat: den han Ye orndty

rowed clean;

To clear oneself, to

renounce all criminal acts against oneselfy
yay, or, when denying, make yuch bad

excuses and

ye yuch contradictions

wrap that punishment is still imposed. A
rumble

Machine Translated by Google

make confusion in the Uny

conduct investigations, overturn interrogations,
retract confessions

fen ye.

Rud dern, v. beYtehlen, swindle; to take
someone's money.

If in particular the sheety

tenfeller has robbed a merchant, or Chilfer
has robbed a money changer, or if

finally someone has had his money taken
while gambling, the scoundrels say: we've
rowed him to death.

*) Probably from J (Reijoch), the face, the appearance.

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Sarkenén, v. to throw, to throw.
Sauna, f. the whore.

Sechije, f. blessedness; le. aulem -, keit.

the eternal blessedy

Sechochiyy, n. the glass, bright clear
glass. f

Sechochiyyyzelochith, n. the drinking

glass.

Sefeyy, and bad luck, shoemakery

bad luck.

Seif, m. the wolf. Pl. Sei

wim.

Soap maker, with the taycheny
thief, purse thief. on. m. the filth,

smuggling, ot

Seiwelen, v. to empty oneself, to
fulfill one's need.

Seiwelgrayber, m. der betragy
ual treasure hunters.

Senftling, m. a piece of Vett.

PI. mustard seeds, bed pieces,
beds.

Sere, f. the nature, property, character
of man.

Machine Translated by Google

Proverb: Mi Vere jehudi, not of
Jewish nature.

If a Jew handy

ungs that are after juy

diaytic principles

ty and sinful find, namenty

ly if someone is baptized,

fo hunt they despised by himy

ich: He is misere jehudi, ie he
is not a Jew at all, he is out of
character.

Sereyy, the little finger; –, f. the span.

Serwyschymo kum, v. the city of Mainz.

Séwecher, m. the thief, Spitzzy

jack.

Soywechen, . ytehleu.

Sewuf, f. the fly. Pl. Se. wuwim.

Sikken, adr. alt.

SikkenyAw, m. der GroBvay

ter. |

SiUensimme, f. the large:
mother.

Sikna, n. old age.

Sikoren, v. the memory; Bal –, m.
Someone who

has a good memory.

Siller, v. the workhouse. Coming to
Siller. N

Silyul, m. shame, disgrace
Attention. Curse: Have the Silful,
shame be upon your head.

Siuf, adv. falych, fake. It is yiuf, it is
falych.

Smire, f. the song. PI. Smiy
royy.

Sohef, v. the gold.

Sohuf, m. the guilder. Choze –, half a
guilder. PI.
Sehuwim. Beiyv Sehuy

wim w'choze, two and a half guilders.

Sojin, the fourth letter of the Hebrew
alphabet; the

Machine Translated by Google

Number seven (7).

Soken, m. the old man. PI. Soy
kenim. –, adv. alt.

Soken (on), m. the beard.

Sonef, m. the tail, the male member.

Sore, f. goods of any kind. (S.
Syschaure.)

Sore press, v. Goods, Saty
chen ytehlen.

FoodyVengeance, f. of the suny
evening: Evening, after Shabbat. Meal at
night, Sunday

evening He arrived in the evening

men.

Skewers, for the inn, the

8,299

Tavern, hostel. Cbeyye the thieves' –,
bar. (S. Cheyye Spieye.)

Spieyy, m. the innkeeper, innkeepery
innkeeper; Kochemer –, the The
innkeeper.

Srike, f. the pretext, the pretext:

bring, behind which one can put one's eiy
hidden intentions in order to deceive another
person about it

ychen. Ene – to bring about, by

detours from Jemany

to learn something, the Gey

ypeak Yo turn that hey

that which one would like to know, and
which one does not want to ask directly, is
told by oneself. This is especially the

case with the Chaly

fen with a suitor who had

previously, through other Chaly

fonim were robbed heavily

to explore whether they

yelbe has noticed his losses, in which case
he then wisely refrains from the

intended theft.

Srikenen, v. den zu BeYtehy
be hurt by somethingy
yharm, so that his attentiony
yamity from the thief

be directed, and this inyewy

Machine Translated by Google

ychen could ytear.

Srikener, m. the assistant of the
Schottenfeller, who takes him into

the shop or the vault

accompanied and the merchant bey
ychaftigt by, under the

Pretending to be a buyer, Waay

ren, which are especially in the back of
the vault, and also by making exhibitions
there, causes the merchant to

to bring more and more.

While the merchant, for this purpose,
the male

turns, steals the Schottenfely
ler, and both of them then leave
without buying anything.

As he leaves, the Sriy
no one to the other's left side, so that his

filled thief's bag, which is there, is not
noticed by the person being robbed.

Sroa, m. the arm.
dust, v. the flour.

Stangenymedine, f. the Grand Duchy
of Baden.

Stappeler, m. der herumziey
beggars.

Stacking, v. wandering bety
teln; link © –, onthe wrong pay

piere, under fictitious allegations

begging for forgiveness.

To sting, v. to give, to secretlyy

ytuck. (Almost only commonly used to
shove into shoes, to inform under the
table.)

pile of stones, m. the city, the castle.

Stenz, m. the stick, beating.
Stenzen, v. to beat, to strike.

Stift, m. der Christenknabe, Bury
yche. – che, n. the little boy, little lad.

Stike, f the silence, the stillness.
yilung; fig. the secret, Gey
sympathetic. Be ytik e yschmuy

to speak quietly, secretly; –, adv. till.
Stike ver yege,

Machine Translated by Google

yil before that. (A warningy

the shout when a crook does
something unintentional in the
presence of a third party, non-Cheyen
want to speak thoughtfully.)

Stinen, v. to drink a lot, to booze.
Sheikh –, Drink beer;
Syoref –, to drink schnapps.

Stiner, m. a drunkard, someone who
drinks intoxicating drinks.

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det ift, their strength barely 1 Liy

never amounts to.

Stoyyen, ». knowingly purchasing

stolen goods. (S. Schary

Stinker, m. the stable.

Stippen, v. Money from the Lay
denkayyen vermittelst einer Leimy

ruthe ytehlen.

Strippers, thieves, who

fen

to do a trade, the Lay StoUenfpieter, m. der ge:

to steal. After the shopkeeper has been
removed in some way to satisfy a demand,
they stick a bird, or something else

specially made for that purpose.

Whalebone skin coated with glue
the, which they wore under their skirts or

aprons (because
Women cultivate this kind

Theft) by the long piece of paper in the
counter

liche OeUnung in the Geldkay

yt, press on the boy

the box crooked and pull

they come out again, where the rod is
then completely full of money. In winter,
when

it is quite cold, such
then thefts most and

easiest exercises. The forces

mer and materialists have

namely the liquids with which they trade,

mentally the oil to the Gey

Machine Translated by Google

to prevent freezing, in their

Living room. That's where it must go
yen yhe ye yuch, in order to satisfy a
desire for such a thing,

away, and the stippler remains

commercial buyers of the gey
stolen goods. (Newer Ausy
pressure for sharpness players.)

Strade, f. the military road, landy

Street, EhouVee. At the –
trade, on the country road from Reife:

or steal freight wagons.

Keep to the road,

especially for the market and fairy

time, drive, around, the, the road
payyirenden, maturity» and freighty
dare to steal. The lasty

They usually stay at night in front of
the inns

yt stand. Thieves who own a vehicle

return there as soon as they see the arrival
ofa

freight truck, gey

back to midnight and stand

by cutting the bales of goods from the

freight wagon and bringing them to their own wagons, which were left standing aside.

and then drive away quickly.

Sweeping the streets, street robbery

commit; attack the neiyers on the country

road and use violence
yam rob.

Stradekeh rer, m. der Stray
predators. (PI. same.)

Strademaiches, k. the Chauy-y

fee» or dam fee.

Strandeln, v. doubt, Very

thought, uncertain, unbelieving

yhis procedure, in zn al« lein.

Machine Translated by Google

Stippruthe, k. die zum Stipy

pen required, with glue bey
ytrench whalebone rod. It is

usually 11 feet long, 1 inch wide, 3 inches
thick at the top, but tapering at the
bottom, so that here, where they are

slightly roundedy

then, for the undisturbed exercise

yein. | am ytangle, | am doubtful, |
don't know what to believe.

Strandler, m. the doubter.

301

Strohymokum, n. the city of

Strasbourg.

Stume, adv. clogged, closed
yen; – ye in, verytopft ýsein, suffer

from constipation.
Stormybajes, and the Rathy

house. N

Si"). cn)

Syachern, v. fteblen. Se han
geyyachert, yie haben geytohlen.

Syad, m. the prisoneryblock.
Er ychewwent be yyad. He is
lying on the block.

Sf 17927 m. of smoking tobacco.

Syayrcherkeile, k. die Tobacksy
pipe.

Syayrcheryteiwe, f. the Ta:

backskayten.

Syairauyy, pl. the hair, head
hair. Sing. Syaar.

Syaken, n. the meyyer.

Syal, m. the basket. PI. Syay
li

in the.

Syam, m. the poison, beŷpecially

Machine Translated by Google

the thing with which the dogs are poisoned.
(S. Peiger.)

Sfiammech, the fifteenth book: ġtabe of the
Hebraic alphabet, (p) the number sixty (60).

Syapaches, n. the ulcer.

Syapim, (is the plural of Syaf, but is
usually also used as a sing., and is nom.
collect.). The basin, Woychy

Barbery, bedpan yc.

Syapner, m. der Schiŷler.
Syapper, m. the barber.
Syarfenen, v. burn, murder
burn, set fire.

Sfarfener, m. the burner, murder
burner.

Syaysel, v. the Bank. Agoley

– the wagon bench.

Syayyer, m. der Makler, iin
dealer who gave the thieves a

a buyer for the stolen

Good evidence, between both the negotiator.

S. ai far, v. complain, mischiefy
your.

Syaucher, m. the merchant. –
mupbla, a famous purchase: mann.

Ennen Syaucher bey

yyachern, a merchant bey
yteel. Pl. SYochrim.

Syaucherymeychoreyy, m. der Laden,
Kaufmannsdiener, Comy

mis.

Syaucherte, f. the merchant's wife.
Syaufer, m. der Schreiber. PI.
Syaufirim. |

Sfaule we yyauwe, m. the glutton,
the eater. 5

Syaune, m. the enemy, evily
willing; – Yisroel, the Jew

denfeind, Jew-hayyer. PI. Syoy

nim.

Syaune fine, hate, hostile.

He is mer yyaune, he is

hostile to me.

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Sya umech fein, Yich, yich ver: layyen,
ytitzen (on something). Mer kan yich uf
Dir nit yyauny

mech yein, one can't rely on you.

Syaure, f. the baryley.

Syschaure, f. the goods everyy
cher kind, the stuff, the Hany

goods; pure, stolen –, funy
goods ...

bought goods.

Syschiroyy, m. the wage, the salary. Ma
harbe yyschiroyy

*) Is pronounced like a mild 8.

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How much does he pay?

Syeichel, m. the mind; –

tof, a good, bright mind.

Sfeifer, n. the book; – tey

phillo, the prayer book. PI.
SUorim.

Syeiferytaure, n. the Geyeyty
book, the Torah.

SUine, t. the SchiU, the boat.

SUiren, v. zahlen.

SUire, f. the payment.

SUog, and the sponge.

Sýfogig, adv. ywommig.

Syimcho, f. joy, Freuy

digkeit; gedaule –, great joyfulness

– ha lef, the joy of the heart. PI. Symochoyy.

Syimcheyy, pl. the days of the Feast
of Tabernacles.

Syimcheyyytaure, f. the Kir meyy;

the last day of the foliagey

tenfestes, which is especially dedicated to
joy and play.

Syimen, r. the sign, the designation,

branding. un

Machine Translated by Google

– to be branded, to be stigmatized.

Syimenyyoken, m. (actually sign of age) the gray beard, an old man with a grey beard.

Symmern, v. designate, draw
nen, brandenz geUimmert werden, werden
branded.

Syinne, f. the enmity, the hatred. To shit

in Syinne, to live in enmity.

Syippern, v. count, overcount

len, de Meyyumme yyippern, count
the money.

Syir, m. the pot.

Sykone, k. the danger. Manre vor 'ne
Sykone haben.

Sflihe,) f. the confession, admission,
humiliation.

en ne – to make, to confess

nism, an insult, or generally make a
statement that is detrimental to another

person.

Sflichnen, v. geyessen, einrauy

men, betray, confess and through his
confession at the same time insult others.
a

Sylichner, m. the traitor; the one who

admits in court and betrays his comrades.
According to scoundrel principles, a

very despicable person.

Syman, f. time, time of day.
Ba yym au, or Bi yyman, at the
moment.

Syymanyachile, f. the time of

Eyyens, the midday hour. Biy

yyman achile act, at lunchtime

ytear. A eiy

type of theft, consisting in the fact that

the thief steals the

point for stealing, where, after the table has
been lifted, the servants take the

silverware from the table of their master

into the kitchen or the anteroomy
worn and rely on

back into the dining room
have removed.

Machine Translated by Google

Symauli, adr. links, to the left side, –
yein, left yein, do with the left hand.

Symitzlach, PI. Schlage, Priy
gel, chastisement; – to give, to
beat, to deal out blows.

S Vode, f. the field, the acre.

Syo deschocher, m. der Pflug, das
Pftugeisen.

Syof, m. the end, the exit. Syof

Sfauder la

*) Probably from Ar (Sylichoh) the pardon, forgiveness.

303

Bankruptcy, the end of the purchase. Sywore, f. the opinion, Any

man's is bankrupt (Jewish view. | have the oath, yhic proverb.) That's

exactly my opinion.

gen fie yproverbial: Syof 6

odem lomus, wait for the end Sch. (.)

. from man; ie: it will not always remain

so with him, who knows what he will still | toor; vor's Schaar teile: for an end;
it is still chen, go in front of the gate, Ypay

not every day's end. 5

Syoref, m. (actually Jajin | Schabber, m. the chisel, fioref) the brandy. the chisel,

which is used for inheritance

Syorefygordel, m. der Brnnty chen veryyy behaltern wey or Brennkeysel. is used.

Jad -,a

SyorefySyarfener, m. the small hand chiyel.

Distiller, distiller. Schabbern, v. brechen; a Res

Syreife, f. the fire, the brens kefche ychabern, a hole nen. f break. N

Sfreifefleppe, k. the fire: Schabbeyy, m. the rest, the letter, the (false) witness about | Sabbath; – kaudeysch, the suffered conflagration. holy Sabbath.

Syreifeyschnorrer, m. ein Gau. Schabbeyyyg oje, f. die chriyty
A person who, under the pretense of being a servant on the Sabbath, begs for food, burns it, and carries false certificates with him. Schaychten, v. ycheiden, ýchý

Sfrore, m. the Lord, the higher! ten; from the Gole civil servants, –, Heady judges, inquiry | fer, bales from the rice cuty

rent. Ercheiyytwie aSVrore, yschen or freight wagon ychueiden. he lives like a gentleman. – f. die | Schayling, m., eine (bef. weisse)

Machine Translated by Google

Rulership, manorialism. Turnip.

Sfrore von Geyschmei, m. Je– Schrayrfen, v. geytohlenes But mand from the police, a Poy wittingly purchase; 'n Mayy

lizeibeamter. yematten yharpen, yammtliy

Syuder, m. der Mantel, (S. ches, in a theft Gey

Kinjon Syuder). Buy stolen items.

Syullem, f. the ladder. (She ScharffenYspieler, m., a proy
is used to enter into higher feUioned buyers stolen

located window used.) Goods. A good buyer is Syuyy (8), n. the horse; uf with the thieves always exactly the – halcheuen, reiten. known; he is yalways

also pl. Syuyyim. geyt, where (but not always Syuyyimylatchener, m. der

wie) the matter to be aggravated horse thief. geytoblen,

so that he

Sjwiewe, f. the area; Mo: resale depending on the area –,

the urban area, namely the place or

304

the area of theft
could avoid.

Schaiwa, n. the wax.

Schakron, m. the liar. Fem.

bowl, f. the question; 'ne –

make, inquire, especially with the rabbi,
whether something is to be considered
kosher or treife. (S. Payyken en).

Bowl = to make a fuss, to make a lot of

noise, to make a fuss.

Pakkedell Ybowlyychuweyyy
make a great noise

ben about a small thing.

Schaller, m. the sexton, Glécky
ner.

Schallen, v. klingen. It resounds, it rings.

Schalyschuleyy, f. the small

(jewellery) necklace.

Schayy, adv. vollytandig, vollzahy
lig. – Klamoniyy, the fully
constant number of (28) Diety

richen, which lead to the castlesy

OeUnen is necessary.

Machine Translated by Google

Schayyjenen, v. trinken. Ich hob
geyschayyjent, | have drunk.

Schate, f. the time. Ani hab lau
Schate, | have no time.

Schattchen, m. the bridesmaid: ber,
suitor.

Schauchad, n. the gift with which someone
is bribedy

the yshould; – lekichnen, Gey

to take a gift, to be bribeable.

Schauchet, m. the Jew shachy
ter or cantor.

Schaufer, n. the horn, the trumpet,
with which the New Year is announced

in the synagogue
is detected.

Schaufet, m. the judge, cityy
or village judge, the mayor.

Swing, m. the wagon master, weight setter;
the one whose job it is to weigh something.

Look, ask, demand,
long, desire, welcome: | have been looked
at, | have been asked.

Schaumer, m. the gatekeeper,

Doorman, porter. PI. Mey
ychorrim.

Schauren, v. fing, namenty
ly during the service in the

Synagogue.

Looked, m. the fool, Thor, simple

man; a godler Looked, an evil fool.

Schauteuf, f. the floody

mung.

Schautenpicken, v. Ladenlifter to commit
theft.

Schautenpicker, m. the shop thief, namely
the one who steals. (S. Schottenfeller.)

He looks, m. the city servant, overseer,
hatychier. PI. Schoy

trim.

Shame, adr. false, vain. Oath – m,
the false witness.

Shchome, k. the dawn, early hour. Be
Shchome

Machine Translated by Google

act, in the morning, in the early hour,
steal.

Schachem, k. die Schulter. Uf de
Schachem katychen, to carry on the
shoulder.

Shechune, f. the neighbory

shaft. 1

m. the ditch.

Schedunner, m. the horse thief.
Schedunnerei, f. of horses:

theft. Segein uf de Schey

dunn erei, they are out to steal horses.

Schedunnern, v. to steal horses. A stolen

trapper, a stolen horse.

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Scheere, f. io means the use of peat
printers

of the middle and index fingers,

in order to get out of the pockets,

pecially the trousers, to steal the loose
money contained therein.

y, m. der bleiben bleiby

bende Reyt. Was is Scheey

riyy, what is rest?

ScheUten, v. lie, sit, fine.

He's yhing be chaule, he's

yitting prisoner. He's Yhing ley
male, he is on the ground.

What's the matter, what's there?

Sheikh f. the plate.

Scheicher, n. the beer.

Scheicherygordel, m. der Biery
or brewing kettle.

Scheigitz, or Scheikitz, m. derogatory
name for ay

Christians of common standing.
PI. Schkotch im.

Scheikizelchen, n. der Chriy
ytenknabe.

Scheiker, m. the lie; -, adv. lying,

fabricated, falych; es is ycheiker, it is a lie.
Eid -, m. the false witness.

Sheikh Bilbul, meaning false accusation,

false denunciation.

Scheiker we kiyef, m. Lug

Machine Translated by Google

and deception.

Scheikern, v. lie. Scheiy
core in Veryschmai in Very

hear lies.

Shine, the day. At-, on 2

age.

ScheinkuUer, Nachschkey

thieves who steal by day. -n, v. by day
by nighty

ychliyyels ytehlen.

Scheinlatchener, or Scheiny

yetteyyer, thieves who steal by day. - n,
commit thefts by day.

Schein ySéwecher, m. a thief who
occasionally steals during the day.

Scheinspringer, thieves who steal
during the day by disguising themselves
into the houses and unlocked

yneak into his room.

. m. a through

sneak out during the day
committed theft.

note, m. the dust broom; – get, be
dusted.

Scheinling, m. the eye, in
equalize the brightness, illumination
tion.

Shit, number six. – already
noyy, yix years, – jomim, yix days,
– yschieoyy, yix hours.

I num. sixteen.

Scheleg, m. the snow. There is light
snow, there is snow.

(In this case, the crooks do not drive
or go out to commit night-time theft.)

Schelegnen, v. snow; It's snowing,

it's snowing.

Schelofen, m. (Fl. Scheloy

fim), a Christ, especially uny

Machine Translated by Google

married, e.g. it's halfy
chent 'n Keim unter de

Schelo fim, there goes (wanders) a Jew
among the Christians.

Schem, m. the name, fig. the reputation,
repute). – tof, the good name, –

ra, the bad name (reputation). PI.
Schemanu.

schemes, v. the oil, the oil.
PI. Schmonim.

Schemenyyajiyy, n. the tree oil.

*) Among the Berlin thieves, Schem is also called fellow prisoner, Mity

arrested, the fellow sufferer.

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Schemme, adv. perhaps. He will –

poter kummen, he will perhaps be
released.

Shemesh, f. the sun. –
we joreach, sun and moon.

Schemmeysch, m. der Schuldier

ner, sexton, gravedigger, overy
basically every church servant.

Schemome, f. astonishment, dismay. –
to have, to be astonished, to be
dismayed.

Scherez, m. the worm, overy

any creeping animal.

PI. Schrozim.

Scherwine, f. the ware cayte of traveling
gallantry

Jews.

Schewach, m. or Sche woche, f. praise, glory.

Schewwenen, v. yetzen, legen, ystellen.
Schewwene dich a matche, fit

yourself a little.

He ychewed yich joychy

nen, he lies down to sleep. -, v. in custody.
He is in custody, he sits (in arrest). ee tz,

f the leprosy, the leprosy.

Schibatzig, adv. leprous, the

Machine Translated by Google

Having scabies.

Schibbes, adv. ybad, worthy

small, insignificant, nothing. For
example, a girl is asked: what are the
Matoneyy worth that you gave

her? She answers: "Well, they're
worthless," meaning they're

worthless, they're paltry enough.

Schibbaulevy, n. (actually ears of
corn), the stuffed, Any

filled, full (especially in the pocket). Oi,
Brother Le ÿ

ben, like 'n Schibbauy

leyy hot der! So says the

Torfoyrucker, when he, on the
Markets or elsewhere, at Jey

manden spied a bag filled with money.

Schibbauleyy, and the share, theft
share, especially Desjey

someone who did not take direct part
in the theft; the brandy money.

Schibbauleyyychittim, full ears of
wheat.

Schibbechen, v. to praise, to extol,
to boast; to boast –, touch
(about something).

Shibbolim, pl. berries, pears.

Schibbuych, m. the error. Pl.

Shibbushim. Mole –,

full of errors, faulty.

Schidduch, m. marriage, engagement. The –

is tof, the marriage is aut. – me»
reward, arrange marriage,

advise.

Shidduchen, v. get married, ver:

praise.

Push, ". yneak, inyney

chen.

Schieh, f. the hour. Cboze –, half an

hour, Rewiehe –, a quarter of an hour. PI.

Shooyy, lookyyor shooty

o yy.

Shine, (Shin), the three and

twentieth letter of the Hebrew
chen alphabet (W).

Shin, m. the closer, Gey
court or police officer; the Ge:

Machine Translated by Google

prison warden, prison guard.

Schienaggeln, n. the Schanz
or cart: work. –, v.

Schanz or cartwork very
direct.

Schienydalled), m. der Gensy
d'arme.

1) Because gendarmes in everyday life usually pronounced Schan darm

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Schiener, m. the night thief, Einy
breaker. (S. Schranker.)

Shinypehylamed, adv. nausea,

ybad.

To shoot, occasionally to steal; as one
usually says: to go along with something.
E.g. it comes

a crook to someone in iry

gend a shop, perhaps to hawk ye., without

from the outset the intention to stand

len, to have, and he finds therey

when he had the opportunity to take

something with him, such as a silver spoon from
the kitchen, he did this.

Schifche, and the servant, the (not quite

lowly) maidy
chen. PI. Schfochoyy.

Schikker, m. the drunkard, a drunken
person.

Schikkoren, f drunkenness, alcoholism.
Schikse, f. the Christian girl of low class; 'ne
jofe Schikse, a hüßch (Chriy

ften-) girls.

Schikyel, or Schiksche, n. the little
Christian girl.

shield, n. the compartment in the (not

mafiiven) wall.

Insert sign, break in,

by using the crooked head

a compartment in the wally
will encounter.

Machine Translated by Google

Schilleychim, pl. the great-grandchildren,
the third member.

Schilychem, adv. the day before yesterday.

Schilten, m. the supreme commandy

commander, chief, sergeanty

yeher, Chief Inypector.
Shinnaiim, PI (Sing.

(Schneen) the teeth. Keef m. a=
Zahnachmerz.

Schischim, num. sixty.

Schiwe, k. lamentation, grief, suffering.

Schiwenen, v. wehllagen, jamy

mern, ycrease (from soulsy
pain).

Schiwe yit, to support the complaint.
(If parents or siblings die of the Jews,
they must

yhe, as a sign of lament, for 7 days
with bare stockingsy
pfen sitting on an ash sack.)

Schiwes, adv. fort; – ge: go, go
away, run away, take flight.
Schiwim, num. seventy.

Ski where, num. fieben.

Schiwoyoyyer, num. Yseveny

ten.

Schiwoyweyyrim, num. fie twenty–

five.

Schkoche, k. the attention,
Watch out, provide. – nayyy

nen, pay attention, bewarey
yeen. Nayyne def denich chaule

wirycht, be careful that you don't
end up in the arrest.

Schkorim, Pl. (Sing. Scheiy
ker) the lies, lying rey
den. He dibs Schko–

rim, he speaks lies.

Schlachmone/y, Pl. die Pu. rim» or
carnival gifts,

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which the Jews their Very
turned and sent to friends, as usual, in the
house.

Schlammayel, n. misfortune, un favorable
fate, night-bright.
The crook understands

chen wird, fo ist from the initial letter of the two syllables Sch (Schlien)

and d (dalled) this name arose.
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anything that makes him suspect or Geng (Imp. of Shomai)

can be detrimental. If he is therefore
convicted of lying during the painful
interrogation, or whoy

the yoye unfavourable protocols

recorded for him, he says: the Sfrore has mer
Schlammayel in de files

made according to himy

partial notes from the Poy

lizei written in the passport, this means:
Schlammayel in

to make a slap. –, m. the male member.

mudmaselik, adv. accidenty
ly, – to be, to be unhappy.

Schlammayelvogel, m. the one
pursued by misfortune, someone who has a

lot of bad luck.

be, f. the chain, jewelry
ette.

Schlangelche, n. the small chain, the
little chain.

Schlappstock, m. der LöUel.
PI. Schlappytécker.

Smart, m. sleep, sleeping.

Smartycheider, and the sleepy
room. N

Schlauben, ». yleep.

Smarties, number three. – aloy
fim, three thousand, – meieyy,
three hundred.

Schlauychim, num. thirty.

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Schleha-medine, f. the curey
furyrystenthum Heyyen.

Schlemihl, m. a person who

has a lot of misfortune; the misfortune
bird.

Schliach, m. der Bote, expreye

Messenger.

Schliachyzibbur, m. der Gey
mydebote.

Schlumkitt, and the pub, Hery
berge, the drinking house; especially the
Jewish hostel.

fic- y 6y-0Y to whom ay . .' HE

Hear

Shema Yisroel, interj. Hear Israel! (It

is common among Jews to express
sorrow or indignation, similar to the North

German exclamation: Herr Jeyus! [Herr Jel])

Schmadden, v. baptize; yich –
to be baptized, to turn away from
Judaism.

Schmaddenfleppe, |. baptism
seem

Schmadderei, f. baptism, child
baptism. N

Schmaddmajim, and the baptism

water; the consecration of the church.

Schmaien, ». hear, experience

ren. N

Narrow, m. the path, the road.
Uf dem – tarchenen, begging on
the way.

a: number eight.

SchmaunesoUer, num. eight: ten.

Shmaunim, number eighty; –

fhonoU, eighty years.

Flatter, ». laugh, or actually smile.

Schmier, f. the overseer, over. payyer,
bailiff.

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Schmiere, k. the guard, the military post,
but especially those during the night break-
in

or even when closing the cupboardy
and duplicate key theft fromy

guard posted to watch for any

approaching danger

to give, and those inside the building

or the apartment

to notify thieves already present in a timely manner.

If a night watchman is to be

obyerviren, such a watchman yts

himself at a

concealed him from viewy

those who withdraw, place, and this is
then a rich

Schmiere.—, building, ne f. the watchy

military guard in corpore. Enne – aufytely

len, set up a guard at the

Theft. (This is a prey

togative des Balmayyematy

ten.) he

stand guard, keep watch

ten, guard, at the thiefy

yteel in front of the door yc.
Schmierling, m. the soap, white
and green soap.

Schmue, |. the female shame.

Schmue, f. silliness; —, adv. silly.

Schmue beny

gontis, stupid stuff.

Schmuoyy, m. the narrative,
conversation; the talk, conversation,

dialogue.

Schmuyen, v. ypeak, erzahy
talk, entertain. Coy

f on —, the thieves' language res
en.

Schnechen, n. the little handkerchief,
HGalsy or handkerchief.

Snow, m. the white canvas.

A piece of snow, a piece of canvas. |
Snow, number

two. Snow, snow, two hours, —

meieyy, two hundred.
Schneiypedaulimychatiche, f. a two-
gross piece.

Snow, f. a. the cloth. Mey
ychechne —, a silk cloth.

a linen one —,

uch.

Cutting ram, m. the scissors.

cutting tool, f. the curtain

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closed.

Schnellen, v. yskieBen; a Kleiyy
T—äää.

yajim losychnellen, a firey

ergewehr losschießen.

Faster, w. a rifle, bey. pistol.

SchniUling, m. der Schnupf. tobacconist.

To scrounge, v. to beg professionally.
– on the pill,

under the pretense of fallingy
begging for addiction.

Schnorrenfieyel, m. der Bett-telvoigt.

n

Schnorrer, m. a profeUlonir-ter beggar
who is in contact with thieves and crooks,

them occasionally also thieffy
yteels provyed. In these

Stand usually occurs the Gauy
ner when he gets old, and not

can steal more, and especially

especially when he is also a vagrant.

Such people are then told: he is
a shirt beggar.

Schnorrykeim, m. the beggary

Jew.

SchnorryGirl, after mockeryy
name for such Jewish girls who trade on their

own. You'll be hanging around as a
begging girl for a long time, and

you'll make a living! (A Rey

dense, mocking, like

towards girls, is very common.) f

Schochen, m. the neighbor. PI.
Shechonim.

Schochente, k. the neighbor.

Schochenen, v. spoil, spoil
let it be coarse. Curse: Ber:

ychochent ýellýt de liggen, Du
bollyst verderben!

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Schocher, m. the chisel, the Merfel, for
opening
different containers in the Iny

ners of a vomited apartment.
Newer term for S chabber.

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Schocher, adv. et adj. ywarz. -, subst.
m. der Schwarze, . The one who

has a ywallowish,

has a dark complexion, beforey
especially arising from a thick (ra. yirten)

beard. PI: Shechaurim.

Schocheres, n. something blacky
zes, usually the ink, also the burnt caUee.

Schochern, v. to break, to break openy
chen; Ingl. to blacken, to smear

zen, e.g. the face, in ay

a break-in.

Schocherbaryel, m. die Brechy
ytange (less common).

Schocherychaje, k. the fleas (literally:
the yblack lifey
animal).

Schochergordel, m. der Kafy
Shocher 105

ocherykayr ner, n. Schiny
ken, bacon. |

Schocherylechem, n. yschwary
zes or homemade bread.

Schocherymajim, n. the (cooked)

coffee. n. ham,

peck.

Schoycher, m. the innkeeper.
Schoychern, v. strong drinks
drink, booze. JajinySyoy

ret, Drink brandy.

Schojcherkitt, n. the drinking house, the tavern.

Schoycheryyschurrich, n. all

Types of drinking vessels, preferably
but glass and porcelain

nenes; the KaVeetayye.

Schofel, adv. et adj. yhlecht, yehrimm,
nasty, worthless; en ychofer
Mayyematten, a yhlechter Handel,
unprofitable theft. Wie balchents, how is it
going? ychofel lerof, yhlecht genug.

Schofelybajes, n. or Schoy
felkitt, and the penitentiary, the

Machine Translated by Google

penal institution.

Schofelj- middle, and the ywrong,
hard beds; the litter.
Schofen, n. the rabbit.

S 99 kelcher, PI. die Kartoffel.
eln.

Scholem, m. peace, well-being

ytand.

Scholem alleichem, peace be with you!
Jewish greetings; gey
common in letters, when

against, and especially when
Someone is traveling, parting and meeting

again. The answer is: All good, peace be

upon you too!

Schomai fine, v. hear, he drive. | had
it – wasy

fen, | heard it, very
taken.

Scho maiim, m. the sky.

Leychem –, mels wilen! . int. around the skyy

Schomaimi, adj. heavenly.
Schono, for the year. Rosh ha
–, the New Year. Choze –,

half a year; Newiehe

–, a quarter of a year.
Schonoy bayychono, adv. all-yearly,

from year to year; year in, year out.

Schonoy cha doycho, f. the Christian

New Year; the 1st of January

nuar.

Schonosjerid, m. the yeary

market.

Schoot, m. der Kantychu. With the – to
tambourine, to count (strike) with the
Kantychu.

Schor, m. the ox. You are

a – ba bor, you are stupid

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than an ox. PI. Shorim.

chorimyboyer, v. das

Ox meat, beef.

Schorr, m. the thief, spy-
boy. (IM, by the way, a unique oney

neriyc word and among the

Jewish crooks are not very popular.)

Schorrybajes, n. the Diey

host.

Schoter, m. the closer, Aufy

seer. (S. Schauter.)

Scottish furs, from Lay

the and vaults (section)
Stealing goods.

| Thieves who steal

cut goods in shops and vaults, even at
market stalls

yteal. At least always find

their two together. Wahy

while the one (¥. Srikner) the

attention of the buyery

manns (Syauchers) beychaf.

by procuring goods

shown and haggles about it (he ytricts
him), the other (the shop-picker)
steals from the goods presented or lying

at hand as much as he can in his thievingy
tafhe (y. load). If such thieves

arrested, it is their prey

take great care to destroy the thieves'

bag in their clothes by tearing it out, because
they know that this is always a strong

reason for suspicion.

If such a scoundrel succeeds in doing this,

as usually happens, he is a complete duck-
feller.

Schowelle, k. the barn.

1) Since previously under the name:

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Schower, m. the testicular hernia, also
the person suffering from it himself.

Schranken, v. durch gewaltyay
men burglary yteal.

Cabinet thieves, whoy
especially at night by means of burglary,

but without
to commit violence against persons").
Schraynkmasyyematten, m. a break-in

to be carried out
Theft.

Cabinet tools and all other tools
necessary for a violent break-in.

Schrekenen, v. wave, shish.

Schuck, m. the market, Kramy
or cattle market. The – fromy

hold, visit the market to steal.

Schuckgayger, thieves who steal at
markets, especially at the stalls.

Schukken, v. koyten. What does it
cost, what does it cost? It costs
nothing, it costs nothing.

Debts, m. the table, la-den table, in
which the dailyy

kayye yich is located, which is being
robbed by the stippers. PI.
Schulchenoyy.

Schulchenybeged, and the
tablecloth.

Schulch ener, m. der Tischler.
Schullemen, v. zahlen; mes 3
bezahlen. Er ychullmt m'r

Mitbeihe, he pays me money. Ich
wer d'r meychuly

lemen, | will pay youy
len feathered ones).

zi

Schranfer, preferably Rauy

But what was commonly understood was called, in contrast, the simple

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Burglars: delicate cabinets.

Since that earlier meaning of the word

Schrynker has disappeared in recent times, so has the distinguishing "ziery" for burglars
violence against persons.

Lich" to use.

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Schum, prep. because of, mi-,
because of.

Sch um, m. the garlic.

Schumon, n. the fat. =,
meat

on nd, m. the dirt that
at the exity

29125715 v. shit.

une, k. the funeral processiony
niB, the funeral procession.

Schuol, m. the fox; fig. the clever,
cunning person. Des is en Schuol,
that is a fox. PI. Schuolim.

shed, ». steal, cheat.

to put in; to free-, to bey

to play a deceptive game. In de Mulje
– to put in one's pocket; aus de
Mulje – to steal from one's pocket.

Schurrich, m. below wery
the EUects, ready-made linen and

clothing, and generally goods and items of
all kinds.

Schurrichylekich e, f. der
Clothes, EUectsy "Theft. |

Shuwe'), f. the answer, message,
notification; –

give, reply, notifyy

to sting (of something); – to sting, to
give a secret answer, a message
(e.g. to a prisoner); to set it right.

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Sch waychyaules, n. the drinking jug,

water jug.

sg Geher m. the drinking

Schwache, f. the inn, the tavern.

Sch waycher, m. der Schanky

Sch wa cherich, adv. duryti

w erich, adv. durytig.

I'm weak, I'm thirsty, | want to drink.

Sch waychfinchen, n. a drinking

vessel.

Schwarz fayrber, m. the

clergyman, pastor.

black putty, n.

Rectory, preacher's house.

Shvat (or Shevat), name of the eleventh month.

Schweihen, v. rauchen. Eiyy

yef –, To smoke tobacco. (However, in German the

Tobacco smoking is usually referred to as “smoking”, so the crook simply says “sweat”

enE

Heavy, m. the mother-in-law
father.

Mother-in-law, k. the mother-in-law.

Schwif, m. the spark.

Schwii, m. the seventh; –, num. Ba jom

ha –, on the 7th day.

Schwua, k. the oath, the conspiracy,
the vow. – to do, to swear, to swear: to
swear (that one has not done or

vowed this or that, for example)

yayt). Pl. Sch wuay/.

Schwuo, for the week. PI.

Schwuooy. (Schwuaiim,
two weeks.)
Schwuoyy, k (actually Chag ha

yschwuooyy), the Jewish Pentecosty

(weeks) Felt.

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the

) From won (Teychuwah), answer.

Taam, m. the taste; also fig. the good taste,
understanding; the cause. What is the
fam, what is the ur.

thing?

e m. the Ning, fingery

ng.

Tabboch, m. the butcher, also the cook.

Tabbur, m. the navel.

Tabeiro jajin yyoref, m. the
distiller. 6

Tafyenen, v. to capture, to arrest. They
captured him.

tafyent, they caught himy

taken.

Taiyish, w. the goat. PI. Tey
joychim.

Taiwayy, f the desire, the longing

(e.g. for something). – ha boyyer, die
Fleifches:

lust.

Taiway'
lust, horniness. i

mmer, f. the woly

Taiwoyy, name of the tenth month.

Takkif, adv. respected, esteemed. —, subst.
m. a respected, powerful man, the

Official.

But it is primarily understood to mean

the Jewish police vigilant, or another

Indian who is well respected by the
authorities and whose intercession can be
of some help to the scoundrels.

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Valley, m. the Thau.

Taljen, m. executioner, executioner.
PI. Taljonim.

m v. to execute, ben: en. 5

Talliyy, m. the prayer shawl.

(H. v.)

e, pl. also Tapuy

thieves, especially in large cities

ten. 6

Taltel *), m. the Nachschluyyyel, Dietrich,
Schliyyel in general.

PI. Taltalim.

Taltelynekef, n. the keyy
yelloch. x

Talulim, pl. toys, baubles.
Tammeyy, name of the fourth month.

Tamiyy, m. the fast day.
Tamiyyyzibbur, m. der Fayty

day of the community, general fast day.
Thus, the major fast days prescribed
by the Talmud, such as the destruction

rung Jeruyalems je.

Tanner, m. the oven, tiley
oven.

chimche, the potatoes. (Egg
gentlich Ereztapuchim, Erdy
apples, because Tapuchim on young
diych the apples are called.)

Tar, n. the barber's knife.

Tarchenen, v. to beg; to beg on the

narrow, on the way, on the street.

Tarchener, m. the beggar. (PI.

homonymous.)

Tarchenyychien, m. der Bet. telvoigt,
Büttel.

Tarfeyy, m. the stolen goods, the blackened,

defrauded goods; also the stolen equipment

taken together is called fo ge:.

Tarling, m. the cube. PI.
Tarlings.

TarneK, k. the RuB (Hayely

Machine Translated by Google

or walnut.)
Tarnegaul, m. the rooster.

Tarnegauleyy, f the hen.

Taltalmiy ch, pl. NachYschluyyel.“ Taryschyisch, mw. the emerald.

») The Christian thieves, especially the Berlin thieves, usually say Tantel.

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Tate, m. the father. Mich hot

the Tate giveycht, the Vay
ter has blessed me.

Diving, m. the weigher, Aby
meyyer, which cuts something off» or toy

measures; ingl. the astronomer.

Taudteyyer, m. Someone who
cannot earn anything; an old thief who can
no longer steal

can, and now from the younger

is entertained.

Taue, m. a wanderer; someone who is in error,

a false claim only
yts Ye.

To be wrong, to be mistaken, to be deceptive
ychen. He has ye thawed

was, he was wrong,
deceptive. .

Tauger, m. the Turk. PI. Ta-griim.
Taukef, k. the power, might, strength,
reputation.

Taum, k. the righteousness, sincerity.

Ta ur, m. the ox. PI. Tauy

rim.

Taure, k. the Bible, the old Te: Ytament,
the Myayayic Law; the five books of Myis.
Syimy

cheyy –, the joy of the Ge:

yetzes, the Kirmeyy.

Tauren, m. the mast.

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Do me the favor, do me the favor, be Yo
kind.

Tau we fein, v.fordern, einfo« dern,
abfordern,fordern. Er hat mir's – worden,
er hat mir wurde, er hat er wurde.

Tauwel fein, v. baden, ich –
–, to bathe.
Tchilley, m. the evening time, from

» Beginning of darkness, until around 11
o'clock.

Tahilleyygaynger, thieves, which

only preferably during the evening hours.
They were also Tchilleyyeller

S

called N

To trade, v. to steal in the evening
hours, in whatever way it may be. – on

the street, stealing carriages on
the country road during the evening,
because these are especially suitable for such

suitable for thefts.

Tchilleyyy mayyematten, m. which
comes out in the evening floodsy

leading theft. It is called techilleyy in
mokum if the crime is to be

committed in the city (perhaps

through a duplicate key) and taehilleyy uf
dem Schuck if the crime is to be
committed in the market (perhaps at a

stall).

Teaumim ,PI. the twins.

Techum, m. the border, an aby

measured, marked path. – yschabbeyy, m.
der Saby

bathsweg, a path of 2000 steps.

Tefiro, f. the night.

Tefilli m, Pl. the Pyalmen.

Particle, v. to go away, to go towards a certain
goal. If one merely says

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If one wants to say: | go, it is said, |
halchene, but if one wants to say: here
and there, it is said, | divide there.

Teischeymeyy, f. the bat.

Teiwe, f. the KoUer, castes, the

Box, barrel, bowl, any vessel in
general.

Temuhyausen, n. the earlobey

chen. f

Tephillim, Pl. of Lawsy

men, the Ten Commandments.

Tephillo, f. the prayer book.

ala

Teyy, v. the sheet metal. Tikve, f. the HoUnung. | Teyy, the ninth letter of the Hebrew alphabet (v), the HoUnung. –, don't have any

Numeral nine (9). Tippel, m. the falling addiction.
Tewen, n. the straw, the chaff. Curse: Get the Tippel, Tewenche, n. the Strobbut. Get the Schwerenoth!

Tfieye, f the prison, the | Tinne, f. the diarrhea, the Diy Arrest. In de – fein, ge arrhoe. Saying: you get

to be caught, to be in arrest. d'e Tinne von Peiyyach.
Tfuyyim, (pl. of To feyy) the (Because the many sweet prisoners. Sweets which the Jews

Thof, the last letter of the Bereiyisch alphabet (m) enjoyed at Easter (Peiyyach), that will, commonly diarrhea numeral four hundred (400).] leave behind, so that saying is

Thof, m. the locksmith, word yo much as: you yhall the

ber, prison guard. Diarrhea from Easter

Tibbul, n. the spice, the men. It is intended as a mockery
Good taste. Usual when someone

Tick, m. the clock, especially Tay demands, for a spurious reason, ychenuhr. – yachern, or to whom one does not want to give anything. It – pluck, a clock from the is

indicated to him that
Bag stealing. The diarrhea of Easter that

Tickmelochner, m. the clock is the only thing he can preserve, as it is with

Tickmulje, f. the watch pocket. us in the vulgar language at Jey

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Ticklye, and the clock. manden geüblich is, der ety
chain. what wants to inherit: "The last

Ticktaltel, m. the clock key. He should inherit bowel movement," is el. in

this respect a general

Tiefche, and the Kyste, beyticularly my usual saying.) the barrel. Tippeln, v.
gehen, kommen;

Tifle, f. the Christian Church"); from -, on a theft from:

- beginntewen, or - be: go, in -, after committing
yyachern, a church beyisty theft somewhere, to Theiy

len. recovery of the stolen goods, ay

Tiflehof, m. the Christian church- sweeping; from -, by a thieffy
bof. gteal go off, the escape ery
Tikken, v. to weigh carefully, to grasp; to over-, to surprise,

measure, consider, ponder. take by surprise.
Tikwe, f. the band. Tippeysch, m. the fool, the "Tikweyyyaucher, m.

der Bandy 1725 Non-scoundrel, someone who

dealer. doesn't side with the crooks.

) The word "Tifle" undoubtedly comes from Tofel, meaning "tasted", and thus, as a name for
the Christian house of worship, contains a contemptuous, mocking name, since it means some
"madhouse".

(Meaning as much as Wittsch.) PI.
Tippiychim. —, adv. stupid, a tippiycher
Menuych, a stupid (ie

honest) person; a beamy
ter who does not accept gifts.

Tischeboof, that is the name of the festival
the destruction of Jeruyalem, which
This is also a general fasty
day is.

Tiyche, num. nine, —oyyer, nineteen,
— we eyyrim, twenty-nine, — im, ninety.

Tiy ar Name des yeventen Mo»
nats.

Tit, 5 the glue.

Tlij a der gallows.

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Tloy 16 num. three, — im, thirty.

Tmicho —" f, the astonishment,
—, adv. wonderful.

Tnai, k. the condition. Plur.

Tnoim. Tuoim riychaunim, the first
en

achraunim, the last Bediny

tions (both sayings are used in engagements

and marriage cony

tracts).

Tu oim Ycribe, yich verloben.

(A Jewish engagement without the establishment of an engagement cony tract, is not easy

conceivable, and therefore this Bey designation, which actually means dingungen ychriften means). He has

written Tnoim, he has yeen

engaged, a Verloy

exercises. made.

To ar, f. the form, the structure, the shape. Jofe –, shape.

beautiful

Toaren, v. formiren, to form, ab: and to designate.

Death, m. the middle, be –, adv. in the middle, in it, in the middle of it.

Tochen, v. to consider, to measure, to consider. (S. Tikken.)

To 7 f, m. the, the back, the

Tof, adv. et adj. good, lukewarm –, 55 good; col–, it's all ok;

Mayel –, n. good luck (m. tower, f. towe, v. tof).

Tof ycheUten, (ychewwenen) yeche
yitz, liegen, auydlich
drive carefully, drive safely (e.g. in front of

something).

Tofel, adv. et adj. unrhymed, seasoned,
also probably old (m. tofler, f. tofle, n. tofel

To feyy, m. der, die Gefangene; –,
adv.gefangen. – fein, oder –
yscheUten,gefangen ysein, im Arreyt

yitzen.

Tofeyy lekichnen, caught neb-men. oblige.

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TofeyyyWomen, that's what they're called
Wives of the arrested crooks, who then
often with their

Man's comrades aroundy

and, apart from what they themselves

steal, are usually supported by them, by
taking that share from the

get communal loot
men, which would have fallen to the

man if he were free.

To fleUig, adv. et adj. guthery

cheerful, good-natured.

Tofleynemone, k. the catholicity
Jewish religion

e adv. katho-

One Jaske, k. the

Catholic Church, the Kloy
yter.

Tokken, v. to give, to deliver. To toUen,
to shake hands.

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Tole), f. the Dýngeßschloß, Bor:
legeyschloß.

Toleyacher, m. the hanging unclean, a
hanged Cbrýt.

Tole eater, m. the image eater
fer, image worshiper, the Catholic.

Peat, m. that which is to be stolen from the
pockets, the purse.

Peat printing, v. pickpockety
steals.

Peat printers, bag thieves, who steal in the
crowd (the way they go about their
work is appropriately described withy

divided).

Stagger “), v. yto stagger. He
staggers me, he yto staggers me.

To we, k. der Abyheuel, Abyheu.
| raised a towe before you,

you are an abomination to me.

ae f. the feast,
banquet.

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Trapper, m. the horse.
ychedunnern, horses fteal.

Tra ppine, f. the ladder, stairs.

Trararum, m. die Post, Post – kutsche.

Trararumybajes, and the Posty

construction.

Hooters, postal thieves.
You can either take the

PHost and steal by mistakey

tion of the packets, or they bey
ytear the post vans by either, as with ordinary

Travelling carriages that are attached at the rear
ten KoUer abyne; or, especially in the
Prussian

Post, they vomit, while driving, the rear

Kay

yt and yteal those in it

sensitive packages.

Treife, adv. et adj. 1) unclean,
forbidden; 2) stolen, dishonest

N acquired, suspicious. 3) If the crook has
stolen and

the robbed person immediately notices his
a loss; or if the
The thief has already been robbed once

before and has been made wise by it, so
that a second

Attempted theft is likely

yhind, Yo it is said in both cases
likewise: : the matter is treife.

Treife yein, or Treife ytey

hen, in the investigation by

proof yttt; Ytrong

Evidence or suspicion

to have reasons against oneself; to have
be thoughtful. He stumbles to

treife, he will go to jail

He is too suspicious, has too much
against him and will be punished.

– although not under investigation, but
generally suspected

tig – especially through previously
committed crimes and suffering

tene punishments – be that one

the constant, precise observation
attention of the authority under

Machine Translated by Google

thrown is.

Go on patrol, carry stolen goods or
thieves' tools.

Treife become chaule, or Treife get
lost, in flagrante delicto or
otherwise with the spare keys,
thieves' instrumeny

ten or the stolen goods.

Treifeyyschauure, f. geftoblene Waare,
geytohlenes Gut.

*) From rp (Toloh), he hung up.

) This word has passed into popular language, where it is turkeln fromy

is spoken and means taume In.

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Trittling, m. the boot, shoe.
Pl. Trittlinge.

Trittlingsmelochnr, m. the shoemaker.

Bye, number. nine, – mostly, nine
hundred.

Tschi, yes, of course.

Tychuwe, f. repentance. to
do penance, to atone.

Tuft, k. the church. Synagogue.

Tuippim, PI. (Sing. Taf) the timpani.

Tullem, m. the gallows.

Tullemen, v. act. hang. You yullyt
getullmt wer'n, you yhall be
hanged.

Tume, k. the uncleanness, the impure,
pork c. -, adv. unclean, forbidden.

Twile, f the bath, also the baptism.

Twioyy, Pl. the demands.

Twué, n. the grain.

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Ubim, pl. the, the beams.
Overbuilding, ». receive, gety

men. Makkeies -, blows
receive.

Ueberchayern, yich, ». yich very

yagree, yagree, yagree
to stammer, to stumble during the course of a
conversation.

To stay overnight.

Above, etc. the decky
bed.

Uebertippen, v. to ambush, to take
by surprise, to tread on, to catch.

Ueberwurf, m. the latch or chain

on the window, by means of which the

window sashes or shutters are locked
from the inside

become.

UgeU, m. the, the cakes.

Ugof, m. the organ.
Ugofklinge, f. the organ pipe.

Ullem, m. a confluence, a tumult.

Ulmivisch, adv. alt. – fine, old yt.

Ulmischer, m. the father, the old man.

Ulmische, f. the mother, the old
woman.

UlmiU, adv. very long, for life, life-
long. – hay
be sentenced to life imprisonment.

cloak, m. the coat, yoy
to Manns as Weibermany

phone

Ummakkénen, v. noise, spectacle
to make a tackle, to turn everything
upside down.

Umon, m. the artist, pro-feyyioniyt.

umoniyy, f. the profession.

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Umyarkenen, v. umwerfen, Very
hear recant, take back confessions.

Umychlage, m. the noise, the rumbling.
-en, v. to make noise, to rumble.

Unjoycher, adv. incorrect, falych.

Unterblinden, v. vom geytohy
embezzled any good. (p.
(Sub-masks.)

e eee v. unterytesy

geln.

Unterychipeysch, m. the inter yuchung,

the investigation proy

process. -to examine, to investigate.

Unterkabber, m. the undermining;
to make a -, during a night break-in

Hole from outside under the wall

in order to get into the interior of the building
through it if the ground floor is not

floored from the inside.

Unterkabbern, v. undermine, to undermine
a wall in the manner just mentioned.

Unterkayywenen, v. unteryschreiy
ben (yich).

Untermakkenen, v. underyschlay

gen, a part of the geytohley
keep something good for yourself,
a comrade, and not bring to the Cbelukey

(This is usually done by the beanmaster,
or, if any
of which the theft immediatelly

In order to prevent such embezzlement,

However, the remaining chay
weirim, when he comes out of the ery

broken or by subsequent

returns to the open premises to search for any
hidden money or items

yearch, ie fie chippeychen him.)
Untermalbyisch, m. the underskirt, the
underjacket.

untermitte, n. et f. the inter: bed, the mattress.

Unteryschauter, m. the lower

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Police» or prisony
ner.

unter ychewwenen, v. to expect a

burglary at night.

Unteryetteyyen, v. (S. Uny
terychewwenen.)

unterzynker, oder: -zinker, m. the
prison guard, lower overseer, stock-house
servant.

Verbs that are carried out
theft can be prevented. (S. Verlambdey

nen.)

a er eln, v. to bar, to secure with
eaves. +t, adr. barred.

Verchayymenen, ». seal.

Verchawern, yich, v. yich

verbinden, Kameradyschaft may
chen.

Verchawuren, v. veryichten, verbury,

bey. stolen goods and thieves' tools.

To earn, v. to acquire something through robbery, theft, or fraud. He has earned something

serves, means as much as: he has

stolen yc.

VerfuchYen, v. vergilen; ver. fuchster Reiterling, a gilded ring.

Verhad dern, v. veryspielen.
The moyyyhating, the squandering

of money.

Verhalchenen, v. gehen, von einem

Thebytahle muss, werden chased away.

Verhammet liggen, verbory
lie hidden; usually in the forest or

some other hidden place. This is done by the crooks either shortly before the crime

committing a theft, the complete onset of night, or any other favorable opportunity

to wait for the opportunity, or after

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committed theft in order to tyil the stolen

goods.

To promise, to arrest, to detain.
They promised him—

felt, he was arrested.
To be married, to be arrested.

Verkinjenen, v. verkaufen, ver:
ausdrucken.

To dump, v. to sell.

Verkneiyen, v. veryunderstand, be:

grasp. | had it verkneiyt,

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| understand. Ber:

'nei. 'e mer, veryunderyt Du me?

Perkroschent, adv. excludedy

gen, with panalen veryach; very

kroychente Chaume, a

from the inside with boards made ofy
struck wall. (This hiny

derniß is, after broken awayy

an outer wall, removed, iny

in which holes are drilled in a square

in the boards, and the drilled part is then

with the crooked heady
is broken.)

Verlambdenen, v. to fail, to mess up, to
botch. Se han den Mayyematten
verlamby

dent, the theft failed.

Link, v. falsify; ver: linked passport,
falsified passport; yich

—, make oneself
suspicious, especially by acting
during interrogation; make a stupid

excuse.

Verlinz, n. the interrogation; —
en, interrogate, examine.

Vermakkenen, v. hide, conceal.
Measuring, v. betray, toy
show.

Verniychbenen. ». veryschwoy

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to ren, to abstain, e.g. Jemany
to swear something; —, fid ver:
to affirm something by oaths. 5

Vernollen, v. verychlose, bef.
of door locks. The Dey

ley is vernollt, the door is
verychloyyen.

Verpiyychenypehn, v. to cover
something up, to present a disadvantageous
matter in the most advantageous light possible.

Verpoyychenen, v. veryschlieBen,

close. It is verpoyyy
chent, it is closed. Also probably wrong,

clumsily closed,

If, for example, the lock pick breaks
off in the lock or bends so that it cannot

be removed again, where

the theft project habity
must be abandoned.

Verrichewen, v. to lock, to bolt.

Veryarkeneni, v. to throw away, to
get rid of, especially of

stolen goods or the

tools for the arresty

tung. Throw away –, the Beu«

the box. (This is what the peat printer
does when he is caught stealing. He

throws the stolen purse under

the people standing around and
(He subsequently denies ever
having attacked him).

Veryharyrfen. v. to sell the stolen goods.

Veryschayyjenen, v. verdrinken,
veryaufen (the money ýc.).

Veryschlauben, v. veryschlaffen (4. B.
die Zeit).

Verychmai, and the interrogation.

He is in Verychmai, he is

being interrogated, is being questioned.

Verymaien, »_. verhör, ver: nehmen.

Verymieren, v. durch Way
chen. The Mayyey

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matt smear, the
to be robbed with Way

chen um&t, so that one is not taken by
surprise during theft.

Verychoychern, v. veryaufen.

Veryitt, adv. arrested; –
to be arrested.

To be buried, captured, arrested.

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–, arrested with stolen goods or theft
instruments

be tested.

Veryschwaychen, v. veryaufen.

Veryappen, v. betray, report.

Veryyammen, v. vergiften (dogs

yc.).

Veryyarfenen, v. burn.

Veryippen, . tell, yay, preyay.

Veryylichnen, ». betray, ay
nen comrades through confessions

to chastise. The Mamyer ben
hanide hot me very

yylichent, the worthless man has

denounced me.

Verytinen, v. veryaufen.

Verytoyen, v. to sell stolen goods.

Vertaywelt, adv. rejected,
with panels (y. very
kroychent).

Vertuyy, m. the crowding, which is caused,
especially in markets, by pickpockets, in
order to steal with their aid. – ma: ch eu, such

a crowd ver: uryachen.

Vertuyymacher, or Vertuyy
yer, yo those are called who cause a crush

for the stated purpose. On jey

the somewhat more important, especially horse
markets, findy

which is regularly

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more or less pickpockets, who then
occasionally steal in a company and

divide the loot. As soon as one of them has
spotted someone (a suitor) carrying

money or monetary value, he gives one

of his comrades (chawers) a token

(sticks him a piece of paper).

ken) to make Vertiiyy, and in the
moment the person to be robbed sees himself
from all sidesy

ten pushed, shoved and

step, during which the one who has the
opportunity to standy

len explored, and whoever was behind him
stole his wallet, pocket watch, or something
else. The cover-up's business

It is also the case if the ownery
liche Torfoyrucker during theft

is caught, to free him from the hands of the
person who was robbed and those who
assisted him, and they will use everything,
even physical force, to achieve this.

Verzhokken, v. veryspielen.

Verzwieren, Yich, Vich perzahy

len, make a mistake when counting.
Vorcheider, n. the anteroom, reception
room, entrance.

rug, w. a wooden rugy

inytrument, usually 1 foot long, 4 inches in diameter, of

Top to bottom, in the form of ay

a circle, cut flat, so that it has only the thickness of a knife's back at the bottom.

It needs

chen dies Inytrument die Mak.

keners and cabinets, when breaking window shutters, boxes

yten, writing secretaries e. If with the scraper or

Crooked head the door of a Bey

ratios already out of their joint

is bent, the prey

casually inserted, so that the resulting crack, when further with the iron breaking instrument

should be greeted, not meet again.

Vorleienen, v. vorleyen.

Vormittiam, m. der Vormity

day, -, adv. morning.

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Vorrachwener, m. der Bor: reiter, -
n, v. vorreiten.

Vorzwieren, v. precount.

Wadai, adv. certainly. Be–, quite certainly.

Elections, v. to talk, to speak.

Wai, int. Woe! oh woe! Wai lochem, woe to you!

Walldiwarn, v. to chat, to speak
chen, especially the thieves' language.

make a wall,

1. intersect the thief when he is
about to

len, and the one who observes him
tet, Ytstellen;

2. after committing theft, between the
thief and the

Beytraube ýt to Yet the ery
to cover the stars.

We, conj. and. E.g. Beiyy we choze,
two and a half; Fol we kol, everything
and everything yc.

We gaumer, and so on (ete.)

Leave a trail, ». quickly go away:
drive away from the place of the thief
ytehls. (See pages.)

White buyer, m. the market: thief
(obsolete word).

Weitling, k. the hosen.

Wejiwrach, adv. away, escaped

hen; – thun, v. to go away, to tear
away, to make off with oneself, to make
off with oneself; to escape.

Welych, or Welysche Peyyiche, f. So
those castles are called

yer called, which are neither French nor
German.

So-called French castles

yer yar yuche, which also from Iny

doors (on the room side) must be locked
with a key.

German castles, on the other hand, have

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ben a thorn in the keyy

hole, and the necessary key

yel must therefore of course also be a
have a hobles pipe. The wely

ych castles now find, according to their
external form, the French

zéyiyischen the same, but with the difference
that they cannot be opened from the inside
with the key

can be opened iny

which has no keyhole on the inside,

but only a small round opening for the
outermost tip of the key inserted from the

outside

They are so-called snap

or lever locks, where the locking hook
automatically engages the latch when the door
is pushed. Incidentally, these

locks can be opened with a French

key, but

but only difficult because it easily jumps over
and then, without breaking the beard, from the

Lock not removed again
can be brought; on the other hand, with a
French key, a French

zoyiyisches Schloss 6Unen.

Welych, n. the necessary for opening Wel.
ych locks

Duplicate keys and lock picks

taken together.

Welch, small, n. small Nachy
keys of various shapes for opening the locks

on

Lockers, desks Yc.

WelycheryEchoder, m. (pronounced
Echeter, the middle e is slightly

swallowed) a lock pick with a hook in front.

Welych-Hinterschieber, m. a Dietrich
with a reytending

Double hook.

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WelychyVorderyschieber, m. a lock
pick with protruding

Double hook.

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WelychyPurim, n. This is the

name for all

to the opening of castles

corresponding lock picks together
taken.

Weoder, name of the thirteenth
Month in the Jewish leap year, which
occurs every seven years threey

sometimes falls. .

Wiazzef, m. the Zuyummeny

place of origin to look for a thiefy
yteel to go out; the place where the wagon,

under supervision

a thief, remains, while

while the rest go under the Masematten. Uf
d'n Wiazzeff remain, with

the wagon at a bey
ytuitied places to stay to prevent the

return of the thieves

to be expected.

Viennese make"), the Ur phede

yworship; – must, the country must
conspire.

Wind, m. (also windbreak) the cloak.

Winde, k. the door, especially the gate.
Mok um –, f. the
City Gate. Bajesy–, f. the

Housey, special door.

Witty, adv. et adj. stupid, honest (in
contrast to Cheyy or cooking). With
"witty" the crooks describe everything
that does not correspond to their concept
of cleverness. Therefore, there are

also wittysche scoundrels, nemy

to steal, nor in court

yhed to deny understanding. He is too witty
to sl–

ner, ie he is not a crook himself

enough to be crooks
to advise.

Wittychen, the. Under this
Designation will be all honorary
ual people, i.e. all those who rob, steal

len and cheating for unery

prohibited actions and help the crooks in
their crimesy

chen do not provide any advance.
WittycheryKaUer, m. or:

Wittycherylych, m. ein dummy

mer, not to the crooks' associationy

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dung belonging human being.
WittycheryMayyer, m. a stupid
scoundrel who cannot be trusted, who is ay

cleared and fine comrades
rath.

Wittystock, m. a simple, i.e. honest,
man, who does not delve into the
mysteries of thievesy

consecrated is.

f Wonim, PI. the bricks, brick-ytones.

Wonimkitt, n. the brickworks, brick
kiln.

Wonimykrauten, v. (literally: to go
through the bricks) escapey

hen, emerge, go through, beforey
break out immediately.
Wonimymelochner, m. the

brickmaker. |
Wo feérach, f. the flower.

Woof, the sixth letter of the Hebrew alphabet
(1); the

ly such as those which neither geYchickt! Numeral Six (6).

*) This name probably has a historical basis, as it is
probably originates from the so-called "Schraubverfahren" (pushing process) which encompasses
conspiracies and which, as is well known, was first brought into being by the Vienna Edict

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To choke, v. to twist. To choke, to

hangy

Turn off the lock. (This is done by means of
a stick, which

through the eyelet of the reader

(It is inserted into the closed position and
then turned with all force so that the lock
breaks off.)

Wutteln, v. ask, speak, chat, ychatter.

Wuttler, m. a chatterer who can't
keep anything secret.

Z.(.
Zachei, adv. thirsty.

Zad, m. the side; al 08

the side; be -, to the side; mi -,
from the side; ke on which -,
side? PI. Zady

dim.

Zaddek, m. the fur.

Zaddik, m. the righteous, pious one, also: the
crowbar, the crowbar. -, adv. righteous.

Zaddik, the 19th letter of

BarfeUstaltel, m. ein frany
z6yiyischer SchlüUel.

Zarfeyyyedine, f. Franky
rich.

Zau le, m. a lame person.

Zawwer, m. the neck, the Gey
nick; den - ychibbern, break the
neck.

Zawwern, v. (actually Kap» pore -) to

cut off the necky
the. 0

Zawwerybeged, n. the necky
cloth.

Zawwerwindchen, v. the neck

iron, the pillory. On the - ytein, on
the pillory ytey

hen.

Zchokken, v. laugh.

Zchokken, v. fell. Se zchoky

ken jom we jom, yie Yspielen Tag
vor Tag.

| Be m. the player; liny

false player. he –,

Zdoke, f. charity, the

Alms. Bal –, awelly

active man, – give, Aly
mosen give.

Bereiychen alphabet (r), the ZdokeYbix, f. the poory, Aly

Numeral ninety (90).

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Zaijid, m. the hunter. Mey
dine theLandjager.

Zandok, m. the godfather; – e, f. the
godfather.

Zarfeyy, w. the Frenchman; –, adv.
French. – to dibbern, to speak French.

Zarfeyy, m. also: Zarfeyyy

Haupter, m. a Frenchy

yhar master key, which usually locks all locks
where it fits.

Zarfeyypeyyiche, f a frany
zoyiyisches ThirschloB.

Zarfeyypurim, n. yammtliche zum
OeUnen Französischer Schloyy

yer necessary lock picks.
mosenbichye.
Zedo, k. the provisions. | raised no –,

I have no toesy

tion.

| Zeijor, m. the painter, picturey

hauer.

Zeilem, n. the Krenz, –, m. the

Kreuzer (coin).

Zekenen, ». scream, cry, cry

gen. Mer muss nit zekenen, wenn's
Symitzlach, man muss nicht

héyny

to be when one gets a beating. –, v. to betray

(less common.)

Zekener, m. the screamer, scream: hals;

ingl. the traitor.

Zemer, k. the wool.

Bemersbeged, n. einwollen. Tuch.] Bimmon, m. der Durjyt; –

Zemerygefen, f. the tree: wool.

Shred, v. zerycheiden, bef. the goods
which one cuts through

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Cutting off the freight car
gen ytehit.

Zeyschibbern, v. zerbrechen, de Azomauyy
d zeſschibbern, to break the bones;
radern.

Zewa, k. the color.

Zewenen, v. dye.

Zewytsch, m. the dyer.

Zewoche, f. the shouting, the noise.

Zidder, m. the book, reading book.

Zinker, m. the ouizier, official, generally

someone who does something

to command.

Zfire, f. the early morning time.
Be Zfire act, to the early

steal the morning time.

Zgokken, v. to sneak onto the attics of
houses in order to steal the laundry

hung up there to dry.

Thieves, who commit the aforementioned
crimes. If they have a burp, they ask for

alms.

Zibbur, f. the community. Schliy

ach —, m. the community messenger,
Dainty, adv. fine, careful, not violent.

Dainty Mayyematten, m. a fine,

skillful theft, bey. the night-time burglary
committed in silence.

Dainty cabinets, thieves,
which are caused by nighttime sleepy

burglary, but without committing violence
against persons.

Cymbals, ». strike. (See on: cymbals.)

Zimmeyy, PI. the turnips, Mohry
beets.

—

~ — — EEe er sns ET aisEEEESEnGERmenenntumen. KT

to be thirsty, to be thirsty

Zingeln, v. to persuade, to talk over,
to something. To zing someone.

Zinken, or Zink, m. the hint, the

sign, the signy

nung; ennen – to give a sign, a hint,
to warn someone about something

to notify or request something. (By coughing,
clearing the throat, or by

grasp the necktie ye. is
3. B. during the confrontation
the confessor of the non-confessiony

to revoke his consent
chastisement to wealth sought.)

Zinken, v. to draw, to wave.

Zinkflappchen, n. der Stecky
letter.

Zinkplatz, m. the assembly
place before the theft; the

Place on which the vehicley
work, under the supervision of a

noyyen, ytehn. (S. Wiazy

zef.)

Zinno, i. a sign, noticesy

Yehild. PI. Zinnoyy.

Zin nor, m. the canal, the water

ferleitung. PI. Zinnoroyy.

Zipper, m. a small bird, sparrow. PI.
Zipporim.

Ziizeyy, pl. the Schau: or threads

of thought that Jews wear on their bodies,
over which they must recite the blessing
and kiss every morning before 9
o'clock. Zizeyy e benyschen, the
threads of thought ya bless.

Zizeyy korfayy, n. the belt to which
the threads around the
body are attached. g

Zli, m. der Braten; –, adv. braten,
zli eyisch, fried in the fire.

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Zliytanner, m. the roasting oven.

Slul, ads. clear, pure, louder.

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Jajin –, clear wine.
Zochauk, n. laughter.

Zo eyy, PI. the costs, process,, investigation
costs. 6 N

Zofaun, adv. around midnight, midnight.

Zofir, w. the goat.
Zoger, and the castle.

Hesitate, v. to close. .

Zomo, k. der Thiryt. (S. Zimy

mon.)

ZoraaU, m. the scabies, the Aus:
a

gulin zen " v. to wave (with the
eyes), to watch, to search.

To close, v. to close.

pluck, v. pull out, outy
take, steal. Sick arrest. Tick =
-, aclock

steal from the pocket.

To plan, . deliver, again

add. (If the Chaly

fen Yifts that the robbed yt immediately
notices his loss and becomes suspicious,
he puts the stolen money on the

the table, or somewhere else, liey
genden geychickt and unnoticed again, ie he
plantent

it.)

Zun, m. the sheep, the sheep, a herd of small
cattle.

Zur, n. the shape, the face.
Meychanne Vein in Zur, the facial
color change. No

Pon im un ka Zur haben, ein
ycheliches Ausyehnung haben.

back part, v. back part
hen, also fig. of shops;
in fine proportions backy

come, do the crab walk.

To two, f. the counting. It
Is this a maneuver of the wrong?

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changer. If the

Chalfen suspects that the person to be
robbed knows how much money he has,
so he does not dare to steal from him in
the usual way, for fear that the theft will
be discovered immediately.

that could. He causes a loty

more the merchant or Wecksy

ler, him so and so many old things
ler-, four-penny pieces Yc. fromy

and put it aside until the following day, since
he did not have enough money with him to
buy it. When counting this moneyy

of the, on the part of the money changer,
but he steals and then comes

of course not to pick up the same thing
again, although he was in the rey

gel a little something on ity

to make the changer more secure.

To count, v. to count, in the manner described.

Zwackling, m. der Federbuych.

Zwieren, v. zahleu. Meyyumme zwieren,
count money.

Zwooh thun, v. to make a testament.

Zwoim, n. the game, deery
wild. (Jews are forbidden to eat anything
other than deer.)

VII.

Attachment.
On Hebrew counting.

To know and understand the way of counting in Hebrew, or the Jewish elementary school,
is, in my opinion, a necessary
necessary requirement for a perfect knowledge of the thieves' language, at least, by inclu
here, it will not appear as a superfluous addition. Differing, even on this point, from th
nations among which they live, the Jews do not use any actual numbers for counting,
especially not the usual Arabic ones, but rather form their multiplication table from the
phabet, in such a way that the first nine letters (Allef to Teyy) indicate the simple num
from 1 to 9, but each following letter represents the round number corresponding to its ec
E.g.

Ind: ten, Koof: twenty, Lammeb: thirty, Mem: forty Yc. Yc.

The way of counting is then as follows:

N – Allef – 1 17 – Yud Zoyin – 17
2 – Ball – 2 n“ – Judccheyy – 18

1 – Gimmel – 3 9 – Judsteyy – 19

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– Dale – 4 5 – Koof – 20

1 Hab (Heh) – 5 N – Koofsallef – 21

| Woof (Wau) – 6 290 – KoofebeyU – 22

| Sojin – 7 295 – Koofygimmel – 23

1 – Cecil – 8,790 – Koofydalled – 24

vv Teyy – 9 179 – K6oofyheih – 25

2 Jud – 10 72 – Koofywoof – 26

& – Judasallef – 11 9 – Koof,zeyin – 27

27 – Judah beiy – 12 mn' – Koofycheyy – 28

3 – Judygimmel – 13 v3 – Koofyteyy – 29

J – Judydalled – 14 – Lammed – 30

Hy – Teyyywoof – 15 N. – Lammedyallef8 – 31

Tv – Teyyyyojin – 4 p.m. – Lammedybeiy – 32

9 – Lammedygimmel –

175 – Lammed<jdalled

from – Lammedybeih

vb – Lammedywoof

75 – Lammedyyojin

ga Lammedycheyy

oh – Lammedyteyy

DB” – Mem

NND – Memorable

c. 2%

3 – Now

d – Syammech

34

60

227228026 2 |

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Aijin

Peeh (Peh)
Zaddik

Kuf
Reiysch
Shin

Thom

Bad Choof

Castle

Close now
Oven
Tsade

From 100 onwards, the digits themselves are also represented by the given letters
ben expressed; in everyday language, however, this does not usually happen, yony
But the number is usually indicated by the numeral Meie. 3. B.

| Woofymeieyy

Meie – 100

Snowmen – 200

Gimmelymeieyy – 300

Dalledymeieyy – 409

Heih: meieyy – 500

Sojin-meieyy

Cheyyymeieyy

Teyyyymeieyy

– 600

–70

– 800

– 900

The number 1000 is the only letter Allef, which is referred to as then, to give it this designation, two dashes () are placed. 3. E.

N – kElef

N – Beitğğalôfim

Na – Gimmelyalééfim

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" – Dalledsaléfin

Nr – Heihyalé fim

m – Woofyaléfim

It should be noted that

only:

1000
2000
3000
4000
5000
6000

32232322

Sojinyalédfim
Cheyyyalé6fim
Teyyalofim
Judyaloyim

Meieyalofim

7000

1) that when a complicated number is to be formed, the number booky

The one indicating the larger number (the denominator) must be placed before the other (the numerator). For example: 1: 54, My: 75, etc. (as is also evident from the examples given above);

2) that, however, if a given number is to be multiplied, such as two (times) thousand, the thousand, etc., the multiplying letter must be placed at the front, as in German. 3. E. Na 3000 2c.

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H.HEI"

Who he. \ u em ". un mu

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SEAUME BRENIER
BRIRFUSTE)

THE SECRET ORIGINS
DL ee

HENRI HEINE AND KARL

THE SECRET ORIGINS OF BOLSHEVISM
HENRI HEINE AND KARL MARX

It will be ten years since a lucky stroke of luck delivered

The former empire of the Tsars to the members of an extremist party barely known until then, even in Russia. Since then, the advent of this handful of adventurers has taken on the appearance of a new era. In terms of the magnitude of its consequences, it can no longer be compared to anything other than the French Revolution – which could also have been easily suppressed, one morning in July 1789, by the 30,000 men of Marshal de Broglie, so that it would barely be mentioned today, in four lines, in the baccalaureate manual. However skillfully prepared a political enterprise may be, however deep its roots, there is always, in fact, a moment when a few grains of decision, seasoned with a little material force, can suffice to determine the destiny of peoples. The modern orientation of universal politics has only been possible because those who govern

have, in general, forgotten this recipe, while subversive sects have rediscovered it and do not hesitate to use it.

Master, by the grace of a military sedition, of an empire which yesterday had 180 million inhabitants, and which still has more than 140 million, Bolshevism used its immense material resources to set fire to the five

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parts of the world. His emissaries do not leave a moment of rest to the people already tired and anemic by the Great War: everyone suffers from it in their metropolis or colonies.

Sometimes it is England, whose economic prosperity is seriously

compromised by the miners' strike movement, openly subsidized by Moscow rubles: it loses, according to the estimates of the Chancellor of the Exchequer, 170 million pounds sterling, more than 21 billion francs – a quarter of which

would have been enough to foment an action that stifles the communist plague in Russia. And it recovers painfully from this terrible shock only to suffer a new one: Moscow incites China and closes it almost completely to British trade,

which drew incalculable profits from it. Tomorrow, it will be India,

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deeply undermined by Bolshevik propaganda, and whose native civil servants, more than half of whom are pensioned by the Comintern, who will in turn rise up.

In France, the agents of the Third International are openly fomenting the most serious disturbances, standing up to the police in the streets of Paris, causing damage worth more than 12 million on the evening of August 23 alone and giving rise to mutinies of reservists in the Army. While they are destroying the morale of the latter, they are cutting out a formidable task for it in the colonies:

yesterday, with the Rif war and that of Syria, which cost us so much blood; tomorrow with the insurrections brewing in Tunisia and Algeria (where Emir Khaled, the man from Moscow, obtains the majority of votes from indigenous voters), and in Indo-China, where the Comintern subsidizes 14,361 of our Annamite civil servants, according to figures found in searches carried out by Chang So Lin at the Soviet consulate in Peking.

The 50 million inhabitants of the Dutch East Indies are worked with the same constancy and the same profusion of financial means: thus insurrections follow one another in Java, Sumatra and even Borneo. The Indian populations of America are launched, as in Bolivia, to the assault of the civilizing whites. Mexico is

subjected to a government approved by Mr. Tchitcherine. As for the nations bordering or neighboring the Soviet States, Romania,

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Bulgaria, Hungary, Poland, Lithuania, Estonia,

Finland, etc., their existence is constantly compromised by communist plots, always repressed, but always renewed, one or the other of which will end up, it is hoped in Moscow, by triumphing.

What is most frightening about this red wave, the color of murder and

fire, which is battering the foundations of the old world, is that it does not come from the ambition of a visible and localized nationalism: One would wrongly see in Bolshevism a "Slavic peril" ... If Communism were specifically Russian, it would encounter a natural barrier in other nationalisms, no less intransigent. On the contrary, it finds within each people ready accomplices, arranged facilities: a doctrine of national treason and social decomposition has prepared the way for it for two-thirds of a century.

It is this doctrine whose birth and development we propose, in the present study, to trace. To do this, we will have to tackle many legends, established by the long consent of some and by the interested assertion of others. We will do this in the light of reliable documents, of precise facts. And it will be demonstrated, once again, that historical truth, examined at its sources, contains infinitely more "romantic" than the feverish brain of an inventor of fictions can imagine.

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The Third International, whose leadership is indistinguishable from the high political personnel of Soviet Russia, is the somewhat ungrateful daughter of the Second, whose pontiffs were Engels, Liebknecht and Jaures, and the successor of the First International founded by Karl Marx. The history of the latter has been written or summarized very often by sociologists or politicians of all shades, and always in identical terms: nothing more concordant, in their presentation, than the dates, the circumstances and the sequence of events. This unanimity would seem to indicate that the subject has been exhausted and that historical certainty is now acquired.

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But all specialists in archival research know that too much unanimity regarding the account of an event must be a source of mistrust at least

as great as absolute divergence: it most often has no other cause than the circulation, for a self-interested purpose, of a tendentious version, but skillfully simplified, consequently easy to adopt.

In reality, everything that has been written for half a century on the First International stems from the comparison of four books, which were devoted to it in the aftermath of the communist insurrection of 1871. Two of these works, those of Messrs. Oscar Testut and Edmond Villetard, were hostile to the secret organization from which the Commune emerged; the other two, those of

Eugene Fribourg and Benoit Malon, were favorable to it, with more or less reservations. And since detractors and apologists were in agreement on

the origins of the organization under discussion, the writers and lecturers who dealt with it after this date are excusable for not having looked further and for having docilely adopted the version open to their eruditeness... . In this they were only imitating the good faith of their predecessors, who had only known the outward appearance of the events in which they had been involved.

Let us begin by briefly analyzing the thesis accepted so far regarding the origins of the First International. It presents itself with the harmonious simplicity of a biblical story.

In the early years of the second half of the 19th century, machinery, in all its forms, made great progress in the Universe. To consecrate and popularize them, an Industrial Exhibition was organized in London in 1862.

Many technical workers were sent there by their bosses to study the operation of the machines on display.

Some of them extended their stay well after the closing of the Exhibition. While they were in the English capital, a protest meeting was called at St. Martin's Hall about the violence committed in Warsaw by Russian troops; the foreign workers went there out of curiosity, among other speakers, who

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spoke only of Poland, there was an old economist of German origin, named Karl Marx, a political refugee in England, where he lived in study and retirement. Carried away by his subject, he broadened the debate, spoke of the Proletariat everywhere oppressed by the Capitalists, and ended with a war cry that was dear to him: Proletarians

of all countries, unite!

Then, seized by a sudden enthusiasm, the workers present decided to unite in an International Association, and appointed,

immediately, a Correspondence Committee, of which Karl Marx became a member for Germany. The First International was born that evening, from an unforeseen circumstance, almost from a misunderstanding.

It progressed rapidly thereafter and spread the communist idea throughout the world.

This is the legend that has come to pass for history. We will examine it and do justice to it.

This story, borrowed from Karl Marx himself and his entourage, has

the advantage of being presented naturally. It is short, and does not require in-depth verification. It was therefore an immediate success

and has remained classic. Everything about it, however, should have aroused suspicion among the first annalists of the International. To speak only of its financial history, the established version reports that

the collection made that evening at Saint Martin's Hall yielded as

its first fund 3 pounds sterling (75 gold francs). Never, thereafter, did the brave worker who fulfilled the functions of treasurer have more

than 200 pounds (5,000 gold francs) in the till. The First

International used this as an argument to flaunt its virtuous poverty... Now, if we consult the minutes of its Congress in Lausanne (September 2-8, 1867), we see that, from the second year of its operation, it granted several million in subsidies to certain revolutionary agitation campaigns. For the United States alone, we find mention of a check for 300,000 dollars sent to support a general strike in the metal industry. Where did these funds come from, which the International had at its disposal, and which nevertheless did not leave its treasury?

Today, no doubt, the situation is identical. Comrade Fromentin, treasurer of the French Communist Party,

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complains of always being without money: contributions are

minimal and the Cells pay poorly. This does not prevent the French Bolsheviks from appointing 1,800 officials and various agitators, who together cost them more than 30 million a year. Recently,

they were able to spend 10 million in cash for the creation of a daily newspaper in the North. And if the riot of August 23 cost Parisian merchants more than 12 million, it also required large organizational expenses on the part of the Party treasurer. But these contradictions surprise no one: everyone knows that the money spent comes from Russia, where the Third International has seized all the wealth of a great empire and is using it to turn the world upside down.

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It was different in the time of the First International, a simple organization born yesterday and regularly having only the meager sums that appeared in its accounts. The first disciples of Karl Marx were not, like those of today, rich with 140 million slaves.

Where did they get the immense funds they used to develop their propaganda and subsidize strikes throughout the world? This is the question that the annalists of the International have neglected to ask themselves, and, after them, all those who have borrowed truly superficial documentation from them.

Another problem: the meeting at Saint Martin's Hall passed, at the time, almost unnoticed; a few newspapers mentioned it and did not return to it. Now, barely a few months had passed before the First International, despite the lack of publicity, had sections in every country, all the way to the depths of South America, and even in Australia. Everything happened as if a mysterious force had prepared the way for the new Association and had provided it everywhere with the necessary cadres and support.

Such forces exist, beyond any doubt. Just as it is now accepted that Freemasonry prepared the French Revolution, so mysterious forces are at the source of all the great recent upheavals, in Europe as well as in the East or the Far East. This is

these forces that Mr. Marcel Prevost of the Aca- spoke of in 1912 French democracy, when, celebrating in an article in Le Figaro

At the time of the Young Turk Revolution, which was still very recent, he did not hesitate to say:

All diplomatic forecasting is based, in short, on this calculation:

that the known forces will continue to evolve along their current curve. Starting from Id, we deduce the probable result of these forces. And this is

a very reasonable system, whose only flaw is to ignore other forces, STRONGER THAN THE VISIBLE ones, which are secretly working to change the current balance and which, one fine day, will upset both the calculation of omens and the life of nations.

It is one of those occult forces that we must study if we are to learn

from where Karl Marx drew the inspiration and material aid that enabled him to formulate the program of Communism and to propagate it throughout the world.

The secret association in question bore the title of the Union of Jews

for Civilization and Science. It was founded in 1819 by a group of German Israelites belonging to rabbinical families, foremost among whom was the famous scholar Leopold Zunz, who was later to become director of the Jewish Normal School in Berlin, and his friends.

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Ganz and Moise Moser. The apparent program of the Union

seems to have been a first draft of that later adopted by the

Universal Israelite Alliance: to come to the aid of Jews

throughout the world and to develop among them all useful knowledge. But the real program went well beyond this: it included

a change, in a somewhat positivist direction, of Israel's policy towards Christian nations; it aimed above all to introduce specifically Jewish ideas into the civilization born of Christianity, which would

gradually bring about its dissolution.

The dominant thought of the leaders of the Union was that the Synagogue was wrong to persist in its expectation, already so

many centuries old, of a human Messiah. They had been misunderstood. Old rabbinic texts when they announced a tem- king

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porel, all bloody from battles, who would crush under the wheels of his chariot the nations that had wanted to resist the universal empire promised to Israel, and who would rule with a rod of

iron those that had submitted. It was the Jewish people itself, and not this or that of its sons, who, becoming aware of its ethnic superiority, had to conquer the World and bend it under the

yoke of the chosen race.

This thesis, already presented on various occasions in history by isolated Talmudic scholars, was to be formulated one day with rare precision by a Neo-Messianist, Baruch Levy, in a letter to Karl Marx. Here are the terms:

The Jewish people taken collectively will be its own Messiah.

His reign over , Universe will be obtained by Punishment of others human races, the abolition of borders and monarchies, which are the bulwark of particularism, and the establishment of a Universal Republic which will everywhere recognize the rights of citizens to

the Jews. In this new organization of Humanity, the sons of Israel, spread from now on over the entire surface of the globe, all of the same race and the same traditional formation without however forming a distinct nationality, will become without opposition the leading element everywhere, especially if they succeed in imposing on the working masses the stable direction of a few of their number. The governments of the Nations forming the Universal Republic will all pass, without effort, into Israeli hands, in favor of the victory of the proletariat. Individual property will then be able to be suppressed by the

rulers of the Jewish race who will everywhere administer public wealth. Thus will be fulfilled the promise of the Talmud that, when the time of the Messiah has come, the Jews will-

will have under their keys the goods of all the peoples of the world.

This language, singularly materialistic under a phraseology still tinged with traditional Judaism, suffices to explain in what way the new sect distinguished itself from the Synagogue, | and why Leopold Zunz, for example, was led to renounce twice the functions of rabbi, in Berlin (1822), then in Prague (1835). arg

One of the most enthusiastic followers of the Union of Jews

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for Civilization and Science was the poet Heinrich Heine, who

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adhered, At the age of twenty-three, on August 4, 1822. The case of this

son of Israel]; whom his poetic genius authorizes to be classified among

the greatest writers of the 19th century, is quite characteristic of the neo-messianist

point of view. 1

WN

Henry Heine was born in Düsseldorf on December 13, 1799, into a family

of rabbinical origin. His father, Samson Heine, a ribbon merchant, owed to this origin the esteem in which he was held by the head of the House of Rothschild in Frankfurt.

But, if one was steeped in Jewish tradition in the Heine family home, outside

one knew how to make concessions to Christians. Young Harry (he was only called

Henry later) was raised in a Christian school, called the Franciscans, and the rector, Abbot Schallmeyer, considered him his best pupil. His sister Charlotte received the

education of a convent

of Catholic nuns. His brother Gustave, under the name

THIS

of Gustave von Geldern, had to become a Catholic to become a dragoon

officer in the service of His Majesty the Emperor of Austria. His other brother, Maximilian, opted for orthodoxy

and became a military doctor in the Tsar's Army: As for Henry Heine,

we will see that he became an evangelical Protestant. These multiple vocations

did not change anything, moreover, in the feelings of the three brothers, who met in

the evening at Rabbi Rintelsohn's, for n... Hebrew and 1 Talmud.

Heinrich Heine studied law in Bonn, Göttingen, and Berlin, and then obtained his doctorate. But he aspired to a professorship in law. As a Prussian citizen, he could not obtain it while he was Jewish. So he abjured his faith almost in secret in Heligenstadt, in the house of the evangelical pastor Gottlob Grimm, one

morning in August 1825. The following quotes will help us appreciate the sincerity of this conversion and the morality of the convert:

Letter from Henry Heine to Maurice Embden, before the conversion:

I am like you an indifferent in religion and my attachment=

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ment to Judaism comes solely from my deep anti-

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pathy for Christianity.

Letter from Henri Heine & Emmanuel Wolwill, before the conversion: | |

The final fall of Christianity seems to me more and more evident. This idea has

been maintained for quite a long time.

| call Christianity an idea, but what kind!

There are corrupt systems of ideas that nest in the cracks of the old world and the abandoned bedding of the divine mind, like bedbugs in the mattress of a Polish Jew. If one of these idea-bedbugs is just crushed, it leaves a foul odor that lasts for

thousands of years. This is the case with Christianity, crushed for 1,800 years and which since then has not ceased to stink up the air that we poor Jews breathe!

Verses written by Henry Heine, the day after his baptism:

Holy ardor of youth, – Prompt return of reason!

– You have, in your wisdom, – Your peace with these gentlemen... –

You crawled to the cross, – The same cross as yesterday – You wanted to trample underfoot, – Beaten down in the dust! –

It's VeUei from having read too much – All those Schlegels, Hallers, Burkes!
– Yesterday you were a hero, – Today, a master trickster.

Letter from Henry Heine to Moses Moser, of the Union of Jews for Civilization and Science, a few weeks after the baptism. He speaks of the Japanese who had just martyred some missionaries and who detest nothing in the world as much as the Cross. And he adds: | want to be Japanese!

Despite his charade of abjuration, Heinrich Heine could not become a

professor of law and never forgave the Prussian government for it. It was around this time that he pushed his neo-messianist enthusiasm to its ultimate conclusion by

openly declaring war, not only on the monarchical idea, but on the social order itself. He later recounted that he had gone to Munster, where the iron cage and the instruments of torture of the "glorious" John Bockenraw, known as John of Leyden, the leader of the Anabaptists, are still preserved. He came to honor in him the fiercest of the 16th-century revolutionaries.

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and the most perfect specimen of the precursors of Communism.

"| have respectfully kissed," he said, "the relics of the tailor John of Leyden, the chains he wore, the pincers with which he was tortured. The atheism of the

member of the Union of Jews did not exclude, as we see, a certain religiosity...

His collaboration with the Political Annals of Munich naturally reflected this development: a series of demagogic and anti-Christian writings made him

suspect to all the German authorities. Pursued, he took refuge in France on May 1, 1831. The anniversary of this "hegira" of the first leader of Communism was

to be celebrated, later, on the proposal of his friend Engels, as a festival of the world proletariat. Much blood has flowed since May 1, 1889 (date of the institution of the revolutionary May 1) to begin

to remember the happy escape of Henry Heine.

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In Paris, Heinrich Heine immediately joined the most prominent socialist school of the time, that of the Saint-Simonians.

Two years later, it was to another famous socialist, Father Enfantin, that he dedicated the first edition of his book On Germany. It was enough that a revolutionary club

was opened or an advanced newspaper was founded for Henry Heine to run to, eager to see, to hear and to advise, pushing for the most extreme audacity,

the most destructive gestures.

Seeking in the war against Society a reparation for his race, he was only careful to mask this ulterior motive as much as possible under the guise of political dilettantism and enthusiasm for Humanity. He readily advised his Jewish friends to imitate

this apparent detachment, by disguising not only their ethno-philosophical goal, but

even their Jewish identity.

It was with this feeling that he one day wrote his tale of Dona Clara, one of the

most bitterly mocking he ever wrote, in which a Spanish Jew, by hiding his name and race, comes to possess, and finally, mocks, the daughter of a Christian lord. We will not be sorry to find here this parable in verse, which expresses so well the profound

thought of Henry Heine

June 1, 1928. 4

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Dona Clara.

In her father's garden, in the evening light, the mayor's daughter walks; the sounds of trumpets and cymbals come from the castle.

"How delicious these dances and these sweet flatteries are! And how boring they are too, these knights who gallantly compare me to the star of the day!

v Everything tires me since I saw, in the rays of the stars, this unknown knight whose guitar attracts me every night To the window,

"With his slender and haughty figure, and his black eyes, which shine in his noble and pale face, he truly resembles Saint George."

So thought Dona Clara, and she walked with her eyes lowered. When she raised her eyes, the handsome unknown knight stood before her.

Hand in hand, talking of love, they walked in the moonlight; the zephyr caressed them lovingly and the roses sent them graceful greetings.

The roses sent them graceful greetings and turned a voluptuous purple. "But tell me, my beloved, why did you blush so suddenly? I

—The mosquitoes bit me, my beloved, and mosquitoes are, in summer, as odious to me as if they were swarms of long-nosed Jews.

"Leave the mosquitoes and the Jews there," replied the knight with a

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caressing voice. — The almond trees in bloom sow their seeds on the ground

white flakes.

The white flakes of the almond trees spread their perfume. "But tell me, O my beloved, does your heart belong entirely to me?"

— Yes, I love you, O my beloved! I swear to you by the Savior, whom the unbelieving Jews treacherously crucified.

"Leave the Savior and the Jews there," the knight continued in a caressing voice. "In the distance, the dreamy lilies sway, bathed in light.

The dreamy lilies, bathed in light, turn their gaze towards the stars. "But tell me, O my beloved, have you not sworn to me falsely? O

— Falsehood is not in me, O my beloved, nor does a single drop of the blood of the Moors or the accursed Jews flow in my heart.

"Leave her to the Moors and the Jews," replied the knight in a caressing voice; and he led Palcade's daughter under a grove of myrtles.

In the sweet nets of love he passionately enlaced her

short words, long kisses, and hearts overflowed. I
The nightingale uttered a melodious epithalamium; as if performing a torchlight dance,
the glow-worms hopped in the grass.

The foliage was silent, and one could see it as if by stealth,

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than the discreet whisper of the myrtles and the sighs of lovers. I

But suddenly the sounds of trumpets and reeds resounded from the castle,
and Dona Clara, at the sound of these fanfares, freed herself

: suddenly from the knight's arms.

"Listen! These fanfares are calling me, O my beloved! But before we part, you must tell me
your beloved name, which you have hidden from me until now."

And the knight, smiling serenely, kissed his lady's fingers, kissed her lips, kissed her
forehead, and spoke these words:

"I, your Lover, Senora, am the son of the learned and glorious Don Isaac-ben-Israal,
Grand Rabbi of the synagogue of Zaragoza."

Henry Heine was not content to simply frequent the French revolutionaries: he
eagerly welcomed the foreign agitators who flocked to Paris in droves during the
July regime, and lavished them with encouragement and useful
recommendations. He liked to say of them: "I caress my wild beasts!" These wild
beasts, however, were not ferocious enough to give him complete satisfaction.

One day, finally, the Union

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Jews for Civilization and Science sent him one, in which he recognized an

exceptionally destructive temperament: it was Karl Marx.

Karl Marx, born in Trier (Rhineland Prussia) on May 5, 1814 (and not 1818,
as is often mistakenly stated), was fifteen years younger than Heinrich Heine.

He too was of ancient rabbinical stock. His grandfather had been a rabbi of

Cologne and his co-religionist Bernard Lazare, the director of the Dreyfus affair, was
able to salute in him "the descendant of a whole line of rabbis, who inherited all the
logical force of his ancestors, a lucid and clear Talmudist, who studied sociology and

applied his native qualities as an exögate to the critique of political economy."

Leaving the rabbinical career to one of his brothers, Karl Marx's father had made a considerable fortune in commerce. To obtain responsibility for certain supplies to the Prussian state, which were not granted to Jews, he had officially converted to Protestantism, without ceasing to practice Jewish life in the family home.

Childhood

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The young Karl Marx was therefore lulled by traditional stories

of his race: God gave the world to the Jews; they will reign

on him forever when the Messiah comes. Only the Jews have the right to possess:

when the Messiah comes, 200 mules will be needed to carry the keys to the

chests where the riches stolen from various Christians will be piled up... From this doctrine the young Israelite was to retain above all the idea of an immense expropriation,

coinciding with the triumph of his race.

First a law student in Bonn, Karl Marx then went to study philosophy in Berlin, where the doctrines of Hegel were then triumphing. The famous philosopher from Stuttgart is probably the man who had the greatest influence on the intellectual formation of the young Jew from Trier. It is known that Hegel reduced God to having no objective existence, to being only by its unity with human thought, to undergoing with it the law of Becoming.... Thought alone is the absolute sovereign of the Universe, in a passive state (when it is internal), active (when it takes its point of support in the external world) and free (when it triumphs in social organization, law, philosophy, art, religion).

All morality stems from the progressive and irresistible evolution of human thought, and God becomes with it, indefinitely, at the same time as the Universe and Humanity.... This pantheism swept away the Hebrew deism of Karl Marx and left in his heart only the pride of being Jewish and the certainty that the sovereign thought

that would govern the world and make it evolve indefinitely would be that of his

race. So it is not surprising to see him join, at the age of twenty-two, as Henry

Heine had done before him, the Union of Jews for Civilization and Science. The following year, Karl Marx received his doctorate in philosophy. A year later,

and by the favor of the Hege-Henne school, he was appointed professor of

philosophy at the University of Bonn.

Happier than Heinrich Heine, the young professor seemed

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therefore have his destiny fixed. But he had barely occupied his chair for a year when he was suddenly seen to resign and go to live in Cologne. Two rich philo-Semitic bourgeois, Hafseman and Kamphausen, had founded the Rhenish Gazette in this city and had entrusted its direction to three Israelites,

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Hess, Oppenheim and Rutenberg. It was the latter, a member of the Jewish Union for Civilization and Science, who called upon Karl Marx for his collaboration. First (1840) some of his articles were included, which were noted less for their violent language than for the profoundly revolutionary thought that animated them. Then, the need for a talented editor being felt, Marx was invited to come and settle in Cologne. Abandoning his chair of philosophy, he arrived in the autumn of 1842 and gave the journal a new impetus.

At this time, the social and political doctrine of Karl Marx, what has been called Marxism, was far from being formed; but its broad outlines can already be discerned in the campaign he led among the industrial populations of the Rhineland. The goal is visible: 1. To destroy the idea of nationality among the proletarians and lead them to have no other homeland than the class spirit; 2. To launch them into the whole world in an assault on the Civilization born of Christianity.

As a means, an economic doctrine of such crude simplicity that it can be understood by the crudest minds, and can only be seriously admitted by them.

It is not our intention here to criticize economic Marxism, which would take us very far. But we will have an idea of the system through the famous theory of true paleness, which is its keystone. The way, as formulated by Karl Marx in two of

his weighty and dilutive volumes; and, although we reduce it to a few lines, we are assured of having removed nothing essential.

10 All goods existing in the world are commodities having a real value and a speculative

value.

20 The real value of a commodity is established by the number of hours of labor required to produce it. Commodities in which equal quantities of labor are contained, or which can be reproduced in the same time, consequently have equal value. It is the labor time necessary for production that determines the value ratio of one commodity to another. Conclusion: The worker alone, by manufacturing the commodity, creates wealth.

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30 Now, this merchandise, as a result of the profit taken by the Industrialist, then by the Merchant, acquires a surplus value which determines its speculative value.

This surplus value is a theft with regard to the worker, who does not receive the full sale price of the merchandise he has manufactured, or with regard to the consumer—

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manufacturer, who pays more for this commodity than its real value. Industrialists and traders are, therefore, only parasites who must be eliminated.

It does not require a great deal of cerebral effort to see the accuracy of this thesis.

It is false that the number of hours worked is the only element that determines the real value of a commodity.

A winegrower from the Côte-d'Or and a winegrower from Hérault, working the same number of hours to produce wine, will not obtain a commodity of the same value, because "pinard" will never be worth Chambertin or Corton.

Two carpenters, one making an ebony table, the other a whitewood table, can use the same tools, observe the same proportions and spend the same amount of time, the ebony table will always be worth more than the fir one.

Karl Marx's proposition that the worker's labor alone creates the value of the commodity is therefore radically false.

The consequence is also: the mass production of a commodity requires information, an overall organization, a management that makes the intervention of a manufacturer indispensable and justifies his profit; this manufacturer is also a worker, a worker of thought. The sale, at all points where consumption requires

it, imposes the existence of the merchant. Nothing would be gained, quite the contrary, by replacing the manufacturer with a civil servant and the merchant

with a public store: the experience of state monopolies has proven, in all countries, that the nationalization of an industry makes the manufactured product less profitable for the worker and more expensive for the consumer.

But Karl Marx didn't care that his thesis was illogical and grossly false. His goal was nonetheless achieved.

Concerned with destroying and not improving, he had created a doctrine tailored to the public he wanted to exalt, a doctrine affecting the least fortunate part of Humanity.

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in the most sensitive place: its private interest! and designating culprits: industrialists, merchants, governments, all those who, to any degree, defend the social order... Such a doctrine will always have an enormous influence on masses without reflection or culture and will push them to violent resolutions. And what a marvelous ally for the Jewish people, in its twenty-century-old struggle against the Christian social order, the international proletariat!

Such doctrines deeply agitated the working masses who read the Rhenish Gazette, and who, until then, had been of republican, but not socialist, tendencies.

The Berlin authorities became muffled and imposed prior censorship on the newspaper. Karl Marx refused to submit and saw his organ suspended. He himself was subjected to the surveillance of the high police. He understood that the game was lost for him in Germany and resolved to expatriate himself. London now seemed to him the most suitable place for an outlaw.

But the influences which had already directed him towards Cologne manifested themselves again, and it was in Paris that he disembarked, to address himself immediately to Henry Heine, correspondent in this capital of the Union of Jews for Civilization and

Science.

* of

Heinrich Heine saw at a glance the advantage he could take from a young man (Karl Marx was then thirty years old) so gifted for destruction. Within a fortnight of his death, he pointed out the terrain on which he would henceforth evolve: that of the Franco-German Annales, an important magazine founded in France by a German republican refugee, Arnold Rüge, with whom Heinrich Heine studied a great deal.

This Arnold Rüge is now well forgotten. He was then the leader of Young Germany, a section of Young Europe, founded by Mazzini, which brought together the most advanced elements of Carbonarism and Freemasonry. Demagogic and anti-religious, Young Europe fomented revolutions,

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organized political attacks and was involved in all the agitations of the moment; but it was neither socialist nor communist. International, it was not internationalist. We will have a fairly accurate idea of its tendencies by thinking of Young Turkey, which, in 1912, overthrew Abdul Hamid II, and Young Portugal, which still inspired, in 1927, the insurrections of Lisbon and Porto. These associations are, moreover, the only surviving sections of the great Mazzinian conspiracy: everywhere else, Young Europe was swept away or absorbed by Marxism.

Born in 1802, Arnold Rüge had given himself over to revolutionary ideas from a young age. He had only passed through Freemasonry, whose overly academic propaganda could not satisfy his need for action. Having thrown himself into Carbonarism, he was implicated in a conspiracy and sentenced to six years in prison. At the end of his

sentence, he sought asylum in.

France (1840) and founded in Paris an advanced republican organ, the Franco-German Annales, which attracted general attention,"

To bring into Germany this organ written by an outlaw was,

it seemed, an impossible thing. It was nevertheless achieved, thanks to a whole network of secret intelligence. The packages of reynes, sent in merchandise halls to affiliated merchants, were delivered to prudent distributors; subscribers were not lacking, thanks to the attraction of the forbidden fruit; and the copies, read and reread, circulated for a

long time from hand to hand. All the forces of Carbonarism in Germany had thus been led to group around the Franz-German Annals and to adopt this review as its organ. The authority and prestige of Arnold Rüge had been increased to the point of making him the true leader of the German republicans.

Rüge was one of the "wild beasts" that Heinrich Heine liked to caress. Also the recommendation of the poet no-

1. The official biographer of Karl Marx in the land of the Soviets, Professor D. Ria-zonof of the Socialist Academy of Petrograd, shows us Rüge, collaborator

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with Marx at the Rhenish Gazette, emigrating with him to Paris, and there founding the Franco-German Annales. Now, Marx arrived in Paris in 1844, and Arnold Rüge was installed there in 1840. Among many others, all of which have the aim of hiding from the indignant the mysterious life and work of Marx.

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messianist opened wide to Karl Marx the doors of the Franco-German Anhalt: eight days after having been present, he saw himself associated with the direction of the review and took it up again, cautiously at first, then more energetically;

his campaign of the Rhenish Gazette. This time again, the assimilation of his theories by the Public who read them justified the hopes of his hidden inspirers. The Secret Committees which propagated Rüge's review were made up in the majority of workers: these easily became infatuated with the economic doctrines of Karl Marx, so new to him, and slipped towards the famous "theory of true value", destructive of all

social peace. Slyly, without fanfare, the Franco-German Annales became

communist and made

communists.

Arnold Rüge, ebendieser, der die Asa struggle tapaglise tontre the monarchies
WaAlleinaghe, does not shy away from this Elissemeht. he shies away from it so little
that after Karl Marx he welcomed other protégés of Heinrich Heine and introduced
them into his editorial staff.

Those whom the sarcastic poet presented to him thus, from time to time, were,
however, cut on such a uniform type that it must have aroused the attention

of the outlaw: young, very young even, these exiles, impatient to write and to

act, who disembarked from Germany to enter the Franco-German Annals, were

all Jews, and all sons or close relatives of rabbis...

Among them was Frederick Engels, from a former rabbinical family in Barmeh,
six years younger than Karl Marx, whom he had met in Cologne.

4. Professor Rlazonof, with Dute Jebole S, tries to conceal Engels's Jewish origins.
He insists that he belonged to a distinguished German family, descended from a French Hugon
Lange who had an angel (engel, in German) in his coat of arms.

There are in the Rhineland a family of this man, but they have always protested; both against

attributed to him, and against his supposed kinship with the friend of Karl Marx. The Bolsheviks
coats of arms: does not another red biographer, that of Lenin, claim that the father of the

dictator was entitled, under the tsarist regime, to the title of Excellency! The claim is
is good to show the crowds that the founders of Communism were great lords, who denied a noble
origin to devote themselves to the service of the Proletariat...

in 1842. He became in Paris his companion and his regular collaborator, his socius, and remained so all his life. A little later there was to appear, elegant to the point of dandyism, haughty to the point of insolence, this Ferdinand Lassal, called Lassalle, grandson of a rabbi from Breslau, who was to exercise such a profound influence on the German working masses. Heinrich Heine, to whom he was addressed among a whole group of young neo-messianists, recognized in him another Karl Marx and showed him special regards: Very dear comrade in arms, he wrote to this young man of twenty years old...

And also: How glad I am that I was not mistaken about you, for I have never placed so much trust in anyone. In a letter to Warnaghen von Ense, dated January 3, 1846, he called young Lassalle: One of those tough gladiators who march proudly into the supreme combat.

Arnold Rüge, however, blind as he was, ended up realizing that his work was eluding him and that his magazine defended ideas that had never been his own.

He announced very loudly his intention to react. It was too late.

The Management Committee of the Review and the Correspondence Committee
The people in correspondence with the secret sections of Germany were young Israelites, in close solidarity with Karl Marx; and the democratic atmosphere, dear to Rüge himself, made everything of a plurality vote.

At the first shock, Rüge was put in a minority and forced to resign.

With rage in his heart, he left France, went to lead for twenty-five years in Switzerland, in Germany, then in England, an existence of wandering and needy conspirator, and ended up listening to the proposals that Bismarck made to him, as to a large number of other revolutionaries, whom he wanted to disarm: Mazzini's former lieutenant had to be asked for a while, gave in, and died a pensioner of the German Empire, while Mazzini himself, daggers and bombs put aside, rallied to the monarchy of Victor Emmanuel.

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Karl Marx and the team of young intellectuals under Henry Heine had

brilliantly implemented the first part of the program of the Union of Jews for Civilization and Science: not only did Riige's magazine pass into their hands, but the de facto leadership of the Revolutionary Committees of Germany also belonged to them.

This was the starting point of the communist organization, because, under the impulse of Marx and his Israelite general staff, the evolution of minds towards social war was vigorously led: most of the Mazzinians of Germany rallied to the new doctrines. A victory of incalculable importance! Until then the neo-messianist dream had remained purely Jewish, enclosed in a kind of moral ghetto: now it was spilling over into the Christian world and recruiting its first dupes there. At this moment, no doubt Karl Marx had to point out to his faithful Engels, nourished as he was by the philosophy of Hegel, that the sovereign idea was passing from the state

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passive to the active state by taking its point of support in the external world.... It was reserved for our time to see it arrive at the free state by triumphing in legislation and social organization, to use the terminology of the philosopher of Stuttgart. | A Bor

The program of Karl Marx and his friends went, moreover, far beyond the conquest of the revolutionary organizations of Germany, which was only a breach opened in the flank of the old Christian citadel. As soon as the center founded

by Rüge was in their hands, a vast correspondence opened with Jewish intellectuals living in the most diverse countries.

More or less quickly this resulted in the creation of national socialist parties, all of which had Jewish neo-messianists at their head, while Karl Marx and Engels reserved the international leadership for themselves.

This is how Lassalle, then Singer, organized German socialism; Neumayer, Victor Adler and Aaron Libermann,

Austrian socialism; Freiburg, Leon Franckel and Haltmayer, the first French Committees of the International;

James Cohen, the Danish Socialist Party; Dobrojanu Ghera,

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the Romanian Socialist Party; Kahn and Leon, the Workers' Party of the United States, etc. In each country, the leading role played by a few

Israelites was the spontaneous result of their personal convictions: it took time and an overall vision to reveal what these vocations, apparently independent of each other, had that was carefully organized by a mysterious direction.

This immense labor could only have begun in Paris. Since Karl Marx's

debut at the Rhenish Gazette (1840), the Prussian police had been keeping a close eye on him. Unexpected correspondence aroused the concern of

the Prussian government, which demanded his expulsion from France, and obtained it, despite the intervention of Henry Heine. Karl Marx withdrew to Brussels with the faithful Engels, then went to settle in London, which became his headquarters. Protected by the protection that the British government granted to exiles of all origins, on condition that they refrained from extending their propaganda to England, Karl Marx was able to continue the organization of nascent Communism without hindrance.

The part of his correspondence relating to this period of his life was

carefully expurgated by his son-in-law Charles Longuet. So that his

biographers, misled by his attitude as an economist absorbed in library research, could have believed that he abstained for twenty years from any direct political action. At most, his occasional participation in a Workers'

Congress held in London in 1847 is noted, a Congress during which he launched, with Engels, a manifesto setting out communist doctrines. He then lived in retirement until the meeting at Saint Martin's Hall, which brought

him out of it.

The historical truth is very different. During these twenty years, Karl Marx did not cease for a moment to deploy a formidable revolutionary activity, and, in two cases at

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less, he did not hesitate to risk his person in movements

armed forces. | | ä In
1846, a republican insurrection, & which are

mixed several of his allies, & elate in the Grand Duchy of

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Baden; warned in advance, Karl Marx hastened to the scene with the faithful Engels. Both try to turn this purely political attempt into a social revolution. The movement fails; the defeated insurgents lay down their arms: Marx and Engels are already far away. False passports allow them to cross the border and they return to London.

In 1848, the Second French Republic was about to be swept away by the June Days; the riot took on a distinctly socialist character. Karl Marx was there and participated in secret meetings at the rebels' headquarters. If the movement had won, Paris would have experienced the horrors of the Commune twenty-two years earlier. But Cavaignac tamed the insurrection.

Arrested during the repression, Karl Marx was shot, or at least deported, like so many others. Henry Heine intervened, vouched for his innocence, and rescued him from the Court Martial. Who would

have doubted the sincerity of the gentle poet?

Karl Marx was only interned in Morbihan. A few weeks later, armed

with false papers, he escaped and returned to England. We see that the bookworm that his biographers so complacently portrayed knew, on occasion, how to turn into a country mouse....

By what organization did Karl Marx maintain himself? How did

he prepare his incursions onto the continent? Who produced the false papers (an industry that remained in honor among the Bolsheviks)

that he used to cross borders and, if necessary, escape? This is what we will see in the second part of this study, which will deal with secret Communism, including the meeting at Saint Martin's Hall, and then with public Communism.

SALLUSTE

(To be continued,) 6
THE SECRET ORIGINS OF BOLSHEVISM

HENRI HEINE AND KARL MARX

Karl Marx's supreme skill had been to supplant Arnold Rüge at the head of the Secret Committees of Young Germany without the latter realizing the substitution that had taken place. The new socialist and communist doctrine, expressed first in the Franco-German Annals, then

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in the circulars of the Central Committee, had taken the place of the old, republican and democratic one, like a stronger liquor replaces, in a bottle, that which has been emptied.

For the German adherents, who only looked at the container,

nothing had changed, since the Committees were the same and the Supreme Leadership seemed to be deprived of Arnold Rüge alone.

On the contrary, for Karl Marx a great victory had been won:

tens of thousands of Christians of origin had become the docile and unconscious agents of the hidden design of the sect.

Prudence dictated that the victors should not compromise the results achieved by disrupting the organization thus won overnight. Karl Marx believed

1. See the Paris Review of June 1.

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little the technique of Mazzini, organizer of Young

Europe (of which Young Germany was only a section); he reproached him for locking revolutionary propaganda in crypts without communication with the outside.

What emerged was a silent agitation, attacks, sometimes raids, never a popular movement of any magnitude. Full of self-confidence, Marx had imagined a completely different method of grouping and action, which he later applied during the creation of the International.

But he could not undertake to impose it immediately on the German Secret Committees, so recently annexed, without risking disorienting them. So he abstained, at the beginning, from leaving the beaten track of Carbonarism.

It is a Carbonarist organization, in fact, and nothing more, than

the one directed by Marx at the time of his insurrectionary expeditions on the Continent (Grand Duchy of Baden, in 1846, and the June Days of 1848, in Paris). It presents the essential characteristics of Carbonarism, an illegal party, obliged to fight against all the police forces of Europe: small groups, recruited in great secrecy, exist side by

side, unaware of each other. They communicate with the organization only through a single member, the head of each group, designated from above and not elected by his comrades. A Supreme Committee, unknown to all, maintains contact with each group leader by means of a small number of liaison agents. No external propaganda, which would draw the attention of the police to this or that member, and, through him, to the group to which he belongs: this propaganda is done in the newspapers inspired by the leaders of the sect.

Immediate goal proposed to the members: such an attack against a notorious enemy of the Revolution, hence fairly frequent assassinations. General goal: to prepare the taking up of arms

which will overthrow the government which is obstructing it. |

All these characteristics, specific to groups created on the Mazzinian model, are found in the communist organization of Karl Marx, as it functioned for about fifteen years, from 1845 to approximately 1860, that is to say during the time when the usual biographers of the eo-messianist pontiff represent him to us as exclusively.

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engaged in economic research. It was suspected that this apparent detachment from active politics was only an attitude, judging by the two insurrectional teams on the Continent that we have reported. It was assumed that Karl Marx had sovereign

mysterious forces at his disposal, seeing him threaten to assassinate his rival Bakunin, if the latter persisted in thwarting his action. But the mystery had been so well established around the secret life of our hero

that we despaired of discovering formal proof of his revolutionary activity, |

This proof did exist, however. It is found in the

memories of a repentant conspirator. He explains how he came into contact with the committees

secrets that Communism had in Germany, around 1851. |

This character, who has had various names, but whose real name was

Hermann Richter, had been sentenced to prison by the Bavarian courts for various acts of revolutionary propaganda. After serving his sentence in Augsburg, he retired to Hanau. It was there that, at the beginning of 1851, he received a visit from a man named Weidemayer, an emissary of Marx, charged with

transmitting the latter's proposals to him. Having accepted them, Richter

learned of the existence of an international occult association which had a

large number of sections in Germany called Communes. The program of the conspirators was revolution, not only political, but social, with the primary objective of abolishing private property. The means envisaged included a mixture of political agitation and workers' strikes. The motto of the Affiliates was: Proletarians of all countries, unite! This was to be, twelve years later, the one acclaimed at the meeting at Saint Martin's Hall. It has remained that of the three Internationals.

As can be seen from these details, if the framework of the organization had remained Mazzinian, properly Marxist ideas had clearly replaced those of Young Europe.

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Richter joined the movement, founded a Commune in Hanau, and attended

a congress of similar groups in West Germany in Frankfurt am Main.

The indications he left allow us to draw the following certainties, relative to the

organization of the secret communist society in this primitive form:

10 The conspiracy had several thousand members in Germany alone. It

had absorbed, in fact, not only many of Arnold Rüge's old friends, but also the remnants of a socialist association founded in 1837 by the tailor Weitling. The members undertook to carry out individual propaganda and to be ready for a coup; but they forbade themselves from ever speaking of the society itself without the express authorization of the leaders.

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Passwords and rallying signs completed this occult ensemble. 3

20 The presidents of the local groups were chosen by the

higher authority and not elected by the members. They were sometimes convened in regional congresses, but this was the

only contact that existed between the lower groups.

The relations of the Communes with each other, or with the Supreme Committee, had to take place through the intermediary of special delegates, chosen by

the Supreme Committee and frequently changed by it. The personality of only a small number of these delegates could be established, because of the

pseudonyms which usually designated them. They belonged in great majority to Jewish circles.

30 The composition of the Supreme Committee was to remain a mystery to the members themselves. However, they agreed to reveal to them the names of Karl Marx and Engels, who were domiciled in a hospitable country, and moreover sufficiently "burned" so that there would be no harm in revealing their personalities. It can be conjectured that they had the same collaborators who had already surrounded them, a few years earlier, at the German-French Annals, and who were later found at their side for the founding of the National Workers' Federation. The Supreme Committee, composed of

members belonging to various nationalities, sat at

London: he was recruited by co-option and had unlimited powers for the administration of the Association.

Hermann Richter's revelations allow us to gain a fairly accurate picture of the state of the communist organization eight years after the sleight of hand by which Karl Marx had seized Arnold Riige's secret committees. The Carbonarist framework within which the movement continued to develop had its advantages and disadvantages. Advantages stemming from the strong discipline imposed on the members, their close subordination to the orders of the leaders, and the impossibility of catching the entire

Association in a single dragnet, due to the watertight partitions established between the lower groups (those where imprudence and betrayal usually occur). Disadvantages resulting from the difficulty, for a society destined to remain unknown, of carrying out

propaganda and recruitment, while the chatter of a single one is enough to compromise the safety of all its immediate collaborators. Disadvantages, above all, resulting from the weariness which, in

the long run, overcomes the conspirators condemned to silence

and to whom their leaders only rarely give the opportunity to act.

In fact, the Prussian, Saxon and Bavarian police managed several times to arrest people in the Communes and seize important papers. But they were never able to

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to deal a serious blow to the communist society: the very nature of the conspiracy did not allow it. 5

However, the London Directory decided, around 1860, to modify its structure.

It was a question of preserving for the leadership of the movement, which

remained purely neo-messianist, all the advantages of secrecy, while giving those of wide publicity to the basic organization, the one which would act in working-class circles. Four years were spent in the meticulous preparation of this transformation, which resulted, in 1864, in the foundation of the First International, in conditions quite different, as we see, from those which the legend has popularized. | | *

As of 1845, Karl Marx's action was directed mainly towards Germany; and this was natural, since the conquest of Young Germany over Arnold Rüge had provided him with his first battalions of converts to Communism.

But, in London, he strove to universalize his action; he maintained correspondence with the communist-leaning groups formed, in different countries of Europe and America, by the young neo-messianists whom we have seen evolving around Henry Heine. When the time came, all these groups would form a bloc around the nascent First International and would constitute for it in

the world

entire national sections; the executives were already ready for it. This explains the prodigious success, apparently spontaneous, that the new association was to

meet.

It was only among the Russian revolutionary elements that Karl Marx encountered any resistance. This was because they were then gravitating in the orbit of a vigorously accused personality, Alexander Herzen, who only partially adopted Marx's ideas. Based in London, Herzen was, as we shall see later, in close contact with the pontiff of Communism; but he intended to consider him as an extremist, whose success was not impossible, but would only occur if the monarchs and governments refused to listen to him, Herzen. Marx was never able to completely assimilate or subordinate this rival, to whom he ended up, as a measure of conciliation, by abandoning the monopoly of revolutionary action in Russia, reserving the rest of the world for himself.

A few words about Alexander Herzen will help us understand the role he played alongside, or more precisely, on the margins of Karl Marx. He was born in Moscow

in 1812 to a Russian father and a German Jewish mother, who had a decisive

influence on his moral formation and the direction of his life. At the age of twenty-two, entered Moscow University and was involved in republican agitation there.

Sentenced to a few months in prison, he was then subjected to forced residence in Perm, Viatka, and then Vladimir. This last sentence was quite

gentle, since he had been entrusted with the task of writing the unofficial part of the Vladimir newspaper, the government organ.

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After five years (1839), we find him in Saint Petersburg, where his revolutionary background did not prevent him from becoming secretary to Count Strogonov, the Emperor's aide-de-camp. From then on, the high administration was open to him and he became Councillor of Regency in Novgorod.

Having thus reassured the authorities about the evolution of his political tendencies, he resigned in 1841 and went to live in Moscow where he had secretly printed, under the pseudonym Isander (Arabic translation of his first name Alexander), works with a clearly insurrectional tendency. | From

The death of his father in 1846 made him very wealthy. He made most of this fortune and easily obtained permission to travel abroad the following year. He never returned to Russia.

Herzen first stopped in Berlin. His first concern was to make contact with

Leopold Zunz, one of the founders of the Union of Jews for Civilization and Science, the correspondent and friend of Heinrich Heine, the inspiration behind Karl Marx. Zunz, who was not to die until 1886, was then fifty-three years old; he

was director of the Jewish Normal School in Berlin and exercised a considerable influence on all Jewish intellectuals. These conversations left

an indelible mark on Herzen's mind: until then he had only been a Saint-Simonian socialist. He too became a neo-messianist, that is to say, a potential Communist.

He was always, however, in a different way than Karl Marx. Communism for Herzen was a last resort, to which he would have preferred a democratic regime subordinate to the men and ideas of Israel. In biblical language, he showed Communism as the inevitable punishment

of a Europe that did not want to stop being conservative:

"Communism, stormy, terrible, bloody, will pass at full speed. Amidst thunder

and lightning, in the glow of burning palaces, on the ruins of factories and

magistracies, as on a new Sinai, will appear

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new commandments, a new Decalogue with crudely accentuated features. The character of the agony of old Europe is beginning to become clear... » |

This description, having preceded the thunderclap of 1917 by some sixty

years, appears all the more prophetic. The nabi tone with which Herzen usually speaks of Communism, the avenger of the Jews, has something poetic and disdainful about it, which is not found in Karl Marx, who is much more vulgar and more integrally Israelite than Herzen. As for the princes, Herzen does not think that they offer serious resistance to the movement: he sees them heavily

asleep and inattentive to the approaching storm:

"One day, a Don Cossack will come and shake up these Palaeologians and Porphyrogenetes, if they are not awakened by the trumpet of the last judgment of the popular Nemesis, which will pronounce against them the vengeful judgment

of Communism."

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From Berlin, Herzen had gone to Paris. He was there at the time of

the June Days of 1848, in which he took part in the same capacity as Karl Marx. He even attempted to do with Proudhon what Karl Marx had achieved with

Arnold Rüge: he was seen, in fact, collaborating with his organ, the Voice of the People, where he immediately made a name for himself by the violence of his articles.

But times had changed, since the conservative reaction that followed the June Days: Herzen was expelled in 1850. nz

In London, where he settled to maintain contact with the numerous French refugees there, he met Karl Marx. The contact between them was not entirely cordial.

The two men did not agree on one point: the choice of the nation to conquer first.

It was France that Karl Marx wanted to focus the main propaganda effort on; it was France he wanted to make the soldier of Communism in the world. First, to seize this great nation, always ready to submit to the ascendancy of ideologues, to enslave it to the point of making it his passive instrument, then to use it as a battering ram to batter down neighboring peoples and impose the communist ideal on them, that was his plan, in accordance with revolutionary tradition.

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It matters little that the ram-nation emerged from Al dislocated, and that it lost the best of its being in the struggle: it was vile matter which served to grind vile matter.

This is how Freemasonry used it when it launched an assault on Revolutionary France in Europe. This is how the Soviets are using it today with Russia and its 140 million slaves.

If it had been up to Karl Marx, if the Commune of 1871 had triumphed, it would have been France that would have been the instrument placed in the hands of nascent Communism.

Hervén, for his part, did not believe that France was fertile ground for social revolution, and no more so than Germany: he considered both to be essentially conservative and even feudal. Russia, on the contrary, seemed to him to be the starting point for the movement that would overturn the world, and this because it had the most backward peasant population in Europe, and consequently the easiest to delude and unleash. Tsarist absolutism did not appear to him as a definitive obstacle to a revolution: concentrated in the hands of a single man, this formidable power could easily be disarmed by a moment of weakness, of doubt, by thoughtless generosity, all things that are found much more rarely in an organized ruling community.

For all these reasons, Herzen had founded in London, in 1851, a revolutionary printing press, in Russian, from which subversive pamphlets were

issued. In particular, two magazines were published there, the Polar Eisle and the Russian Voice. By methods similar to those we have seen employed for the dissemination in Germany of the Franco-German Annals of Rüge, these magazines were introduced into Russia and secretly distributed. They had a less openly communist character than the writings of Karl Marx: this is because Herzen considered that

one should not be too doctrinaire, so as not to let any malcontent escape, and

there were many malcontents in Russia, in all classes,

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and especially at Court. So Herzen intended to tell the Power, which reconciled everything: If you don't give us freedom, it will be Communism. |

This divergence of conceptions did not allow Herzen
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to collaborate with Karl Marx in the founding of the Third International. Thus, Russia, despite its overabundant Jewish population, remained for a long time virtually foreign to the Marxist movement. It was only thirty years later that we saw Tusse brains become passionate about the Theory of True Value. It is true that, since then, they have made up for lost time.

A correspondence published by the Vienna newspaper La Presse under

the title A Socialist Evening sheds a curious light on the milieu in which

Alexander Herzen and Karl Marx lived in London around this time. It depicts the latter in his natural state and allows us to judge the ferocity of his political

and social projects: once we have read it, we are no longer surprised to learn

that Marx knowingly prepared the atrocities of the Commune and that he

dared to defend its massacres and fires. Here is the translation of this text, evidently written by an unbiased witness:

| had made the acquaintance of the Russian exile Golowin in the Strand, London. He

had traveled half the world, possessed a varied knowledge, spoke almost all the languages of Europe, and, except in one chapter, was a very agreeable companion. That chapter was politics, and especially socialist politics.

* As soon as he broached this subject, he became what is called in France a "foqué", in London a "félé" (cracked), in Vienna a "briilé" (angebrennt), and in Berlin a "defraqu&" (verrückt). Golowin, for example, was not afraid to advance that the social revolution can only start in Russia, "the country where there are the fewest cities" in view of the immense extent of the land, where the people are the least "corrupted" (by civilization), and where "the spirit of the commune" is the most lively and the best preserved. On this subject, Golowin became inexhaustible and... promptly boring.

One evening he asked me if I would like to accompany him to Herzen's. I replied that I did not know him. "Never mind," he said, "I already have some invitations; here's one for you. But go quickly and dress up." I could not

1. It is curious, sixty years later, to note how the material causes of the Russian Social clearly discerned by the revolutionaries, and, on the other hand, profoundly misunderstood conservatives of the time. Editor's note:

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prevent me from finding this obligation to be dressed up for a socialist evening strange. "There will also be ladies," he continued

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Golowine, "and we owe them respect. The English, in particular, are very formal on this point

We arrived at Putney, where Herzen lived. He received in his salon the celebrities of the Social Republic and the revolutionary exiles from all countries. France was richly represented

Then came Russia, then Germany and Italy. Finally, there were a few English republicans, the remnants of the Chartists of 1848.

We stepped off at an elegant cottage near Kew Gardens. A footman opened the doors to a vestibule covered with oriental rugs and adorned with exotic flowers. A marble staircase, also covered with rugs, led to the first floor. There, a butler in white gloves and a white apron showed us into a drawing room that was already filled with gentlemen and ladies. The master of the house broke away from a group to come and receive us.

The Russian socialist leader, short and stocky, wore long, "artist-like" hair. His face showed intelligence, but also fatigue. His eyes seemed to spy from afar, and his gaze sometimes took on a wild expression reminiscent of the scum of the Russian steppes.

Herzen's home stood in strange contrast to his communist principles and had a distinctly aristocratic feel.

In every room, precious carpets, magnificent mirrors, expensive paintings and objets d'art more striking was the contrast between this Elegance and a part of the society that occupied these salons.

Among the French emigrants, I was told about Louis Blanc, Ledru-Rollin and Edgar Quinet; I also found "The German" there.

Karl Marx, who has since taken the part that we know in the events of Paris (the Commune). Marx was then busy with a secret association of workers which would

embrace Europe and the United States (the First International). Passing from the large drawing room into an adjoining room, I heard a voice speaking in Teutonic. I saw Marx in the company of several Germans of dubious appearance who were enjoying the pale ale liberally placed at their disposal by Herzen. I caught the following sentences which he delivered with

extraordinary vehemence:

You see, my friends, we are having the greatest difficulty here in rallying the English workers to our common plan of attack. These heavy English workers, with their beefsteak throats, are entangled in their conservative traditions. And yet, it is from London that the avalanche is to roll over France. Anyone who hesitates before "extreme measures" to achieve a socialist revolution should only go to Rome and retire to a convent. It has been said: "War on the palaces, peace on the cottages!" Well! that word is nonsense, it means nothing.

The socialist idea, if it wants to triumph, must uproot all plants

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parasites that have sent a thousand roots into society and it must throw them into the fire. The palaces are only a tiny part of the infamous capitalist edifice: the great slaughter of the workers are slaughtered by the thousands are the cities. Rational, radical socialism cannot must not allow any city to remain. In their place, we will institute the sharing of the land and equal well-being for families. The debris of the cities will wonderfully fertilize the

fields.

"He's completely mad!" said an Englishman as he left the room where Karl Marx was speaking with a vehemence bordering on frenzy.

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For my part, I did not think any more of these insane words; but the fire of Paris and the exploits of the Commune have since reminded me of the sinister remarks that Karl Marx made a few years ago in Herzen's salon!

"It is from London that the avalanche must start to roll over France." When he uttered these words, Karl Marx had already prepared everything for the creation in London, at the meeting at St. Martin's Hall, of the International Workingmen's Association. He intended to keep the guiding levers at hand in England, but he intended the new organization for the conquest of our homeland, which he wanted to make the soldier of the social revolution.

On the continent too, moreover, Marx had arranged everything; and one will admire at the same time the sureness of hand with which the Marxist intrigue was conducted, the simplicity of the means employed, the perfection of the deception which put in default the government of the Second Empire, which was then considered the toughest and most suspicious adversary of the revolutionary idea. If Karl Marx's maneuver failed

all the same, in 1870 and 1871, it was as a result of circumstances impossible to foresee; it nevertheless remains a masterpiece in its genre, as the Austerlitz maneuver was

in its own.

of

It would be a mistake to believe that the French worker, around 1860, offered a fertile ground for communist propaganda. It is hard to imagine to what extent his mentality had remained healthy and wise. Without doubt, there was, and

since

1. Cf. with the translation of this document published in the Gazette de France of July 23

long time, a French "socialist" school; but what a difference between the peaceful dreams of its followers and the destructive fury of the Marxists! A Cabet could well, in writing the *Voyage en Icarie*, praise collective property: but his

only ambition was to prove the superiority of this system by going to found in America, in an old Mormon encampment, a colony formed of his followers.

His failure saddened him, for he was profoundly sincere; but neither plunder nor violence entered into his plan for a moment.

One can imagine the disgust of this sincere ideologue in the face of the dictatorship of the Proletariat.

The same sincerity, the same absence of violent ideas, in Buchez, one of the dissident disciples of Saint-Simon.

And yet, he was a Carbonaro by origin, an insurgent of 1830. When he founded, in 1831, the Workers' Association and the journal *UEuropeen*, his aim was not to shake up the old social organization and make it fall in blood, but to provide experimental proof that another system was possible. Unlike Cabet, it was in France itself

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that Buchez wanted to establish the social workshop, where all workers, whatever their position, would be equal and would receive the same salary. He strove to achieve this in the Association of Quvriers Menuisiers, founded on September 30, 1831, whose statutes he wrote, which then served as a model for other corporations.

The association's goal was to become unique for France and to gradually

absorb, through individual memberships, the practice of the profession. Its founders, convinced that they would produce better and more cheaply than the salaried carpenters of the capitalist system, envisioned the moment when free competition

within their workers' cooperative would force the last carpenter boss to come and

ask for a place among his former workers. Then, the organized profession would

own the entire instrument of work, which, in Buchez's terminology, meant

tools, machines, movable and immovable property, and also capital. For, far

from eliminating the latter, the statutes drawn up by Buchez provided for the formation of a mortmain, impersonal and inalienable capital, obtained by a levy-

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ment on the wages paid to associated workers. Without realizing it, the concept of the carbonaro of 1830 reproduced here one of the characteristics of the Corporation under the Ancien Régime. It was also similar in the sense that, outside the

workshop, the worker had to remain free and dispose of his assets as he wished.

What Buchez had not perceived was the fundamental flaw in the system. It

soon became apparent: the elected leaders' lack of authority led to incessant discussions in the workshops; their administrative incompetence led to costly blunders; the ban on piecework and equal pay for all discouraged the best workers and paralyzed production. Instead of producing better and cheaper than the carpenter bosses, as had been expected, they produced more expensively and worse; wages, initially equal to those of the bosses' workers, had to be reduced

as a result. When the difference in pay became noticeable, the associated workers became discouraged and, abandoning the social workshop, returned to wage

labor.

The following years saw the dissolution of the corporations formed on the

model of the Association of Quvriers Menuisiers. Everywhere the same causes engendered the same effects, and the smooth talkers of the tavern, elected administrators, proved inferior in professional competence to the most lackluster bosses. Embezzlements finally sowed distrust and dismay among the associated workers. Thus, around 1836, the experiment could be considered over: the social workshops of Buchez had lived...

Only the Association of Gold Jewelers survived and lasted for thirty-one years.

When we examine the reasons for a

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Such longevity is evident from the recruitment of this society, which

admitted only men of a very religious spirit; the work began with

common prayer. So there is no reason to be surprised, moral discipline replacing employer discipline, that there were neither internal quarrels, nor systematic laziness, nor embezzlement. But the association, precisely because of its religious character, could never be numerous. Founded

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In 1834, with four members, it never had more than eighteen, and eventually fell back to eight. Despairing of recruiting, the members then shared the social fund and separated.

A doubt remained, however, in people's minds: between the

Employers on the one hand, and the Workers' Associations on the other, the game had not been equal. On one side there was significant capital, on the other simple workers' contributions; who knows, people said to themselves, if suitable endowments would not have tipped the balance in favor of the social workers? It was with this idea in mind that a disciple of Buchez, Corbon, elected member of the Constituent Assembly of 1848, asked the latter to vote a subsidy to workers wishing to create production cooperatives.

The Assembly voted 3 million francs – the purchasing power of which would today be represented by 10 million of our gold francs, or 50 million paper francs. And it charged an Encouragement Committee with granting interest-free loans to workers' societies that would come to be formed. These societies would, moreover, in the event that they would tender or be awarded public works by mutual agreement, be exempt from the requirement of a guarantee, as with other contractors.

Corbon had flattered himself, thanks to this official,

that he would "transition workers from the status of employees to that

of voluntary associates." The reception given to his initiative was, at

first, enthusiastic; more than five hundred workers' associations were formed in a few weeks. The Encouragement Committee subsidized sixty-one of them, after which the credit of three million was exhausted. But one hundred and four others set to work with private resources.

Alas! The causes that had led to Buchez's failure led to Corbon's: three years later, more than half of the Associations subsidized by the Encouragement Committee had gone bankrupt, swallowing up 954,000 francs in loans. After ten years, only nine remained, of which only four were covering their expenses. As for the 104 groups formed without subsidies, only ten

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still existed. Far from absorbing the profession, according to Buchez's formula, these 19 Associations grouped together barely 1,300 workers, dissatisfied and discouraged. It was a failure.

It seemed that the idea of the social worker had no chance.

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to be taken up again. It was by a man whose mind and heart the democratic school had odiously slandered: Emperor Napoleon III. The atrocious "tyrant" of revolutionary pamphlets was, in reality, a good-natured man. No one in

the 19th century was more concerned about the fate of the poor, and especially the well-being of workers. Victor Hugo reproaches him for this when he shows

the Parisian worker, his pocket full, dancing on Sundays in the suburban open-air cafés, and shouting: "Ef vive 'Emperor! And long live the salary!" which delayed

the restoration of parliamentary freedoms by so much...

Unfortunately, in his labor policy, Napoleon III often showed himself to be as declared a utopian as in his foreign policy, and that was saying something. Karl Marx, who had made a thorough study of the Emperor's character, knew well

his thoughtless generosity, and he knew how to play it in favor of the International,

as we shall see presently.

In 1862, Napoleon III decided to make a third attempt in favor of the

social workshop. He created a Fund for Workers' Cooperative Associations

and allocated it 500,000 francs from his own funds. The State could not do

otherwise than add its subsidy. But it was above all private initiative that responded to the imperial example. Mr. Beluze founded, in Paris, the Societe du Credit au Travail, whose aim was to subsidize the groups being formed.

Messrs. Léon Say and Walras founded the Caisse d'Escompte des associations populaires. In the provinces, the Société Ilyonnaise de Credit au Travail, the Banque de Credit au Travail, of Lille; the Crédit populaire, of Colmar, etc. were formed. This influx of capital caused a veritable mushrooming of subsidized associations: there were soon 178 in Paris and more than a hundred in the departments. But, once again, the immense effort was unsuccessful. By 1869, the millions committed had been swallowed up to the last and all the cooperative workshops were bankrupt. The incompetence of the management and the lack of discipline

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Pliny, workers left to their own devices, had, once again, borne fruit. 5

What is striking in the history of the forty years of labor policy that we have just summarized is the extraordinary and reciprocal good faith. The French worker

is, at this time, sober, hardworking and peaceful. Without doubt, he hopes for a transformation of society; but he expects the disappearance of wage labor only from the free competition of social labor, which will first have to prove itself. Momentarily disappointed, he returns obstinately to the charge, without the hideous

thought of class war crossing his mind for an instant.

The government, for its part, and with it the leaders of industry, are not hostile to the effort of the working class to improve its lot; they even encourage it, and subsidize it. The experiment is carried out in complete agreement, and, if it fails, the system tested is alone open to criticism. Such an atmosphere of social peace was, one can understand, not very favorable to the revolutionary impulse that Karl

Marx proposed to give.

The current legislation gave him even less leverage.

The Empire, around 1860, was not yet liberal: although it showed itself to be favorable to professional demands, it was, on the other hand, merciless towards

political agitations,

and relied on a vigilant police force, an energetic judiciary, and a reliable army. Only associations with a maximum of twenty members could form freely: above this number, administrative authorization had to be requested, which entailed a preliminary investigation, the filing of the names and addresses of members, and the monitoring of deliberations. Those renting out halls could be held responsible for offenses committed by those they hosted. Finally, strikes, a means of action that Karl Marx considered very effective, were severely prohibited by Articles 414, 415, and 416 of the Penal Code.

It was in this powerfully defended fortress that the neo-messianist leaders had to breach.

They achieved this through the most gigantic political mystification of modern times. The London Industrial Exhibition was the occasion and the pretext.

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France, like most major nations, participated in this Exhibition. It

had formed an Imperial Commission, chaired by Mr. Arles Dufour, a notable silk manufacturer and personal friend of the Emperor,

whose social ideas he shared. A remarkable technician, Mr. Arles Dufour was not a great scholar in politics and knew nothing of the revolutionary undercurrents of his time: so he felt no suspicion when he read in certain newspapers (Le Temps, of Paris, and Le Progrès of Lyon in particular) that a Committee had been formed with the

aim of involving French workers in the London Exhibition. Was it

not necessary, the promoters explained, to enable workers to appreciate the benefits of machinery, a factor of progress? For too

long, manual workers had been wary of the machine: when intelligent men, chosen from their class, came to explain to them the advantages of what they had seen in London, they would be believed more easily than the bosses.

Mr. Arles Dufour strongly approved of this reasoning and wanted

to know its authors. They were a chaser, named Tolain (who had

the good fortune to end up in the shoes of a senator of the Third

Republic), and a bookbinder, Varlin, later delegate to Finance of

the Commune, who was shot at Mont-martre in May 1871. In their shadow, inspiring them after having recruited them, an optician, Levy-Lazare, and Fribourg, one of Karl Marx's regular correspondents. These four people, none of whom smelled of the factory, presided over a Committee of about fifteen authentic workers, apparent authors of the appeal that had just been published.

Charmed by the wise dispositions of his –

Mr. Arles Dufour promised them imperial protection and had no difficulty in obtaining it for them. It was agreed that every facility would be given to them to form a delegation, whose journey and stay in London would be paid for partly by the Emperor, partly by the great French industrialists.

This delegation was to work in close union with the Imperial Commission. It did not fail to do so, and this was an opportunity

for these leaders, and especially for the citizen

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Tolain, to acquire a real influence on the mind of Mr. Arles Dufour, who took the publicist engraver as his regular advisor on labor issues.

What would the Emperor's friend have said if he had known that the

delegation he thus surrounded with his solicitude was entirely composed of fanatical Marxists and that his first concern, upon landing in London, had been to go en masse to greet the neo-messianist apostle? But Mr. Arles Dufour was ignorant

of Karl Marx... | A

On August 5, 1862, a meeting took place in London, at the

Freemasons' Tavern, which should have given him the alarm. On that day, in

the presence of Karl Marx, but not under his presidency, a group of English

workers received the French delegation. There was, apparently, no organizing committee, and it was one of those "spontaneous demonstrations" that secret societies select and which they usually prepare with care.

It was, in fact, an assembly of delegates from these Communes that Hermann Richter's revelations have shown us in full activity under the direction of Karl Marx. Without there being any question of a deliberative assembly or an international Congress, the presence of several delegations was noted: German, American, etc. A large pale ale was drunk to the health of the French comrades and they were welcomed in very clear terms for the initiated, but deliberately moderate enough not to alarm the imperial government:

As long as there are employers and workers, as long as there is competition between employers, and disputes over wages, union of workers among themselves will be the only means of salvation. Let us hope that now that we have shaken hands, that we see that, as men, as citizens and as workers, we have the same aspirations and the same interests, we will not allow our fraternal alliance to be broken by those who might think it in their interest to keep us disunited; let us hope that we will find some international means of communication and that each day a new link will be formed in the chain of love which will unite the workers of all countries.

Responding to this speech, the French delegates requested that permanent committees be established "for the exchange

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of correspondence on international industrial matters." In this cautious form, it was the Workers' International that began... |

Mr. Arles Dufour did not pay attention to it, or was not moved by it.

He was not even surprised to see several members of the delegation give up returning to France and settle in London "to ensure the exchange of correspondence." Not for a moment did he wonder what mysterious subsidies allowed these workers to abandon their trade to become the functionaries of a Proletariat which, in appearance, still had neither organization nor funds. Quite the contrary, in all its

joy of having rallied to the Empire the comrades of the engraver Tolain, he made to the Emperor the most favorable report on the advantage that could be taken from this Workers' Committee "which dealt with professional questions and not politics" |

The result was not long in coming. The following year, Karl

Marx, having needed to confer with the leaders of the French movement, had his accomplices announce a meeting in London on the Polish question. Tolain having expressed the intention of sending six delegates, it was Mr. Arles Dufour who intervened

to obtain the passports, and the Emperor who paid the expenses of the trip!

Karl Marx's maneuver was developing, as we see, with the implacable method which had served him, twenty years

earlier, to surround Arnold Rüge and to bring him down; and

the demophiliac Emperor was not to show more foresight than the Mazzinian conspirator. From 1864, his fate was sealed.

That year, in fact, Citizen Tolain, who "talked" with Napoleon III through Mr. Arles Dufour, addressed the question that was closest to Karl Marx's heart: that of freedom of strikes. He had the following question posed: would the Emperor not agree to prove his benevolence towards the working class by freeing it from Articles 414 and following of the Penal Code, which prohibit combinations?...

Napoleon III's response fulfilled the conspirators' hopes: He had long been in favor of the repeal of the incriminated articles, and

had proven it by pardoning all those convicted of strike violations, unless there had been violence committed. But he could not take the initiative to modify

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the law as long as the question is not asked orally. This was to indicate to Karl Marx's friends the procedure to follow and to promise them in advance that they would win their case.

Precisely, in March of that year, there were by-elections in the 5th constituency of Paris.

The surprise was great when a manifesto, signed by sixty workers, announced, for the first time in France, a class candidacy. It was that of Citizen Tolain who, obeying the imperial suggestion, presented himself to the electors to demand the repeal of the law against combinations.

Continuing his double game, Karl Marx's agent had taken care

to wrap this essential claim in the most saccharine program: Universal sugar has made us politically of age, he said, thus flattering one of Napoleon III's favorite concepts, but we still have to be socially emancipated. And, to reassure both the voters and his all-powerful protector, the working-class candidate loudly repudiated the chimera of equality, the agrarian laws, the division of property, and the progressive income tax. Yes, the income tax, now imposed on France by the radical bourgeoisie, began by being rejected as revolutionary and unworkable by the first Marxist candidate.

Despite so many precautions, Tolain only obtained 380 votes! But the number of strikers made no difference: the question of the right to strike had been raised electorally, according to the condition formulated by the Emperor. The latter immediately kept his word. He charged M. Emile Ollivier, already half-rallied to the Empire, to defend before the Legislative Body

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the repeal of Articles 414, 415 and 416. In vain did the extreme right, represented by Messrs. Seydoux and Kolb-Bernard, point out the danger that freedom

of strikes would pose to social order. The majority of the Assembly docilely followed the official impulse and the bill was passed by 222 votes to 36. This

time, we have them: the wooden horse has entered Troy! Karl Marx was

able to say to his faithful Engels, upon learning of the eagerly awaited vote, and he immediately issued the summons for the famous meeting at Saint Martin's Hall.

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This took place in London on September 28, 1864, and we see that, if it gave

birth to the First International, it was not spontaneously and by chance, as the communist legend would have it... |

This time again, it was Poland which served as the pretext for the meeting: Russian policy was then so generally detested in the Chancelleries that no better cover could be invoked to obtain passports.

But, once the meeting opened, very little attention was paid to what was happening in Warsaw. The representatives of the Communes of Germany, France, Italy, Belgium, Switzerland, etc. formed a notable part of the audience: even before he had spoken, they gave Karl Marx a long cheer, as soon as his shaggy head and river-like beard appeared on the platform. The English workers, who filled

the hall, echoed this enthusiasm, without really understanding why it was bursting forth. And the most violent declarations against Capitalism and the Haugesian governments followed one another for three hours. 3 |

The meeting ended by voting on the provisional statutes of the

International of Workers and by appointing a Committee to organize it and launch a proclamation in its name. In this Committee, Karl Marx had the wisdom to be content with a shadowy position (secretary in charge of correspondence with

Germany). He put, on the other hand, in the foreground some English workers, well known in the British Trade Unions: the carpenter Odger was president,

assisted by Cremer as general secretary and Wheller as treasurer. It was

these companions, promptly forgotten, who then assumed, in the eyes of the world, the responsibility of having conceived and formed the First International. And it was announced loudly that the world proletariat was entering the campaign

with the three pounds sterling produced by the quest made that day.

Marx did not sign the proclamation of the new Association, which he had nevertheless written in its entirety.

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despite the efforts made to collaborate by the few members of the Committee, who were not in the know. He took care to include only statements in agreement

with the reassuring language that Tolain and his collaborators held in Paris. One would look in vain for violence, or a call to revolt, in this document intended to

lull the possible mistrust of the imperial government.

Considering that the emancipation of the workers must be the work of the workers themselves; that the efforts of the workers to conquer their emancipation must not tend to constitute new privileges but to establish for all equal rights and duties and to annihilate the domination of any class;

That the economic subjugation of the worker to the owners of the means of labor, that is to say, of the sources of life, is the primary cause of political, moral and material servitude;

That the economic emancipation of the workers is consequently the great goal to which every political movement must be subordinated as moyen.

The undersigned, members of the Council elected by the Assembly held on September 28, 1864, at St. Martin's Hall, London, have taken the necessary steps to found the International Working Men's Association.

They declare that this Association, as well as all Societies or individuals, will recognize the basis of their conduct towards all men: Truth, Justice, Morality, without distinction of color, belief or nationality.

They consider it a duty to demand all human and citizen rights, No duties without rights... Etc.

It is understood that this philosophical phraseology had nothing particularly disturbing about it. To make the illusion more complete, the Council of the International assigned itself as its first task "an investigation into the social state in the different countries" and the "discussion of practical ideas" which could be formulated by the adhering groups. It was also careful to add that "the application of this article will depend on the particular laws of each country; abstraction made of the obstacles

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legal, each independent local society will have the right to correspond directly with the Central London Council.

It would have been truly wicked to refuse this right of correspondence to people who were so concerned with remaining within the bounds of legality! The imperial government did not think about it for a moment. Convinced, on the contrary, that the new Association would usefully counterbalance the Republican, Mazzinian, and Blanquist Committees that were troubling working-class circles, it endowed it with a real privilege: the exemption from authorization, which entailed the suppression of administrative investigation and control. When Varlin, in fact, in the name of the Paris office of the International, opened premises at 44, rue des Gravilliers, he limited himself to informing the Prefect of Police, without requesting legal authorization. The Minister of the Interior, who knew the Master's tendencies, referred to him: Napoleon III, as blind as Mr. Arlès Dufour, prescribed that the eyes be closed...

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At that moment, all administrative facilities were granted in France to the disciples of Karl Marx.

E, avalanche, leaving London, was going to be able to roll over our country, following the words of the neo-messianist pontiff, without encountering the slightest obstacle. We will see 5

France almost perished from it.

SALLUSTE

(To be continued.)

THE SECRET ORIGINS OF BOLSHEVISM

HENRI HEINE AND KARL MARA

Even before gaining a foothold in France, the nascent International

had achieved two notable successes, thanks to the clever maneuvering of Karl Marx, no doubt, but also to the extreme naivete of Napoleon III and

his social advisor, Mr. Arles Dufour. First of all, by the express will of the sovereign, it was exempt from the legal formalities imposed on all other associations, and, consequently, from the close surveillance that

weighed on workers' groups: this was a de facto privilege that the founders of the Association immediately knew how to exploit and which earned

them a formidable recruitment. On the other hand, the introduction of the right to strike into French legislation put in the hands of the disciples

of Karl Marx precisely the weapon they needed to unleash the class

struggle. Had the Emperor wanted to set fire to the Society, instead of defending it, he would have proceeded exactly as he had just done: a strange destiny condemned this generous soul to give rise to perils which would ultimately overwhelm it.

Thus formidably privileged with respect to the rest of the country, Karl Marx's correspondents set to work.

They could count at most on two or three hundred-

1. See the Paris Review of June 1 and 15.

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a few subordinate followers, spread across fifteen manual professions. They used them to create, in Paris and in the provinces, professional secretariats, which were brought to people's attention by clever advertising and which quickly attracted tens of thousands of workers' memberships.

To make registration easier, newcomers were only asked for an entrance fee of 0.50 francs, which gave them the right to a membership card,

and an annual subscription of 1.20 francs. Soon, to remove the hesitations of the masses, this subscription was reduced to 0.10 francs. In return for this insignificant payment, the workers had access to the local circles of the International, where the Marxist leaders took charge of their education. "It was necessary," said Karl Marx, "that one could join the International as one drinks

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a glass of wine... |

The order was so well observed that in 1869, according to documents that

fell into the hands of the imperial police, the organization had 433,785 members in France, including more than 70,000 in Paris. We will have an idea of what this figure represented, in a country less populated than it is today, when we know that the Socialist Party currently has barely more than 100,000 members, and that the Communist Party has never had more than 76,000. The privileges

granted by Napoleon III alone explained such a formidable development.

From 1866, the International was strong enough to take terrible advantage

of the restoration of the right to strike, so nimbly taken away from the imperial government. Although peaceful, in order to maintain the Master's favor as long

as possible, it surreptitiously encouraged social conflicts: violent strikes broke out almost everywhere and were the occasion for bloody incidents, which continued

to trouble the last years of the Second Empire. At Le Creusot, Aubin, and Ricamarie, the army, obliged to intervene to restore order, had to fire on the strikers, whose excitement was all the greater because the rumor had spread among them that the Emperor approved of their violence against the bosses.

People cried out that it was an ambush, a premeditated slaughter, and they held responsible the very person who had thought he had tied the

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working class by allowing professional coalitions.

In a few months, Napoleon III lost the popularity he had enjoyed among

workers since the beginning of his reign: he was beginning to reap the bitter fruits of his imprudence.

Upset by the turn of events, he saw no other recourse than to rely more on

the citizens of Tolain, Fribourg and Varlin, who, while encouraging disorder, maintained their cordial relations with Mr. Arles Dufour. When the weavers of Roubaix, in March 1867, destroyed the factory equipment and set fire to the buildings, the leaders of the Paris International were asked to intervene to calm them. They did so in adroit terms, which approved the substance of the workers'

demands, but blamed the riot and the fire: "Workers of Roubaix," they said, "whatever your just grievances, nothing can justify the acts of destruction of which you

are guilty. Remember that the machine, the instrument of work, must be sacred

to you; Consider that such violence compromises your cause and that of all workers; consider that you have just provided weapons to the adversaries of liberty and to the slanderers of the people." The Emperor appeared satisfied with this language. But, some time later, he was cruelly disillusioned when his police put before him letters from Varlin, one of the three signatories of the appeal to the weavers of Roubaix. These letters were intended to foment a strike in Rouen and announced the sending of the necessary funds to support it...

This first disillusionment was followed by more serious concerns. For several months, discontent against the International had been growing visibly in the Emperor's entourage. The cause was the Geneva Congress, where 60 delegates, coming from various parts of Europe, among them

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which 17 Frenchmen had gathered to finally openly formulate the program of the association. Now that the International, having gained a foothold even in the smallest towns, had become a power, the time for accommodation was

over. So the Congress abruptly broke with the English Trade Unions, guilty, in its opinion, of "aiming only for immediate goals, increases in

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wages or improvements in detail v». It was discontent

Napoleon III, who had always held them in high esteem.

The Congress also blamed the French workers' cooperatives, so dear to the Emperor, as "tending to constitute a fourth State, which would have below it

a fifth State even more miserable." What was needed, according to the congressmen, was "to nationalize the means of transport, to hand over

the land to groups of farmers, the mines to the miners, the railways to the railway workers..." The social program of Marx was beginning to appear in full light.

The manifesto in which these resolutions were recorded was stopped at the border by the French police, who referred the matter to Paris. Here we have a negotiation which would seem improbable if all the details were not historically known.

Mr. Rouher, Minister of the Interior, the one who was called the Vice-

Emperor, appeared very annoyed by the incident. Addressing the members of the Paris office of the International, he requested an interview during which he tried in vain to obtain modifications to the manifesto. "At least, con-3 make sure to introduce some thanks

to the Emperor, who has done so much for the classes 1 » The proposal, transmitted to the congressmen still assembled in Geneva,

aroused among them a general hilarity which resounded to the echoes of the Treiberg brewery.

The manifesto nevertheless entered France, without modifications and without thanks to the Emperor: it was the starting point of intense workers' agitation.

The following year, the Lausanne Congress further aggravated the tension by bringing a formal declaration of war on individual property, a declaration of such great harshness that Saint-Simon, Enfantin and Prou-d'hon had never written anything like it.

This time, the Emperor's protection turned away from the ungrateful

children who had flouted his solicitude. He ceased to protect them against his Police and his judiciary. The Public Prosecutor's Office invited Internationale to regularize its situation by submitting to common law and submitting the list of its members.

Following the refusal of the Paris office, 17 accused were brought to trial.

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in correctional court, on March 6 and 20, 1868, for the offense of unauthorized association. Among them was Tolain, who had so successfully mystified

Mr. Arles Dufour, and a certain Camelinat, who was later to be a member

of the Commune, and whose green old age still allows today, sixty years later, to appear in the demonstrations

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Parisian meetings of the Third International. President Delesvaux led the debates. He was considered ferocious and hardly spared the enemies of the Empire. But, precisely, a halo of disgraced favorites surrounded the accused.

The imperial lawyer himself announced that he would be lenient, and he was. The dissolution of the International was pronounced, but Tolain and his comrades got out of this bad situation with a fine of 100 francs.

However diligent the imperial justice system, the judgment did not become final until November 12, 1868, after the appeal courts had exhausted their appeals.

During these eight months, the International continued to function at full capacity, recruiting new members, sowing hatred, and preparing for civil war at the first favorable opportunity. What is happening today to the Communist Party, which is making light

of insufficient repression and even drawing useful publicity from it, may give an idea of what happened then. When the judgment was finally passed, a second administrative commission, chaired by Fribourg, replaced the one that had been condemned,

and everything had to start again...

This time, irritated, President Delesvaux took a heavier hand: Fribourg, Varlin,

Benoit Malon, and their comrades were sentenced to three months in prison.

And once again, the appeal courts paraded, confirming the sentence without paralyzing the leaders of the International in the least. The imperial power had let the time pass to act against it. It could well condemn and imprison fifteen or twenty known administrators; but how could it reach the 400,000 members of the proscribed association and get its hands on its countless sections? Thanks to the freedom granted to the International not to declare its members, the police files were empty and the prefects powerless.

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In September 1869, the police discovered that a third administrative commission had been formed, under the barely disguised name of the Federal Chamber of Corporations. A new trial was initiated. It was still ongoing when the Franco-German War broke out in July 1870. A few weeks later, the Second Empire collapsed in

the wind of our defeats.

It was at this moment that one of the designated leaders of the planned insurrection, Cluseret, future general of the Commune, wrote to Varlin: "It will soon be the decisive moment for the advent of the people. We must be ready, physically and morally. On that day, we, or nothingness! | assure you: Paris will be with us, or Paris will no longer exist."

Everything was ready, in fact, for the destruction of Paris, if the hideous Commune prepared by Karl Marx did not succeed in triumphing. But the neo-messianist prophet, in his London observatory, had no doubt of the success of his intrigue. If it had succeeded, the slow decadence which followed, for our country, the victory of Germany in 1870, would have been transformed into a dizzying fall towards that dark and bloody hell which the unfortunate

Russia. | *x

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4*

Let us examine the state of the revolutionary forces in France. in 1870.

The International far outstrips all other left-wing groups. Thanks to the colossal error committed against it by Napoleon III, it has penetrated everywhere and has 435,000 members, 70,000 of whom are in Paris. Most of them, it is true, are not organized revolutionary and give the movement only a principled support; but, when it

comes to such masses, this support is considerable, especially if the active nucleus is ready for the most audacious undertakings. In fact, the International is mistress of revolutionary opinion, forms the mass of workers' movements, and can bring

about, or fail, at its will, the initiatives of the advanced parties which have not wished to merge into its bosom.

Of these parties, the most active is the Blanquist party, whose leaders, after Blanqui, are Raoul Rigault, Ferré, Protot and

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Tridon. The Blanquists are few in number: about 4,000 in Paris, less than 10,000 in the provinces; but their discipline is perfect, their organization purely insurrectional, their spirit very combative; they will hold a place in the street unrest disproportionate to their numerical importance.

From a doctrinal point of view, they are close to the International in their violent anticlericalism: "Your God, his priests, his morality, all that must be annihilated!" Raoul Rigault will say when arresting Abbé Deguerry, parish priest of the Madeleine. But they have a social program much less precise and much less absolute than the followers of Karl Marx. And they differ entirely from them from the international point of view: the Blanquists, in fact, are ardently patriotic and only want to universalize the Revolution by restoring the fourteen armies of the Convention. Most of them regard the flour-covered bloc of Marxism with suspicion; many even, like Tridon, are downright anti-Semitic.

Despite everything, they will be carried along by the torrent of the International and will serve to carry out its plan: but their action, often divergent, will cause Karl

Marx serious worries.

The other socialist or Jacobin groups are less important, although they have quite a number of members. But these are scattered among a host of embryonic committees and rival chapels whose leaders are Léo Meillet, Flourens, Paschal Grousset, Arnoud, J.-B. Clement (who later wrote the Marxists' war song: "Inier-nationale"), Rastoul, Felix Pyat, Vermorel, Delescluze. All these lost children will, when the time comes, rally to the battle corps, and will obey more or less the orders

coming from London.

The situation changes with the Republicans themselves, whose general staff goes from Jules Favre, veteran of our civil wars, to Gambetta, young hope of the party, passing by Eugene Pelletan, Jules Simon, Floquet, etc... Recruited above all in

the liberal professions and commerce, and franc-

Masons for the most part, they are essentially bourgeois and do not have revolutionary troops. But the need for a working-class clientele leads them to support

all indiscriminately

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left-wing agitations and, consequently, gives them a certain influence over those who participate in them. Only they have a political personnel educated enough to ensure, without serious trouble, the charge of power, if it happens to escape the hands of the Empire. Also, Karl Marx will not cease to fear seeing them bite the chestnuts that he strives to pull from the fire; and this fear is not chimerical, since it is the republican party which will ultimately benefit, for more than half a century, from the work accomplished by the International...

For the moment, the neo-messianist pontiff reassures himself by saying that he

has intelligence in the place. Jules Favre, surrounded by communist

suggestions, will, in fact, at the opportune moment, make all the gestures desired by Karl Marx; as for Isaac Cremieux, grand master of the Scottish Rite and president of the Alliance Israelite Universelle, who will be one of the most representative

men of the republican party, he has with Karl Marx racial affinities and common relations which will allow him to act on him. The author of Kapital therefore has every reason to consider himself as having to be the master of the hour.

How, despite so much vigilance and precautions, did the adventure prepared so long in advance by Karl Marx begin for him with a bitter disappointment? This is what deserves to be explained.

The neo-messianist prophet had not had much difficulty in predicting the

collapse of our military forces: few informed people were unaware of their inadequacy in the event of a war with Germany. But events moved much faster than he

expected: after five weeks of campaigning, the army of the Empire no longer existed. Karl Marx was surprised and overwhelmed by the dramatic turn of events for

which he had nevertheless prepared everything. As a result, the political reaction provoked by the defeat occurred much sooner than he had anticipated. Now, it took Karl Marx, who was in charge of everything from London, three or four days to learn

about events, make a decision, and pass his orders on to his French agents.

The Blanquists and the Republicans, whose leaders were in Paris, needed only three or four hours, a night at most, to act with full knowledge of the facts. It was this initial detail which paralyzed the immense forces of the Inter-

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national and allowed the Republicans and the Blanquists to do September 4 alone.

This day, which saw the baptism of the Third Republic, was not a bloody revolution, like that of 1830 and 1848, but a confused feud that the grip of a true statesman could have dominated at any moment.

On hearing the news of our first disasters, Minister Emile Ollivier, responsible both for the lack of preparation of our army, by his culpable concessions to the parties of

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left, and the reckless entry into war against an enemy who had left nothing to chance, tried to escape the consequences of his mistakes. He considered the mass arrest of republican and revolutionary leaders likely to exploit the situation.

Empress Eugenie later told Mr. Paleologue how she opposed, as regent, this measure which would probably have saved the Empire and limited the disaster

of France. To the incapacitation of the conspirators, she preferred the convocation of the Legislative Body, which was equivalent to an abdication.

With the fall of the Emile Ollivier ministry, a new cabinet, that of General

Cousin Montauban, Count of Palikao, had been charged with ensuring national defense and had courageously set to work. But when the news arrived on September 3, 1870, that the last army of France had been destroyed at Sedan, and the Emperor a prisoner, the general-prime minister lost his head.

Instead of accepting the dictatorship, which was offered to him by the imperialist majority and which could still save everything, he rallied to the proposal of M. Thiers who demanded the election of a council of government and national defense, of which Cousin Montauban would have been only the president. This was to open the crisis of authority at a time when authority was more necessary than ever. Jules Favre, on behalf of the Republicans, replied by demanding the

deposition of the dynasty. No decision was taken that day.

During the night, the advanced parties decided to rush events. Only the International, without instructions from London, remained inert. At daybreak, bands spread throughout a dismayed Paris. They were few in number: 8,000 to 10,000 in all. The governor

July 1, 1928.36

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The military force of Paris, which had more than 25,000 regular soldiers, municipal guards or city sergeants, had only one gesture to make to restore order. But

this governor was General Trochu, an enigmatic figure, who, at this supreme moment, thought only of avoiding compromise, and, if possible, of ensuring his personal success by some denial. After having gone, on the morning of September 4, to insure himself against a reversal of fortune by swearing to the Empress to defend her, on his faith as a Breton, a Catholic and a soldier, he returned home and let the riot take its course.

This had two different objectives, the City Council and the Legislative Body.

A. Thétel de ville, it was the Blanquists who acted and installed, without a fight, a provisional government; after which, they called for an insurrection by the 3 workers who responded rather weakly.

In the Legislative Body, the discussion of the previous day had resumed,

amidst gloomy confusion, when two or three thousand demonstrators, led

by the leaders of the Republican party, surrounded the palace, access to which was not defended by any cordon of troops. The Republican deputies, led by Jules Favre, Ernest Picard and Garnier-Pages, helped several hundred of these demonstrators to enter the legislative chamber. They entered shouting for

death. The presiding

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Dent Schneider, who did not have the soul of a martyr, abandoned his seat, followed in his retreat by the majority of the deputies; and Gambetta, rising to the presidency,

proclaimed the fall of the empire and the advent of the Third Republic to the acclamations of 300 rioters. A provisional government, composed of the principal leaders of the republican party, whose list had been prepared the previous night, was named amidst much noise. At that moment the regime under which we have lived for almost fifty-eight years was born.

All this, however, was extremely fragile as long as one

was not fixed on the attitude of the military governor of Paris: a few

companies energetically led could clear the legislative palace and restore to the Assembly the freedom of its deliberations. Precisely, worried about what was happening, General Trochu had set out, escorted

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of a large staff. Gambetta, Jules Favre and their retinue meet him in the street. Taken by a sudden inspiration, Jules Favre goes to the defender of the Empress and announces to him that he is appointed head of the provisional government.

Trochu bows, flatters: Breton, Catholic and soldier, he swears to defend

the new regime. Two hours later, some troops sent by him recaptured the

town hall from the Blanquists without firing a shot. The destiny of France was sealed.

Marx's anger was great in London when he learned, one after the other, of

the Emperor's captivity and the advent of the Masonic-Republican party. It was those he called the lawyers who had just secured power by this hasty swindle, and who would have at their disposal, to maintain it, all the resources of the French administration.

The International, handicapped by the distance that separated it from its leader, had been unable to act, nor even to manifest its existence. In this circumstance, Karl Marx's usual tenacity alone prevented it from becoming discouraged. He began to weave his web again.

But first of all, he entered into open opposition with Gambetta. This tribune,

gifted with a power of speech difficult to imagine, believing himself to be a second Carnot, and not even suspecting that the former had been a career soldier and a hard worker, was convinced that he would save France with fiery speeches. It was his influence that dictated the famous formula: We will not yield an inch of our territory, not a stone of our fortresses! At a time when Bismarck was ready to grant peace in exchange for the territory of Strasbourg and a ransom of 2 billion. Then he was all about mass uprisings and evoking the memories of 1792... This was not without worrying Karl Marx, who knew the impressionability of the

French; he feared seeing them inflamed with patriotism, even if it was revolutionary. In order for him to seize France, to make it the slave of the International and the instrument of his designs, it was first necessary for it to be defeated and crushed by the enemy to the point of discouragement.

This concern appears throughout WENN

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that he exchanges, around this time, with his usual confidants. |

The French need Elre Rosses, he explains in a letter to Engels. |

The war is, on the German side, a defensive war; on the French side, it is an amended edition of the coup d'etat of December 2, he said on July 23, 1870, in a manifesto of the International launched to the proletarians of all countries.

After September 4, he was mainly concerned with defeating the mass levy demanded by Gambetta.

"We must not," says a second manifesto of the International, dated September 9, "let French workers not allow themselves to be carried away by the memories of 1792. They must not repeat the past, but must design the future."

This is also the opinion of Engels, who replied to him on September 12:

It is necessary to prevent the workers from being triggered before payment. Bismarck will soon be in a position to conclude it, either by the capture of Paris, or because the European situation will oblige him to put an end to the war: however the matter ends, it must be settled before the workers can do anything.

Karl Marx's fear of seeing the French proletariat adopt a patriotic

attitude, which would take him far from the International, was so great that he considered coming to Paris, as in 1848, to be closer to events. But German media was rushing to Paris by forced marches, the siege was imminent: the neo-messianist pontiff feared being blocked and reduced to impotence. So he confined himself to sending to Paris one of the French attached to his secretariat in London, Serrailier, with the mission of preaching to the French members of the International abstention until the conclusion of a peace, necessarily disastrous, which would make workers' insurrection possible. Similar missions, in different parts of France,

were entrusted to other members of the General Council of the International: Richard, Bastelica and Charvet. To the Marseilles members who had declared themselves in favour of the mass levy, Karl Marx sent Dupont with the mission "to respond to them in the name of the General Council and to clear their heads."

-Generally speaking, the order given was obeyed.

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by the working masses, despite the patriotic efforts of Blanqui, and the appeals of Bakunin, a declared Francophile, the one who told them: "By practicing patriotism, you will save universal freedom." The proletariat, enrolled in the International, reserved itself and waited for its time: that of defeat and civil war.

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Already Karl Marx's lieutenants were preparing everything for an insurrection, the instrument of which was to be the reorganized National Guard.

As early as July 15, Jules Favre, who had never ceased to render the most

overt services to revolutionary politics, had requested the arming of the National Guards. After September 4, Gambetta ordered it. In Paris, 283 battalions of the National Guard were formed and recruited mainly from the working class. The Parisian workers, among whom unemployment had been rife since the declaration of war, opted in fact for the National Guard, which changed nothing in their habits and assured them a salary of 1.50 francs per day (which was worth about 15 francs today).

In three weeks, Paris found itself equipped with a proletarian army, roughly similar to that which would be obtained today, by distributing uniforms and weapons to

these unemployed whom the Communist Party was trying to group together and launch into the assault on the Society. The registered members of the International

formed more than a quarter of the elective, and, as the National Guards had been given the right to elect their leaders, most of the commands fell to followers of

Karl Marx, or at least to revolutionaries.

What a sad troop that was thus constituted! The siege of Paris had scarcely begun, and the National Guard had not yet burned a bait, that each of its battalions had a club, where the most incendiary speeches were applauded every evening: the National Guards were as punctilious there as they showed themselves reluctant when they were sent to the outposts. Only once did they succeed in seriously engaging them against the Prussians; it was at Buzenval, where

100,000

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of them, hand-picked by General Clement Thomas, were brought in to support Ducrot's army. The battalions from the central districts made a fairly good showing and suffered several thousand killed or wounded; but those from the suburbs fled at

the first losses and returned to Paris in disarray, shouting: "We are betrayed!" No one dared to lead them into action, and we will have an idea of their military

uselessness when we know that the total losses of the National Guard during the siege of Paris were one man in 165, while the regular troops and sailors lost 20%

of their effectives. It has been claimed that the insurrection of the National Guards at the end of the siege was an explosion of their exasperated patriotism. It must be admitted that this patriotism had taken time to manifest itself.

The insurrection of March 18, 1871, was, in reality, patiently and skillfully prepared by the friends of Karl Marx. As soon as the National Guard, to which they provided a considerable number of ranks, was established, they had formed a Vigilance Committee in the Parisian offices of the International: the battalion officers met there every day, under the presidency of Varlin. There was, in fact, a council of the Commune before the letter. It was decided there (in obedience to the instructions, coming from London, to attempt nothing before the end of the war) that they would not support the two attempts made by the Blanquists, on October 31, 1870, and January 22, 1871, to establish a revolutionary government. But they kept themselves ready for the end of the struggle which was approaching.

On January 28, Jules Favre obtained from Bismarck, at Versailles, a three-week armistice to convene a qualified National Assembly to ratify the peace conditions. One of the conditions imposed by the victor was the disarmament of the Paris garrison, with the exception of 12,000 regular soldiers, necessary for maintaining order, and 23,000 municipal guards, firefighters, and customs officers.

Under this stipulation, 110,000 regular soldiers were disarmed and sent away via Orleans and Chartres. But Jules Favre, who proved himself, that day again, the evil genius of France, begged the Iron Chancellor to leave their weapons to the 190,000 National Guards. Bismarck, perfectly

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informed of what was being prepared, he eagerly agreed. As a result, Paris found itself virtually in the hands of the communists and the Vigilance Committee, chaired by Varlin, became the most obeyed authority in the capital.

Ignoring all of this situation, the National Assembly, meeting in Bordeaux, took two decisions in quick succession which could only strengthen the position of the future insurgents. The first refused to extend the moratorium, and even immediately abolished it for certain categories of debtors: This would force many small traders, whose wages had been suspended by the war, into ruin, and threaten to expel many peaceful workers from their jobs, whom discontent had thrown into the arms of the revolutionaries. The second decision –

The sion abolished the pay of the National Guards, except for those recognized as indigent. It was hoped in this way to reduce their number: only serious workers were sent back to the workshop. The members of the International all remained in the battalions with or without pay, as did the unemployed, for whom the allowance of 1 franc 50 had to be maintained. In short, the National Guard was being purged in a revolutionary sense; it was left with its weapons and its pay was spared: this was playing into the hands of the Marxist leaders. This was noticed on February 26, the day when several hundred National Guards decorated the July Column with red flags; after which they seized, tortured and threw the sergeant de ville Vicenzini into the Seine.

On March 1st, an even more significant event took place, if possible.

Under the pretext that the Prussians were to enter the Champs-Élysées that day, and that they might violate the peace agreement and seize our artillery ranges, the Vigilance Committee had the latter invaded by national guardsmen, who seized 277 cannons

and hoisted them onto the Butte Montmartre. Paris found itself, from that moment, under the threat of communist artillery. The provisional government, absorbed by

the preoccupations of the moment, let it happen: all eyes were fixed on Bordeaux, where the National Assembly had just ratified the conditions of a disastrous

peace, which cost us two provinces with 1,600,000 inhabitants, and five billion in

ransom, adding to eleven billion in damages and war expenses.

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It was on March 6 that the die was cast. On that day, in the Paris offices of the International, a meeting took place

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extraordinary meeting of the Vigilance Committee. Most of the national guard officers who had been won over to the movement attended.

On Varlin's proposal, it was decided that the Committee, from the unofficial

grouping it had been during the siege, would transform itself into an official body and provisionally assume all powers in the name of the National Guard. This decision would be explained to the public by a proclamation expressing the need to prevent the National Assembly of Bordeaux, whose monarchist tendencies were known,

from overthrowing the Republic. The means... formally insurrection.

On March 9, the proclamation appeared. It announced the foundation of a

Republican Federation of National Guards, whose Central Committee was formed

by the head of each legion, assisted by three delegates. This is where the name "Federes" came from, given to the communist insurgents. The composition

of the Central Committee was purely revolutionary and ensured a strong predominance for members of the International.

On March 11, a manifesto from the Central Committee, addressed to the National Guards, invited them to remain united for the salvation of the Republic, to oppose any attempt at disarmament, to oppose the removal of cannons, to oppose force with force... General Clement Thomas, realizing that his orders were no longer being obeyed, resigned as commander-in-chief of the National Guard. By remaining in his post, at least he could have counted on the obedience of a few bourgeois battalions about twenty thousand men, who remained without direction... But it was said that in all this matter the generals would show little political spirit.

In Bordeaux, however, the news from Paris began to cause the greatest anxiety. The National Assembly, not daring to venture into a capital in turmoil, prudently adopted Versailles as the place of its sessions. And M. Thiers, elected head of the executive power, hastened to Paris to try to reestablish order. He arrived there on March 15, and on the 17th, having gathered his information, convened a council of war at the Ministry of Foreign Affairs, where he had been stationed.

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The opinion of this council was unanimous: it was necessary to act energetically, disarm the National Guard, and, to begin with, take back the cannons that it had hoisted in Montmartre.

For this purpose, about 30,000 men were available, both regular troops and municipal guards. By acting by surprise, the cannons would be recaptured before the Central Committee of the Federates had time to call to arms; the moral effect would do the rest.

Orders were immediately given for the action to take place the following morning at daybreak.

Unfortunately, Mr. Thiers had little taste for this energy and believed only in

negotiations. When the Council was over, he called Mr. Georges Clemenceau, mayor of the 18th arrondissement, and instructed him to request from the

Central Committee of the Federates the voluntary surrender of the cannons, threatening military action if necessary. This was to give the alarm to Karl's friends.

Marx: When the regiments designated to remove the cannons arrived on the hill, at daybreak, the national guards, alert, surrounded them on all sides, hindering

their movements and trying to debaucher them. The effect of sur-

socket was missed. To make matters worse, 50 teams

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only had been ordered and there were 277 guns...

We had to camp while waiting for the horses to return, but they

could not be brought back, as the mob had stopped them on the way. In a few hours Montmartre had taken on the appearance of a riot.

The troops, exhausted by a night of vigil, had no supplies, as

it had been thought that the operation would last only a moment. The National Guards and the crowd, continuing their attempts at debauchery, offered them food, which some companies finally accepted.

General Lecomte, warned that part of the 88th Line Regiment was fraternizing, rushed over and tried to oppose it. It was then that the irreparable happened: Sergeant Verdaguer, long since won over to the International, led his section to the cries of "Butts in the air!" Handed over to the National Guards, General Lecomte was dragged into an enclosure on the Rue des Rosiers, with General Clement Thomas, former commander of the National Guard, recognized in civilian clothes in the crowd. There, after a mock trial, they were both shot. The first

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The first blood of the fraternal struggle that was going to bloody Paris had

been shed. | When M. Thiers learned of the drama that had just taken place in Montmartre, his dismay was extreme. Deaf to the protests of General Vinoy, military governor of Paris, who wanted to restore order with a show of force, he gave the order to evacuate the capital and to force the loyal troops and all civil servants to retreat to Versailles. He pushed his madness to the point of evacuating the southern forts and even Mont Valérien (the northern forts being in German hands). When night fell, the Central Committee of the Federates, which was expecting a stubborn struggle, found itself master of Paris without a blow... The disarray was so complete,

the evacuation so precipitate, that three regiments, six batteries and all the gunboats of the Seine were forgotten, which, the next day, finding themselves "in the air", rallied in isolation.

At Versailles, however, indignation was general around M. Thiers. Generals Vinoy and Ducrot begged that Paris be reoccupied

before the Federates had organized its defense. M. Rouland, director of the Bank of France, remained at his post, demanded two reliable regiments and some energetically led batteries, affirming that this would be enough if action were taken immediately. Twenty thousand National Guards from the bourgeois districts, who had refused to join the Federation, had assembled at Passy and sent a delegation to Versailles, warning that they were going to be disarmed and asking

for help while they could still resist.

M. Thiers remained frozen in his inaction... It was General Vinoy

who took it upon himself to reoccupy Mont Valerien, during the night of March 19-20. It was about time! The line had been re-

established there for half an hour when a battalion of national

guards arrived and had to leave empty-handed.

Twelve days had passed and Mr. Thiers was still hesitating.

On March 30, General Ducrot, Admiral Jaureguiberry and Mr. d'AudiUret, members of the surveillance commission appointed by the National Assembly, resigned in protest against the inaction of the head of the executive power. Baren de Hübner, attaché at the Austrian embassy, addressed his father: Thiers is an old woman; 2

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At this time, he is still dreaming of conciliation and compromising the political situation and, what is more serious, the military situation.

What was going on around him that could have made him resist the unanimous wishes of the Army, the Assembly, and public opinion? A very simple thing: Citizen Tolain, the man who had so masterfully mystified the Emperor at the beginning of the International, was negotiating with M. Thiers.

Having become, during the siege, deputy mayor of the 10th arrondissement, he arrived in Versailles bearing proposals for accommodation from the Central Committee of the Federates.

And Mr. Thiers, persuaded by his assurances, continued to cherish the hope that the conflict would be peacefully settled by means of reciprocal concessions. Not wanting to discover Tolain, in whom he had placed all his confidence, he covered himself with the advice of his

advisers, who considered that violence was everything.

When at last M. Thiers realized that he had been called, and surrendered

his hand to the partisans of repression, the Commune had had time to organize itself. Elections held on March 26, under pressure from the bayonets, had given it the appearance of a regular government. A general council, in which sat Varlin, Avrial, Pindy, Valles, Lefrancois, Frankel, Benoit Malon, Gerardin, Vaillant, Beslay and other members of the International, spoke in the name of the people of Paris.

The southern forts, so foolishly abandoned, had been put into a state of resistance.

All able-bodied men of at least forty years of age were forcibly incorporated into the National Guard. A system of external defenses, divided into three sectors, was completely organized under the direction of adventurers of some value: Dombrowski, Wrobleski and La Ceeilia, to which was superimposed the command in chief

of Eudes, then of Cluseret, a former general of the Civil War. In the rear, in anticipation of the street war, a network of 600 perfectly distributed barricades was erected. . .

Where, on March 18, a few shots would have sufficed, it took eight weeks of fierce fighting, an army of 120,000 men and floods of blood.

When the Commune felt that the balance was finally tipping

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and that the victory of Versailles was certain, the fury of the members of the Internationale knew no bounds. They played a decisive role in all the atrocities

of the bloody week: the murder of the hostages, the burning of the Tuileries, the Court of Auditors, the Council of State, the Hôtel de Ville, twenty other palaces, several

of which were not rebuilt, the countless acts of violence against people and

property. If the fierce program drawn up in 1869 by Cluseret (this day, we or nothingness! | assure you, Paris will be ours, or Paris will no longer exist!) was not completely executed, it is because time was running out for the assassins and arsonists. In our days, we have seen the communists, defeated in Munich, then in Budapest, retake the

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tradition of their 1871 elections and only succumb in the midst of a halo of flames and blood. A word of warning to those who believe that a new Commune would be an incident of no importance. |

The Commune was defeated in Paris. In the provinces, it held Marseille for several days, to the point that the city had to be bombarded. Its leader, the lawyer Gustave Crémieux, was shot. In Lyon, Saint-Etienne, Toulouse, and in twenty other cities, the followers of the Internationale only succeeded in

deeply disturbing the population; the steady progress of the Versailles army soon took away all hope of seeing their cause triumph.

The Parisian communists had barely succumbed on May 30 when Karl Marx

made their apology in a hideous pamphlet, The Civil War in France, intended to deceive world working-class opinion. It contained the most audacious

assertions, including this one that the day after the evacuation of Paris by the

Army of Order, "the streets of Paris were safe, and that without any kind of

police. No more assassinations, thefts, or assaults; it was truly believed that

the police had taken with them to Versailles all their conservative clientele..."

Poor proletarians of all countries, eternally duped by the grossest lies! They doubtless believed this enchanting picture,

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as the readers of Humanity believe today that Soviet Russia is a paradise. |

It was more difficult to mislead French public opinion, which had the trial documents before its eyes. It was already quite excited by the clemency of the courts-martial, which the supporters of ruthless repression criticized for having executed only 26 guilty parties while 270 accused had been sentenced to death. But all of France applauded the law of March 14, 1872, by which the National Assembly settled the fate of the Free International and all similar associations that would attempt to follow in its footsteps. Here is this legislative text, which appeared for thirty years in the French Code:

LAW OF MARCH 14, 1872

which establishes penalties against the affiliates of the [International Working Men's Association.

ARTICLE 1. – Any international association which, under whatever name it may be, and in particular under that of International Workingmen's Association, has as its aim the suspension of work, the abolition of the right to property, of the family, of peerage, of religion or of the free exercise of worship, shall constitute, by the mere fact of its existence or of its ramifications on the territory of [France], an attack against public peace.

Art. 2. – Any French person who, after the promulgation of this law, joins or acts as a member of the International Association

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National Workers' Association, or any other association professing the same doctrines and having the same goal, shall be punished by imprisonment of three months to two

years and a fine of 50 to 1,000 francs. He may, in addition, be deprived of all his civic, civil and family rights listed in Article 42 of the Penal Code, for at least five years and at most ten years.

Any foreigner who becomes an ally in France or who becomes an ally will be punished by the penalties laid down by this law.

ART. 3. – The prison sentence may be increased to five years, and that of the fine to 2,000 francs, with regard to all

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French or foreigners who have accepted a position in one of these associations, or who have knowingly contributed to its development, either by receiving or inducing subscriptions to its profile, or by procuring collective or individual memberships; or by propagating its doctrines, its statutes or its circulars. They may, in addition, be sent back by the correctional courts, from the expiration of the sentence, under the supervision of the high police for at least six years and at most ten years. Any French person to whom the preceding paragraph has been applied, will remain, for the

same time, subject to the police measures applicable to foreigners in accordance with articles 7 and 8 of the law of December 3, 1849.

Art. 4. – Anyone who knowingly lends or rents premises for one or more

meetings of any part or section of the above-mentioned associations shall be punished with one to six months' imprisonment and a fine of 50 to 500 francs, all without

prejudice to the more serious penalties applicable, in accordance with the Penal Code, to crimes and offenses of any kind of which the defendants mentioned in this law may have been guilty, either as accomplices or as principals.

ARr. 5. – Article 463 of the Penal Code may be applied to the prison and fine sentences imposed by the preceding articles.

Art. 6. – The provisions of the Penal Code and those of previous laws from

which no derogation has been made by this law shall continue to be enforced.

ART. 7. – This law will be published and displayed in all municipalities.

This law was firm, but in no way draconian: compare it to the laws of the Soviets, which uniformly punish with death any act of bourgeois propaganda... As it was, it was enough to paralyze communist action and gave our country thirty years of social peace. It is thanks to this peace that France was able to heal the wounds caused by war and insurrection, to develop its material prosperity (for the greater good of the working class, whose interests are interdependent with those of the French community).

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and become rich enough to become, before the Great War, the creditor of the whole world.

It is surprising that we no longer find this saving law in our Code, at a time when its existence would be more than ever legitimized by the audacity and violence

exercised on our territory by the communists in the pay of Moscow. It is not a bad idea to recall the occasion on which it disappeared.

During the great Dreyfusist crisis, the left-wing parties, engaged in the work of revision, needed the help of the revolutionaries and made a pact with them. On the day of the Triumph of the Republic, the highest authorities of the State appeared surrounded by red and black flags, and drowned in a flood of demonstrators who shouted the Carmagnole.

The Waldeck-Rousseau ministry paid for this alliance with a betrayal of the Society. On July 1, 1901, in the same legislative text that outlawed religious associations, it carelessly inserted, in Article 21, eight words by virtue of which the law of March 14, 1872 was repealed. Most of those who voted for this article did not even realize that this law was the one that had, for thirty years,

imposed a victorious barrier on the International.

From then on, the Second International was able to succeed the First, and that was the end of social peace in our country.

Let us say loudly that the only logical sanction for the communist agitation, which so deeply troubles our country, must be the reestablishment of the law of 1872, repealed without debate, thanks to a shameful sleight of hand. For a few –

With detailed changes, intended to modernize the spirit, this law should regain its place in our Code. And anyone who is not in favor of its re-enactment

cannot call themselves truly anti-communist.

_ SALLUSTE

(To be continued.)

THE SECRET ORIGINS OF BOLSHEVISM

HENRI HEINE AND KARL MARX

By the beginning of June 1871, the Paris Commune was defeated; several of its leaders and thousands of its defenders had perished in the struggle; thousands more insurgents were on the road to deportation; London, Brussels, and Geneva were teeming with refugees. Surrounded by general execration after so many crimes,

the sections of the Internationale were forced to hide carefully in France; and

abroad, to tone down their propaganda. Clearly, all hopes of success for the

communists were dashed for a long time. nn |

This state of affairs had an immediate impact on the authority that Karl Marx

had enjoyed until then in his party.

Victorious, he would have been obeyed more servilely than ever, with that shade of idolatry that Lenin was to experience, half a century later, after the paradoxical

success of his insurrection.

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tion of October 1917. Defeated, a formidable opposition was unleashed, on the contrary, against him. Even those who had been, in France, his most immediate

collaborators attributed the final failure of the movement to the absence of the leader (which was perhaps true), and also to his despotism, which

1. See the Revue de Paris of June 1, 15 and July 1.

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admitted neither advice nor delays. He was accused of having transformed the International into a kind of absolute monarchy and of having compromised Communism in public opinion by his sympathy for Bismarck.

It was not from the ranks of the secret organization over which Marx had presided for a quarter of a century that these recriminations were heard. Those who composed it, carefully recruited, nourished by the master's doctrine and subjected to strict discipline, were ready to bear without flinching many other failures than that of the Commune. But the members of the International itself, a vast flock gathered in a few months in the workshops and popular meetings, did not have the cohesion of Marx's first collaborators. As quick to panic as to enthusiasm, they had been, moreover, grouped around a vague program, full of democratic declarations, and they would have rebelled, had they known it, against the secret government of the International. Knowing only the official statutes, voted in 1864 at Saint-Martin's

Hall, they complained bitterly that they were not being applied and demanded that they not be deviated from in the future.

In London, where there were many refugees, the presence of Karl Marx and the respect with which the members of his general staff continued to surround

him prevented the opposition from making too rapid progress. In Belgium, it soon took on a more overt character. But it was in Switzerland that it took the form of

an organized offensive against the authority of the neo-messianist pontiff. This took place under the impetus of an old antagonist of the latter, Michael Bakunin.

Everything separated these two men, who had nothing in common but a love of

the Revolution: race (Bakunin was a Russian gentleman of good stock),

character (Bakunin was as fiery and impressionable as Marx was cold and calculating), methods (Bakunin believed only in eloquence, which stirs up the crowds, and

despised the devious maneuvers of the man he called the German Jew).

Born in Torschok, in the Tver province, in 1814, Mikhail Bakunin was the same age as Karl Marx. A student at the Military Cadet School in St. Petersburg, he was between

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in the Guard artillery with the rank of sword-bearer ensign. But he remained in the army for a short time. The demagogic doctrines, which were beginning to make their way in Russia, were disseminated in the officer corps by secret military societies, similar to those which had provoked

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in 1825 the Decabrist movement. Bakunin first joined one of them. Then, despairing of seeing a coup de main triumph under the vigilant and authoritarian reign of Nicholas I, he obtained his leave and retired to his father's land, where he nourished himself with revolutionary literature, whose Carbonarist sales were flooding

Europe at that time. These readings, combined with his ardent temperament, completed his insurrectional training, one of the most characteristic that ever existed, even during this 19th century which saw so many artisans of barricades.

At the age of twenty-seven, Bakunin decided to get closer to the Carbonarist centers where efforts were being made to translate into action

the doctrines made fashionable by Mazzini and Young Europe.

He left for Berlin, under the guise of studying German philosophy there. But

in the spring of 1842, he settled in Dresden, one of the principal centers of Young Germany, and joined this organization. From this period date his relations with Arnold Riige!, who opened the columns of the Franco-German Annals for him,

to which Bakunin collaborated under the pseudonym of "Jules Elysard."

Suspected by the Saxon police, Bakunin had to flee to Paris at the

beginning of 1843, where he became the most active agent of Carbonarism among the Russian and Polish émigrés. Very advanced from a social point of view, but more of a poet of the barricades than a theoretician in the manner of Karl Marx, he dreamed of a socialist or communist society, the plan of which

he never managed to clearly define. But the first sound of arms attracted him and inspired the wildest audacities: thus, when disorders were fomented in Switzerland by socialist groups, he hastened to Zurich and took an active part

in the movement.

1. See, on the subject of Rüge, the beginning of this study, in the Revue de Paris of June

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However, the German, French, and Swiss police had reported the activities

of the former ensign of the Guard to St. Petersburg. The Russian government withdrew his permission to travel abroad, which had been granted to him in

1841, and ordered him to return to Russia immediately. Bakunin was careful not to do so; therefore, his property was confiscated. This blow hit him all the harder because he had not taken care, upon leaving Russia, to realize part of his fortune.

In a similar circumstance, the half-Jewish agitator Herzen, whom we mentioned at the beginning of this study, had shown himself to be more astute. To survive, Bakunin had to return to Paris and accept collaboration with *La Reforme*, an extreme left-wing newspaper founded by Flocon, one of the leaders of French Carbonarism.

It was around this time that he met Karl Marx, who, like him, was part of the

editorial staff of the Franco-German *Annals*. Their contact was devoid of

cordiality: like many Russian revolutionaries, Bakunin, deeply Slavic, professed a discreet contempt for the Israelites. This contempt turned into hostility when Marx

and his neo-messiahist friends succeeded in ousting Arnold Rüge from the leadership of German Carbonarism. Between the former Russian officer and the

German-Jewish philosopher engaged in a duel that was not to be

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only end with Bakunin's life. Sensing that he had a worthy adversary there,

Marx did not hesitate, at the beginning of 1848, to threaten him with assassination if he persisted in opposing his policy. Bakunin simply shrugged his shoulders

in the face of this threat. The assassination was to be attempted, however, but

in another form: that of slander, as we will see later.

In 1847, at the time of the famous Banquets campaign organized against the government of Louis-Philippe, Bakunin had delivered an incendiary toast, in which he evoked the Polish Revolution of 1831: the Russian government

took advantage of this to obtain his expulsion from France, at the same time as a reward of 10,000 rubles was promised to anyone who would facilitate his arrest. A few weeks later, the February Revolution of 1848 allowed Bakunin to return to Paris and his former editor-in-chief, Flocon, obtained for

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which from the provisional government the necessary funds to undertake a real revolutionary crusade in central Europe.

At the end of March 1848, he was found in Prague, attending the Slavist Congress, and taking an active part in the bloody disturbances which resulted from it. When the movement was stifled, he was one of the last to flee and managed to reach Berlin, where the situation was hardly less revolutionary: there he took part in all the popular movements, and, having lost his battle, was again obliged to disappear.

In Dresden, where he had taken refuge, he was expelled as undesirable; he wandered for several months across Germany, then returned secretly to Dresden and hid there until the insurrection of May 1849, in which he played a leading role and distinguished himself by his undeniable courage. Once again obliged to flee to escape repression, he left with Heubner and Roekel; but he was recognized at Chemnitz and arrested on the night of May 9-10. There began for him a long and painful captivity, during which death hung over his head three times.

Imprisoned first in Dresden, then in Keenigstein, Bakunin was condemned to death in May 1850 by Saxon judges.

But the year that had passed since the disturbances had calmed things down, and the death sentence was commuted by the sovereign to life imprisonment. It was

also thought that this pardon would not spare him the gallows: the Austrian government was, in fact, demanding Bakunin's extradition so that he could

be tried as the author of the disturbances in Prague in 1848.

Extradited, the Russian revolutionary appeared before an Austrian court-martial in Prague in May 1851 and was again sentenced to death.

He owed his life to the demands of the Russian government. The latter was curious, in fact, to instruct the trial of an agitator of this stature, and it obtained his handing over to them.

Transferred to St. Petersburg, Bakunin was tried in the Schlüsselburg fortress and sentenced to death for the third time in September 1851.

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The death penalty being officially abolished in Russia, during the time of absolutism, capital executions were very common there.

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rare. The Tsar therefore commuted Bakunin's sentence to hard labor for life. But he was sent to a Siberian penal colony, where he spent about ten years, and where he would have died if Alexander Herzen had not undertaken, from

London, to organize his escape. This succeeded and Bakunin arrived in England at the beginning of 1862.

This was the time when Marx was working to lay the foundations of the International, on the occasion of the visit of the workers' delegations to the Universal Exhibition in London, which we mentioned at the beginning of this Study. Two years later, under the pretext of protesting against Russian tyranny in Poland, the meeting at St. Martin's Hall had taken place, and the International of Workers was officially founded.

It was hardly possible to forbid Bakunin from joining it, since the association, in appearance, was open to all good wills and Marx intended to play only a secondary role in it. His membership was therefore registered; but Marx undertook to get rid of him, at the same time as of Major Wolu, through whom Mazzini

had been represented at the first meeting of the International.

The method used by the pontiff of neo-messianism was the circulation of a rumor that one cannot fail to find odious, even when it was addressed to one of the most dangerous revolutionaries of the 19th century: "Bakunin," Karl Marx had his allies whisper, "Bakunin was an agent of the Tsarist police, charged with

informing them about the international revolutionary movement." He cited two pieces of evidence to support this statement: Bakunin's escape from Siberia, and a mysterious file, containing proof of treason, which was, Marx asserted, in the possession of George Sand.

The Russian agitator finally discovered the origin of the rumors circulated against him in revolutionary circles, and he had a painful explanation with Karl Marx for the latter. The mysterious dossier proved to be empty of the announced evidence; as for a possible role as a secret agent, the dangers run, three death sentences and thirteen years of detention or hard labor spoke loudly enough that one could not take the accusation seriously. Karl Marx had very clearly

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the bottom in this attempt at moral assassination, more serious than the threat of physical assassination that he had formulated in 1848.

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The hostility that Bakunin professed for Marx did not diminish, as one can imagine, after this adventure. He did not, however, cease to be a member of the International. But he entered it without renouncing his personal methods, which did not accord

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hardly clashed with that of Marx, and he continued to have, within the Communist Party, an independent action, in opposition to the orders coming from London. We saw, in the third part of this study, that at the time of the war of 1870, Bakunin had declared himself in favor of resistance to the bitter end and the German invasion, while Marx proved to be a Germanophile.

Having taken refuge in Geneva after the failure of the Paris Commune in Lyon, where he was living, Bakunin could not fail to join the movement of discontent provoked against Marx by the debacle of the insurrection. He gave this state of mind a concrete form by forming, with other discontented people, including Zhukovsky, Benoit Malon and Jules Guesde, a protest section of the

International. A manifesto, written by Bakunin, was addressed to all the

national branches of the Association, blaming Karl Marx for the failure of the Paris Commune and demanding an end to the exorbitant power of a single man.

The means proposed was the loyal and sincere application of the Statutes of 1864, the International being no more than a simple federation of autonomous groups, which would freely establish its doctrine, instead of receiving it from the hands of an infallible prophet.

This manifesto, falling in the midst of the despair of the proscribed and the

general malaise of the national branches, had an immense impact. The protest section of Geneva became, in a few weeks, the center of a grievous correspondence, and Karl Marx felt the Association that he had, until then, ruled as absolute master, slipping from his hands. The state of

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The manifesto became such that the annual Congress, if it had been normally convened, would not have failed to pronounce the deposition of the neo-messianist leader. So the latter hastened—

he announced that there would be no Congress in 1871, and that it would be replaced by a simple conference, held in London, from September 13 to 23.

Nothing serious for Karl Marx's authority could come out of this cramped

assembly: 23 present. It included, in fact, 13 members of the General Council, entirely devoted to Marx, and only 10 delegates from the national branches. A representative of the protesting section of Geneva, Robin, made the trip from London, but was not admitted.

Far from weakening Karl Marx's position, the London Conference approved his conduct and decided, by a majority, to further increase the powers of the General Council, that is, of Marx himself. He would henceforth have the power to admit to the International, or to exclude, whomever he saw fit; he could

assemble or prorogue the Congress at his pleasure...

Against this resolution, adopted by a majority already acquired, Bastelica, delegate of the South of France, and Anselmo Lorenzo, Spanish delegate, raised an

energetic protest.

Bakunin immediately took up the gauntlet thrown down by Marx. Two months had not passed when he held a protest conference in Sonvillier (Switzerland), in which

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most of the sections of French-speaking Switzerland. He spoke there, along with Jules Guesde and James Guillaume, and called for the Statutes of 1864, the autonomy of the sections and the freedom to discuss doctrines. Before separating, the Jura Federation of the International was founded, and it was decided to appeal to all the national branches to ask them to adhere to a program of internal reform of the Association. | e

Many endorsements were immediately received.

First, that of the Russian branch, sent by Kropotkin.

Then those of the branches of Spain, Belgium and Holland, which joined in full. In majority, the sections of France and Italy in turn adopted the point of view

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of Bakunin. Only the English-speaking or German-speaking countries remained loyal to the neo-messianist general staff...

Karl Marx's fury was extreme when he saw his old adversary thus

setting up altar against altar and undermining the very foundations of the discipline of the International. To punish those who rallied to Bakunin, he did not hesitate to employ methods which dug even deeper the gulf which separated him from the malcontents. Thus his son-in-law Paul Lafargue, having tried in vain to found a new Spanish branch in place of the one which had defected, published the list of all the Spanish leaders of the International, which

delivered them to the police of their country. In France, a delegate of Karl

Marx, Mr. Dentraygues, having been unable to bring the sections of the South back to orthodoxy, denounced them to the police of Mr. Thiers, an incident which

was reported and commented on with the violence that one can imagine in several writings of Jules Guesde, published in Switzerland.

As a result, the conflict that existed within the International, since the failure of the Paris Commune, took on a passionate form that led to the prediction of a definitive schism.

However, all the dissident sections were demanding a Congress of the Association. There had not been one since the one in Basle in 1869, and the discontented were discussing the advisability of calling one themselves, when

Karl Marx decided that the delegates of the sections would meet in The Hague from September 22 to 29, 1872. He announced that he would attend the Congress in person. This was an unprecedented event, because the founder of the International had never taken part in these periodic meetings: a mediocre

orator, he feared weakening

his prestige by verbally defending his program, and

left this task to more reliable and gifted disciples. Moreover, for some years now, asthma had been tormenting him. But it seemed to him that, this time, he could not shirk the obligation of being present.

At least, he spared nothing to ensure a docile majority. The twenty-one members of the General Council, who had the right to vote, traveled in full to The Hague.

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A letter from Marx to Kigelmann, his correspondent in Hanover, invited him to bring as many German delegates as possible

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possible (it was the only element unswervingly faithful to the neo-messianist leader). Another letter to Sorge, from New York, told him to bring blank powers, in the name of the American sections, the holders to be found at the last moment in the immediate entourage of the

leader. For the rest of the mandates, the General Council engaged in

a shameful rigging: we will have an idea of this from the fact that the 398 Spanish sections, with 80,000 members, which had en bloc renounced Marx, were given one vote, while a single section, with nine members in all, which Paul Lafargue, Marx's son-in-law, had formed in Spain,

was also given one vote. Never were more liberties taken with the principle of universal suffrage.

By using these methods, the theoretician of Communism, who in

1872 did not even have the tenth part of the International behind him, nevertheless had three-quarters of the votes in the Congress in advance... The Italians, indignant, refused to participate. The Spanish and

Jura federations decided to attend the Congress and defend their thesis,

but not to take part in the votes, these being acquired in advance and devoid of any significance.

The supporters of Karl Marx: Engels, Paul Lafargue, Charles

Longuet, Kigelmann, Sorge, moreover, were very little concerned with the universal sufrage]. When James Guillaume, in the name of the Jura Federation, accused the revolutionary pontiff of bullying the majority of the Party, Sorge replied brutally: The majority matters little; what the Party needs is a head, a strong head, with a lot of brains in it.

And most of the Congressmen, turning to Marx, gave him a long ovation... (If there ever comes to be, and this is a very hypothetical thing, any good from Communism, it will be this reconciliation of the popular masses with the principle of authority, which the philosophers of the 17th century had, it was believed, undermined forever).

Not for a moment was the decision of Congress in doubt.

A three-quarters majority approved the doctrine and actions of Karl Marx, further strengthened the powers of the General Council, which became omnipotent, and pronounced the exclusion of Bakunin and James Guillaume, described as agents of division.

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sion. To protect the International from their future undertakings, a final vote transferred the seat of the General Council to New York, while deciding that

the cash register and archives would remain in London in the hands of Marx. This was recognition

officially born the latter's absolutism over what remained of the party. N

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Although the leader's prestige was safeguarded by these radical measures, neither he nor his entourage were under any illusions about the seriousness of the situation. In a letter to Sorge on December 14, 1872, Engels frankly acknowledged that the game was lost in France, Belgium, Spain, and Italy.

Indeed, at the end of the Hague Congress, the minority delegates

met, signed a protest highlighting the irregularities committed and decided to call for a regular Congress. This met in Geneva in September 1873, and brought together the delegates of seven federations: France, England, Belgium, Holland, Jura, Spain, Italy. Only the German-speaking countries and America had left the

appeal of Bakunin's friends unanswered.

The Congress took as its organizational basis the Statutes of 1864, never applied by Karl Marx; it decided to abolish the General Council and replace it with a Federal Bureau, a simple liaison body, without doctrinal authority or disciplinary powers. The federations were declared fully autonomous, each being responsible in turn for convening the annual Congress: & the Belgian Federation was entrusted with the care of the Congress of 1874. In short, the International continued to exist, but without its founder, and removed from the direction of the occult groups which had used it for the execution

of neo-messianist designs. It was the triumph of Bakunin and the crowd movements over Karl Marx and the spirit of conspiracy. 3 N

Marx's supporters, however, had made a supreme effort by convening, in Geneva also, in front of the dissident Congress, an orthodox Congress. Until the last moment, they had hoped that certain federations would break away.

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of the Federalist International to rally to the Unitary International.

But the delegates of Germany, Austria and German Switzerland

and the losers of the mandates of the United States, had alone responded to the call of the General Council.

It was still necessary to rig, as at The Hague, to have a majority

in this minority, as the correspondence between Becker (representative of Karl Marx) and Sorge proves: If the fabrication

of delegates had not succeeded, he explains, we would naturally have made it impossible to hold the Congress, by a retreat difficult to motivate (letter of September 2, 1873). But the fabricated delegates proved docile: they pronounced the exclusion from the International of the federations which sat opposite, at Bakunin's, maintained the

seat of the General Council in New York, and also chose New

York as the venue for the next Congress, set for 1875.

Marxism, which most of Europe had escaped, took refuge in distant and uncontrollable America to maintain some prestige.

Such a transplant fooled no one, and Karl Marx himself understood that

the time had come to disband the troops he had raised at the meeting at Saint-Martin's Hall. Would he not still have the secret organization of Communism,

as it had existed in his hands since 1844, and, behind it, the neo-messianist conspirators, obstinate in their dream of destroying the Society that had emerged?

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of Christianity?... Also, the day after the double Congress of Geneva, he wrote to Sorge, on September 23, 1873: According to my way of considering the European situation,

it is absolutely necessary to temporarily leave the apparent organization of the "Internationale v" to the background. Events will act of themselves for its resurrection

in an improved form. In the meantime, we must not let slip from our hands the

relations with the most remarkable individuals in the various countries.

And Engels, a year later, writing to Sorge (letter of September 12, 1874), said to him: |

The "International" is absolutely finished and over. And that's good... The only country where one could still do something in its name was America. Now the prestige is gone.

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there too, and all the effort to breathe new life into it would be madness and a waste of strength. The "International" has dominated ten years of European history, from a certain angle, from the angle where the future lies, and it can proudly look back on its work. But it has survived in its old form...

I believe that the next International, after Marx's writings have been active for a few years, will be communist and will establish our principles.

Such confessions would suffice, in the absence of all the evidence we have gathered in this study, to establish the eminently conspiratorial character of the Marxist movement, and to prove that, from its origin, it was nothing but an immense mystification of the proletariat. The latter, admitted to collaborate in the "apparent form" of the Internationale, always remained, in fact, ignorant of the "old form" which was the neo-messianist secret society. a |

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The letters of Marx and Engels sounded the death knell for the apparent organization of the International. On July 15, 1876, the Philadelphia Conference recorded its death: unanimously, the thirty members present (25 members of the General Council, 14 American delegates and 1 German delegate) noted that for a long time the central office had not received any contributions, which showed that the International

practically ceases to exist.

This dissolution was interpreted throughout the world as an admission of

Marx's defeat. In fact, the latter had maneuvered perfectly, and he gained an immediate advantage from the dismissal of his visible army: his adversaries, united against him, divided on everything else, suddenly lost the only common ground that existed between them. Their Federalist International began to disintegrate at the precise moment when Marx's Unitarian International ceased

to exist. The Congresses it held, Brussels (1874), Bern (1875), Ghent (1877),

and London (1878), only served to highlight the divergent tendencies and personal

quarrels of the dissidents. Each one improvised himself as head of a school, with hastily formulated doctrines

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looted from the writings of a predecessor, and, little by little, by the very force of circumstances, the Marxist theses reappeared, without the name of the author, and regained their former success. On the terrain of propaganda, the federations, deprived of the formidable leadership of the revolutionary pontiff, were

marking time in immense impotence. Perhaps only Bakunin would have been capable of rallying these scattered forces and giving them a single impulse and a program of action. But, immobilized by illness since 1873, he died in Berne on July 1, 1876, and with him had disappeared the only rival capable of making Karl

Marx's star pale.

As early as 1877, the latter, who had not been careful, as he wrote to Sorge, to

let relations with the most remarkable individuals in the various countries fall from his hands, judged the time to have come to maneuver the dust of the autonomous Federations, by winning over the leaders, divided among themselves to the point of anarchy. He employed for this purpose his usual emissaries, who knew how to

bring into play the most diverse springs of the human soul. In a letter to Sorge, dated November 5, 1880, Marx points out the complete triumph of this tactic

and specifies the results obtained:

You have no doubt noticed, he wrote, thanks above all to Jules Guesde, who

has gone over to our side, and to the works of my son-in-law Paul Lafargue, 'Egalit&

is the first true 'French workers' newspaper, in the broad sense of the word. Benoit Malon also had to (we were enemies, however) make a profession of modern scientific socialism in the Revue Socialiste, that is to say 'German! Shortly after, Jules

Guesde came to London to write with me, Engels and Lafargue, an electoral program for the workers in the next general elections.

Except for a few trifles which, despite my protest, Guesde found it necessary to throw at the French workers, such as the fixing of a legal minimum wage, this very short piece is composed, apart from a few introductory words in which the communist goal is defined,

of demands which really and spontaneously came out of the workers' movement. This was a

1. This word, in Karl Marx, always veils the true word, which is: "neo-messianist socialism"

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a coup de force to force the French workers out of their cloud of phraseology to bring them back to the ground of reality...

. Emancipation, which has been published in Lyon for a few days, will be the

organ of the Workers' Party, which was formed on the basis of German Socialism.

We have had and we also have our champions in the camp of the adversaries themselves, that is to say in the radical camp. Theisz is in charge of the workers' question in | Intransigent, organ of Rochefort. Like most of the "thinking" French socialists, he arrived as a Proudhonist from London, after the defeat of the Commune; there, he was absolutely trans-

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shaped by his personal relationships with me.

On the other hand, my son-in-law Charles Longilet, having given up his position

as professor at King's College, has returned to Paris... where he has become one of

the most influential editors of Clemenceau's Justice, leader of the extreme left. He

has worked so well that Clemenceau, who only last April spoke out against socialism and for a republican conception in the American style, has just passed over from us in his last speech delivered in Marseilles against Gambetta, both in terms of general trends and in terms of essential points.

Whether or not he does what he promises, in any case he has introduced our element into the radical party, whose newspapers now comically admire, in the mouth of Clemenceau, what they ignored or mocked as the slogan of the Workers' Party.

| don't need to tell you (for you know French chauvinism) that the secret strings

by which these leaders, from Guesde and Malon to Clemenceau, were set in motion, must

remain between us. We must not speak of them. When one wants to act among the French gentlemen, one must do so anonymously so as not to shock national sentiment.

Despite these recommendations for discretion, Karl Marx could not, however, refrain from recounting, with mocking joy, the details of the purchases of conscience that he announced to his representative in the United States: they were not a mystery to any of his intimates.

For Benoit Malon, it was very simple. The man

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was poor; he had suffered cruelly in exile; he lived by his pen, poorly, because socialist newspapers were rare at the time, and paid little. On the other hand, if he had shared the resentment of the vanquished of the Commune

against Karl Marx, he did not deny his intellectual superiority. A few subsidies, skillfully handed out, softened his anger: he agreed to return to the Marxist fold and brought back a good number of sheep with him.

The case of Jules Guesde was more complex. He had been, during the

schism of the International, the most violent enemy of Karl Marx, whom he accused of having delivered the federations of Spain and the south of France to the

police. After the death of Bakunin, he seemed designated to succeed him as leader of revolutionary socialism. But anarchy

reigned in the Federalist International, everyone spoke loudly and Guesde did not obtain the rank and influence to which he considered he was entitled. He was angry. Without visible rancor when it came to a result to be obtained, Marx then sent one of his collaborators, Hirsch, who undertook the siege of the patron and told him of the high esteem in which the founder of the International had continued to hold him despite their disagreement. He showed him Marx, sick, old, aspiring to choose Guesde as his successor. He did so much that, as we saw in Marx's letter to Sorge, Guesde came to London... There he found, at Marx's, this Dentraygues, who had delivered the sections of the South to Thiers' police. Ambition spoke: Guesde shook hands with Dentraygues and became the docile disciple of the author of Kapital...

When he had made Jules Guesde his docile instrument, Karl Marx ordered all the remaining Marxists in France to rally around him: and this was the creation of the Second International in Le Havre

in 1880, under the name of the French Workers' Party. Barely a few dozen sections existed, rather unevenly distributed across the country, and a long work of preparation would have been necessary.

But the neo-messianist prophet felt his strength waning.

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and he wanted, before dying, to see the second wave of assault leave. This time he sinned through impatience. |

The first shock was not very encouraging.

Jules Guesde, inaugurating a tactic often imitated subsequently,

had offered all socialist organizations existing in France to constitute a united proletarian front.

It was a failure. A National Congress did indeed meet in Reims on October 30, 1881; but the memories of 1870 were still alive in France, and the Germanophile role of Marx was present in everyone's minds. An overwhelming majority rejected the communist program, defended by Guesde, and adopted as its organ

The Proletarian, by Paul Brousse, a determined opponent of Marx and the Bloody Revolution. Brousse's program was acclaimed,

formulated as follows: "We must divide the goal until it is possible!" And the Marxists had no other recourse than to brand their adversaries as possibilists, much as they call them reformists today.

In October 1882, at the Saint-Etienne Congress, tensions between

the two tendencies worsened: the Marxists, having wanted to maintain their point of view, were excluded by 80 votes to 24 and forced to

go and hold a separate Congress in Roanne. The Second International was off to a bad start.

This failure deeply affected Karl Marx and hastened his end. For several years, the asthma attacks from which he suffered

– souUrait &had become more numerous and more violent:

He made them even worse by constantly smoking atrocious black tobacco, for which he had a particular affection – the only material passion ever known to this deviant of the mind. Erasing cerebral work and a sedentary life completed his exhaustion. He died on March

14, 1883, thinking only of his work, and appointing Frederick Engels as his

cContinuator.

In the last hours of his life, Marx seemed to regain the confidence and serenity that had somewhat abandoned him since the disastrous outcome of his struggle against Bakunin. He died a prophet, with the majesty of a Nabi of Israel, evoking, during his last conversations, the memory of his native Qhelto, of that Germany which now provided Marxism with its most faithful battalions.

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And it was not only Germany that was coming to neo-messianism: the Commune had held Paris for the first time; it had covered it in blood and half-burned it; it would hold it once again! Marx was also looking towards Russia.

Entering eternity like a Roman Caesar in his apotheosis, the dying Karl Marx doubtless foresaw the bloody sacrifices that his

Russian followers, returned to the barbaric ages of Humanity, would one day offer him.

"Bloody sacrifices" must be taken here not only figuratively, but literally. Does not the June 1924 Pravda report that a Russian communist named Putiatine brought his own nine-year-old daughter to a statue of Karl Marx, chosen as the site of the sacrifice. There, after having evoked the memory of the pontiff of Communism, he cut his child's throat. When questioned about the motives for his act, he replied that he was aware of having acted well, because the little girl persisted, despite his orders, in attending church, and even in praying, in the evening, before a small icon of the Holy Virgin, which he had found hidden under her pillow.

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So Karl Marx passed away, as plague and fire pass away, and nothing changed in neo-messianism: after Heinrich Heine, there was Marx; after Marx, there was Engels.

Doctrines of death are as tenacious as infectious diseases.

As if fortune had wanted to brighten up the beginnings of Engels's principality, it provided him with the opportunity for a resounding success: France was then in the grip of a violent anti-religious campaign, unleashed by the left-wing parties, finally firmly established in power. Congregations were driven out, their property confiscated, and, as was necessary to apply the new legislation to them, a docile magistracy, the irremovability of magistrates was suspended and those whose conscience spoke too loudly were removed. All this was not without resistance, sometimes violent. To silence the Catholics, one of the most characteristic men

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from the new a. M. Waldeck-Rousseau, Minister of

The Interior Ministry proposed a tacit alliance to the revolutionaries: the red bands would take to the streets, demonstrate, and commit anti-clerical violence; and, in exchange for their support, the government of the Republic would grant them a law exempting workers' unions from common law. This was the end of the great drama

of the Commune and the beginning of a campaign of workers' agitation.

Eloquent words and a great expression of love for the people masked the true scope of this initiative. In reality, the law of March 21, 1884, the result of Mr. Waldeck-Rousseau's negotiations with the revolutionaries-

tionaries, marked a formidable deviation from the ideal

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corporative. It gave the workers' unions all rights, facilitated all agitations, made the founding of the Labour Exchanges and a CGT inevitable; but it forbade them

from owning anything other than a meeting place and a library... The proletariat

had to remain poor so that it would be docile to the incitement of its leaders. We saw Napoleon III commit, through misunderstood philanthropy, a big mistake, and

the country bear the penalty; the Waldeck-Rousseau law, on the other hand,

was a perfectly conscious political and social crime.

And this crime bore fruit. The following years were marked by a tremendous sharpening of workers' unrest throughout the country, by bloody strikes, and conflicts with the Army. As a result, the resistance encountered by Karl Marx and Guesde during the attempt to found the Second International in 1880 began to weaken. For embittered, overexcited minds, when the French became the enemy, the German was not far from being an ally.

This was clearly seen on July 14, 1889. On that day, chosen because it

was the centenary of the storming of the Bastille, the French Workers' Party opened its arms to the Marxists of Germany and Austria at a Congress held in Paris, in the Salle Peirelle.

Time and the Waldeck-Rousseau law had done their work on the French workers: the German disciples of Marx, Liebknecht, Bebel, Bernstein, Wolmar, Adler

senior, were

received with acclamations... In vain, a former member of the Commune, Protot, who had not forgotten 1870, addressed the following solemn warning to the French Proletariat: Mareeism is the salaried agent of "Germany: flee its flag and its supporters. Its true flag is the black eagle of Prussia which, three times in seventy-five years, tore the heart of France. Its supporters, the delegates to the Mareeist Congress of Paris, are ninety enemies of our country, among whom are sixty officers and non-commissioned officers of the Imperial Landwehr. Do not enter their ranks! In the name of the French Fatherland, in the name of the Social Republic, do not mislead your

see on an auxiliary of the German Chancellery.

Vain warnings, how no one listened to me anymore! The Second International was born; it already had eight Marxist deputies in the French Chamber; it was going to clarify its doctrine and verify its progress each year in the Congresses of Halle (1890), Brussels (1891), Marseille (1892), Zurich (1893). More intransigent than the First International ever was, it excommunicated anyone who did not accept Capital as the Gospel and the Diet of the Proletariat as a means of government.

When Engels died in 1895, neo-messianism had a formidable power in the world, capable of disturbing all states, and perhaps of conquering one: this is what finally happened in Russia, where the saintly work of Lenin realized, a third of a century after the death of Karl Marx, the most terrible dreams of the communist prophet.

SALLUSTE

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JUDAISM AND SOGIALISM –

Our collaborator, Rabbi Liber, following the publication of Sallust's articles on Henry Heine and Karl Marx, sent us the study that we are about to read. The

Revue de Paris, which is only concerned with shedding light on the controversial points of history, welcomes Mr. Liber's communication.

to which Sallust himself will respond in the next issue 8 D. IL. R.).

In a series of articles which the Revue de Paris began publishing in its issue of June 1, 1928, Sallust claimed to establish, under the guise of illuminating "the secret origins of Bolshevism": 1. that Karl Marx, the leader of the First International, drew "the inspiration and material aid which enabled him to formulate the program of communism and to propagate it throughout the world" from an "occult force!"; 20. that the secret association in question was the Union of Jews for Civilization and Science; 30. that the intermediary between this Union and Karl Marx was none other than the poet Henri Heine, the Paris correspondent of the said Union.

However improbable they may seem at first sight, it is important to subject these sensational assertions to critical examination. | 6

1. Unless otherwise indicated, the quotations between a are taken from the article of Sall

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THE SOCIETY FOR CIVILIZATION AND SCIENCE | OF THE JEWS

The Society referred to by Sallust did indeed exist and is well known to historians of Judaism. Its statutes and works have been published; in short, there is nothing hidden about it.

Only Sallust (or his informant) altered its character and even its title. It was not called "Union of Jews for Civilization and Science," but "Society for the

Civilization and Science of the Jews," in German Verein fur Kultur und Wissenschaft der Juden. Learn the value of a word put in its place: the

association so unexpectedly called into question was not a "society of Jews for civilization and science," but a "society for the civilization and science of

the Jews," that is to say, its aim was not to propagate among Christians some kind of Jewish civilization or science, but to propagate among the Jews science and civilization, in short, modern culture. There is no need to insist on the importance of the distinction. It is so little the same thing that it is rather the opposite.

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But it will not be useless, since the "Society for the Civilization and Science of the Jews" is also of interest to the history of modern Judaism – of Judaism reintegrated into the society from which it had been excluded for centuries – to explain the genesis and the aim of this association, founded in Berlin on November 7, 1819. | .

The Jews of Prussia were then going through a political and moral crisis. The Revolution and even Napoleon had raised hopes of liberation in Germany. Under French influence, several German states had recognized the rights of the Jews more or less liberally. Even Prussia, rejuvenating itself–

1. On this society and on Leopold Zunz, see Ad. Strodtmann, F. Heine's Leben und Werke, vol. 1 (3rd edition, 1884), pp. 275–335; the entry by D. Kaufmann on Zunz in 1 Allgemeine Deutsche Biographie, vol. XLIV, pp. 490 et seq., as well as the historians of modern Judaism, Graetz, M. Philipson, Dubnow.

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born in the aftermath of Jena, had half-emancipated its Jewish inhabitants, and the latter had fought with patriotic ardor at Waterloo. But the European reaction that followed the fall of Napoleon began by attacking the Jews; the realist policy of the Holy Alliance and the romantic infatuation with the Germanic Middle Ages conspired to push the Jews away from the State and society; anti-Jewish disturbances even broke out in August 1819 in several cities. The cultivated Jews, those who had already tasted the fruits of civilization, were disoriented; many were baptized to escape their false position: the baptismal certificate served as their "entrance ticket to European culture," in the words

of Heine, who himself was to be swept along by the current. As for the working classes, since the State. If a Christian were to lose interest in them, they risked being thrown back into the ignorance and superstition from which Mendelssohn and his disciples had begun to draw them.

It was then that a small group of Berlin Jews resolved to save the situation by rallying around Judaism the forces that were going to waste, to reawaken among the elite the feelings of fidelity and dignity, and to assign to it the task of spreading modern civilization and knowledge among the less favored coreligionists.

useful. It was, in short, as the statutes explain, to reform Judaism to bring "the Jews into harmony with the times and the States in which they live."

Nothing, absolutely nothing, allows us to assert that the society pursued an occult goal, opposed to this one, and that it "aimed above all to introduce specifically Jewish ideas into the civilization born of Christianity which would gradually bring about its dissolution." Far from wanting to introduce into Christianity the so-called subversive ideas of Judaism, the founders of the society dreamed of regenerating Judaism through contact with the civilization born of Christianity (or rather associated with it).

Everything we know about these founders – and they are not unknown – excludes the hypothesis of revolutionary activity. 1 August 1928. 5

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whether it was a liberationist or not, secret. The president, Edouard Gans (1727–1839), was a jurist very keen on Hegel; his knowledge of Judaism was rather mediocre and he knew Roman law better than Talmudic law.

On the other hand, Leopold Zunz (1794–1886) is one of the greatest Jewish scholars; he is the founder of the science of Judaism.

An impeccable scholar, a perceptive critic, a substantial and nervous writer, he had a proud and susceptible mind, a haughty and touchy character, which kept

him away from political agitations. A Hebrew scholar and preacher, if "he was led to renounce twice the functions of rabbi in Berlin (1822), then in Prague (1835)", it was not because of some particular ideas, like Pinsinus Sallust,

but solely because he was too proud to accept certain compromises. He

explained this in a private letter written in Prague and published after his death*: "My opinions and my principles do not agree well with the political and religious

state of the people here. It is better for me to leave. | cannot submit to the

rabbis and administrators of the community. | can use my time more usefully than

acting.

Although Zunz did not actively engage in politics, we know of his ideas through

a few speeches and lectures he gave in popular societies or at electoral meetings between 1848 and 1865 (there is no trace of political activity before this date, and this is understandable: it was the Revolution of 1848 that "gave air" to the German Jews).

For him. The future lies in liberty and love. The law must be based on national will; order, on voluntary obedience. Human rights are independent of all sects and all classes; no class can have more rights than another.

The State must be democratic: liberty is only possible in the equality of all citizens; there are no rich and poor: there are only men. The State must be founded on law; progress, liberty and truth must be the body and spirit of the Constitution. The Church and the army must not be privileged bodies (we are in Prussia) if one values liberty and the Constitution;

is Briefwechsel zwischen Heimann Michael and Leopold Zunz, ed. A Berliner (Frankfurt, 1907)

2. Ai Gesammelte Schriften, t. | (Berlin, 1875), p. 301 et seq.

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Every individual must be considered at once as a man, as a worker and as a citizen; the merchant is also a producer – commerce is an instrument of progress. – If progress were

not thwarted by acquired situations, interest and passion, revolutions would take place without clashes, but since struggle is a law of evolution, the Revolution of 89 will have spread throughout the world to ensure freedom of thought and speech, freedom of the press and freedom of association, as well as religious freedom. When the State founded on law is thus established throughout Europe, "the Revolution" will be complete; law and authority

will reign simultaneously; democracy will be victorious.

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Your ideas, which we have summarized with literal quotations, are certainly not very original: they are those of an "old beard of 48

But they are identical to those of Karl

Marx and the very idea of a class struggle, unraveled by a social revolution, is foreign to Zunz at the very moment when the communists are propagating the idea of an International Workingmen's Association. And there you have it "Pin-

Karl Marx's aspirator 1. | A |

But if Zunz did not spend his time inspiring "neo-messianists" and socialists, what did he do during his long existence? | have already said it: he created the modern science of Judaism. He lived for it; it was, according to his own

words, his consolation and his support. With the application of a Benedictine, with the long patience of a scientific genius, he explored immense Jewish literature, printed and handwritten, to draw from it his fundamental works on the history of preaching among the Jews (1832), on the French, German and Provengal

rabbis of the Middle Ages (1845), on synagogue poetry (1855), the rites of the Synagogue (1859) and the liturgical poets (1865). In addition to these books,

more than fifty memoirs and notices have been

1. Zunz was in contact with German politicians, such as Varnhagen and Wilhelm von Humboldt never with socialists. Sallust claims that he "made contact" with the Russian revolutionary was supposedly the son of "a German Jewish mother." Two errors. Herzen's Jewish mother is of Russian anti-Semites: this mother was called Henrietta Wilhelmina Luise Haag; she was a from Württemberg (See Lemke, The Complete Works of A.-J. Herzen, Vol. | [Saint Petersburg, P. 4). Furthermore, | had research done in Berlin in the journal in which Zunz recorded with care all the visits he received: no mention of Herzen in the years 1846-47.

collected in three volumes (1875–1876). But already his joy of working having fallen, following the death of his wife,

like an oak struck by lightning, it remained standing for ten years, but without bearing fruit. Such a life, such a UL are unsuspected.

The third founder of the Berlin company, Moise Moser (1796–1838), was an accountant and attorney in a bank; he was interested in philosophy and mathematics.

He was a noble and reserved nature, who was disturbed by the agitation of public life. He understood and esteemed Heine, who had a completely different character and who called him "the correct deluxe edition of a true man, a man of freedom and virtue, the living epilogue of Nathan the Wise."

It was Moser who introduced Heine to the "Society for Jewish Civilization and Science" in August 1822. The society organized courses, and the young poet was responsible for teaching history, literature, German, and French. One of his students noted much later the impression these lessons had on him.

Heine thrilled his young listeners by celebrating the exploits of the Germans of old; he had tears in his eyes when he told them of the struggles of Arminius

against

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the Romans. He rarely spoke of politics and religion; he lamented that tolerance towards Jews was found only among a few truly generous Christians; yet Judaism is based on this principle: "You shall love your neighbor as yourself."

– This is the teaching given to the society which, according to Sallust, inspired communism.

Besides courses for youth and adults, the Society for the Civilization and Science of the Jews began in 1822 to publish an organ, edited by Zunz.

It was the "Review of the Science of Judaism" (Zeitschrift für die Wissenschaft des Judentums). Two volumes appeared from this organ (the funds to continue);

here is the table of contents:

1. See G. Karpeles, Heinrich Heine (Leipzig, 1899), p. 61 et seq.
2. This Review is at the National Library. Shelfmark: 8° H. 19 665.

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On the notion of a science of Judaism:
Roman legislation on the Jews;

Letters on the reading of Holy Scripture, with a translation of chapters VI and VII of Micah;

Lessons on the history of the Jews in northern Europe and in the Slavic countries; |

On the RER place names, which appear in Jewish literature;

On the belief of the Jews in a future Messiah; |
Salomon ben Isaac, nicknamed Raschi (French rabbi of the 11th century); ;
Review of a work on the civil rights of Jews;

Principles of a future statistics of Jews.

The only article that might interest us here—and which is, moreover, of little interest—is the one devoted to messianism. Its author is Lazarus Bendavid, a disciple of Mendelssohn. The author endeavors to show, in response to

the French orientalist Silvestre de Sacy, that belief in a future Messiah should not be considered an essential element of the Jewish religion and, he concludes,

"let no one hold it against the Jew if he finds his Messiah in the fact that good princes have placed him on the same footing as other citizens and given him the hope of obtaining all the rights of citizens by fulfilling all their duties." This "neo-messianism" is flat and truly not very subversive.

The organization of courses and the publication of the Review

were not the only objectives of the society; it also proposed to found normal schools, academies, to promote the practice of trades, arts and agriculture among

Jews, etc. But the resources were lacking in the Society. It had difficulty recruiting at the beginning

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80 members and most of the wealthy stayed away.

In 1823, Zunz published a fundraising appeal that was both disheartening and proud. The appeal was not heard. In 1824, the dissolution of the Society was announced. Its members dispersed. Gans, shortly after, converted and was then deemed worthy of occupying a chair of law at the University of Berlin. The liquidation of the Society did not enrich Zunz: in 1832, the founder of Jewish science was without resources and he sought

1. Reprinted in his *Gesammelte Schriften*, vol. II (Berlin, 1876). p. 221.

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insisted on a job of 25 marks a week.
When & Society, it never gave any sign of life again... until Sallust's article.

1
HENRY HEINE AND JUDAISM

But the most admirable discovery is that of the liaison and payment agent between the Jewish society that defunct in 1824 and the socialist organization founded in 1864; this singular trustee would be Heinrich Heine.

Poor Heine! His character was not up to his talent, and virtue was not his strong point. But this posthumous disgrace could have been spared him: it is not based on any authentic fact, it is contrary to everything we know of the man, the Jew, the thinker.

Poet, Henry Heine was not disinterested. It is now accepted that, in order to live, he received subsidies from the government of Louis-Philippe and even from the Austrian Court.

If he had received funds from a Jewish society to pass on, he would have had something left over. | do not know that the "Moscow couriers" were poor souls.

Now, Heine never lived in abundance. This means that the money that flowed from Berlin to Paris between 1824 and 1864 did not reach him.

The motive of self-interest being ruled out, can Heine's ideas explain his alleged collusion with Karl Marx and the First International? What ideas? His

1. See Briefwechsel, p. 3, and Kaufmann, article cited. The agony and death of the Society described with bitterness by Zunz in a letter to his friend Wohlwill (it was published by 316-7).

2. On Heinrich Heine and Judaism, see the work of Ad. Strodtmann already cited, 2 vols. (3 Hamburg, 1884); Gaetz, Geschichte der Juden, t. XI, p. 381 et seq., and the works of G. Ka notably: Heinrich Heine, Aus seinen Leben und aus seiner Zeit (Leipzig, 1899). Heine's tex to Judaism can be found in Hugo Bieber's collection, Heinrich Heine: Confessio Judaica (Be Karpeles used, by naming him, L. Laloy, Ecrits juifs de Henri Heine (Paris, 1926); de Lalo naming him, Sallust.

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position towards Judaism or one's attitude towards it

Christianity? |

For Sallust, "the case of this son of Israel... is quite

Characteristic from the neo-messianist point of view" and the proof, is it not, is that, even after his conversion

to Protestantism, he met with his brothers in the evening

"to Rabbi Rintelsohn to learn Hebrew and

Talmud. » Pure imagination. The "Rabbi Rintelsohn" was not

not a rabbi, but a simple Hebrew teacher, who gave

lessons to the Heine children; but young "Harry" was so busy at school that he was to stay very little time

for Jewish things. His cousin Hermann Schulz may have .

to be exaggerated by claiming that he was not even capable

to say the prayers that are taught to Jewish children; but he

It is certain that he did not know the Talmud nor, as much

that | can see, no other work of rabbi literature—

nique in the original (and translations into fwere very rare

at that time). | 1 He

was already quite Jewish and very Germanized when he

was attracted by Moser to the "Society for Civilization and

Science of the Jews." He was part of it for a few months,

interspersed with travel and other work. Even if it was

least "one of the most enthusiastic followers"? We don't believe it—

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would hardly read the epigrams with which he has riddled the main ones

members of the Society. If it is inaccurate to represent him as the "correspondent and friend" of Zunz, it is certain that it was in the circle of this great scholar that he dabbled in Jewish history and literature, not to fuel a political doctrine that he never professed, but to spice up his poetry with lyrical and satirical themes. The only Jewish work of any magnitude that he conceived at that time was The Rabbi of

Bacharrack (1824); but this historical novel soon bored him and it remained unfinished. He was fed up, moreover, of being Jewish and, since "Judaism is not a religion, but a misfortune," he became a Protestant

in June 1825. One can imagine what feelings must have inspired

To an upright and proud man like Zunz, the apostasy of one who, by joining his Society, had taken an oath of loyalty

to Judaism. The Jews, who do not proselytize

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for centuries, have experienced – we will forgive them –

contempt for those who abandon the still-persecuted Judaism to embrace the dominant religion. Jewish posterity was able to show indulgence and even a little pride towards this prodigal son, who never returned to the fold; his contemporaries kept him apart.

He himself, moreover, continued to turn his back on Judaism.

During his stay in Paris, he hardly associated with Jews other than irregulars

like Alexandre Weill. He continued to live, in the company of a Catholic wife in

the church, apart from the Jewish community; he died (thirty-two years after

the Berlin Society) outside the Synagogue, and in accordance with his last wishes, was not buried in the Jewish section of the Montmartre cemetery. The "Society for the Civilization and Science of the Jews" was very poorly represented in Paris.

If, in the last years of his life, Heinrich Heine, under the weight of reflection and the spur of suffering, showed inclinations to "return to Jehovah", he always affected an air of superiority towards Judaism, which did not allow one to lead a high life

or make a fine career, and a sovereign contempt towards the Jews who succeeded in business and were not all patrons. There is no question of denying what

his temperament and his spirit owe to his Jewish origin: it did not prevent him from vilifying the Jews and Judaism and one could write a whole pamphlet on the anti-Semitic Heinrich Heine!

Here are at least some edifying texts:

The Jews are here (In Lüneburg, 1823) as everywhere, filthy and disgusting traffickers (Letter to Moser).

I am convinced that Israel has never given money without having its teeth pulled out by force, as in the time of the Valois. It is proven that we find

here and there examples where vanity knew how to open the pockets of the Jews; but then their liberality was more repulsive than their stinginess (Leiters of Paris). 5

1. See J. Staarstecher, Henrich Heine der Antisemit und Nihilist (Cologne, 1893). 6

2. Heine is probably referring to the English king who, in order to force a rich Jew to reveal his hiding place, had his teeth pulled out one by one.

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Then came a people from Egypt, the homeland of crocodiles and priests, and, in addition to skin diseases and stolen vessels, they brought a so-called positive religion, a so-called church, a framework of dogmas to be believed in and ceremonies to be observed—the model of the future state religion.

Then were born “human brokerage,” converters, intolerance, and all the holy abominations that have cost humanity so much blood and tears. And

still indestructible, this mummy-people who wander the earth, enveloped in their ancient languages, a petrified fragment of history, a ghost who, to live, trades in banknotes and old trousers (The City of Lucques).

There are too many such outbursts against a Jew who displeased Heine to mention. Even allowing for irony, excesses of language, and even a certain intellectual imbalance, one is forced to note that this “son of Israel” contains all the anti-Semitic vocabulary.

It is true that he also mocked and reviled Christianity.

Sallust concluded that, as an enemy of Christianity, and therefore of civilization, Heine was in this respect the interpreter of Judaism.

But, first of all, civilization is not to be confused with Christianity. Modern civilization is the product of Athens, Rome, and Jerusalem

all at once, and perhaps the most civilizing elements of Christianity

are those it owes to Judaism, its first father. Heinrich Heine knew

this well, he who confused Judaism with Christianity in his diatribes. The intellectual son of Goethe and Voltaire, much more than of ancient or modern Judaism, Heine, at heart, is above all a pagan,

coupled with an anticlerical. His criticism of the Churches is not inspired by the Synagogue (which he lumped together with them), but by

the ideas of the philosophers of the 18th century. It was not a

Jew who said: "Crush the infamous." Heine is here neither the pupil of the "rabbi" Rintelsohn, who knew no history, nor the follower of

Zunz, who fought no religion; he is the heir of Voltaire and Diderot,

of Lessing and Goethe.

"Poet lost in politics," according to the expression

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of Mr. Henri Lichtenberger, Henri Heine launched into the

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struggle of the parties; but if he was attracted to socialism, he did not stop at communism.

Having come to France in the aftermath of the July Revolution, without a well-established doctrine—Zunz had forgotten to give him this viaticum—he was seduced by Saint-Simonism, which was then enjoying a certain vogue, and

he understood that economic and social problems took precedence over

purely political questions. Still, the rather utopian ideal of the Saint-Simonian religion captivated the romantic poet at least as much as his social achievements. In any case, his socialism at that time had nothing violent about it. "It repudiates," writes Mr. Lichtenberger, "everything that calls for force; it proclaims loudly that

it does not dream of political agitation, nor of revolutionizing the masses." Finally and above all, he absolutely refuses to be subservient to any political party whatsoever... He wishes for the triumph of a religion and not at all the conquest of power by this or that fraction of his compatriots."

Karl Marx will think and speak differently.

Marx, who joined him in Paris in 1843, seems to have exercised, with his authoritarian and imperious temperament, a certain influence on our idealist revolutionary. Heine allowed himself to be drawn into the struggle against the established powers, and "to combat the pietistic and feudal reaction that was breaking out in Prussia, he no longer hesitated to march hand in hand with the most formidable revolutionaries."

(Lichtenberger). But, Guizot's government having decided to pursue the German refugees who were making this propaganda, Heine came to his senses and his warlike exaltation calmed down (1845). 5

Communism, moreover, already frightened him. "Around 1842, before he had met Marx and Lassalle, and at a time when socialist propaganda in Germany was still very little, he denounced to his compatriots the threatening progress of communism." Mr. Lichtenberger, to whom

1. On Heine's political ideas, see the excellent work by Mr. Henri Lichtenberger, *Henri Heine, penseur* (Paris, 1905). On his relationship with German socialism, see also Mehring, *Geschichte der deutschen Sozialdemokratie*

(Stuttgart, 1898).

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us – this new quotation, specifies the prognoses of Heine, according to his correspondence: A

The future struggle will no longer be political, but social. We will no longer fight for the form of government, nor in the name of a principle–

for liberty or for equality – but the great mass of the disinherited will rise up against the happy ones in life, and will demand their share of earthly happiness... The socialists are geniuses of darkness, the fearsome monsters who will devour contemporary society...

And Heine's imagination glimpses in the mists of the future a series of gigantic battles: a war of extermination between Germany and France, a European war ending in a general revolt of the proletarians – a duel and death between the dispossessed of fortune and the aristocracy of possessions, – until the day when there will be only one shepherd and a flock, a free shepherd with an iron crook and a flock of equally shorn men, equally Da

V.

Marx will also foresee – and prepare – this rei

social, but with other feelings. For what is, towards the "communist perik" (in 1842, it was still a peril), the attitude of the one whom Sallust calls without irony the "first leader of communism"?

Is this reign of communism, the outcome of the great social tragedy brewing in Europe, desirable? Faced with this prospect, Heine cannot defend himself from a feeling of fear and repulsion. He has returned from his Saint-Simonian optimism; he no longer believes in the advent of this democracy of earthly gods –

that the development of industrialism was to engender. His views of the future become more and more pessimistic. The triumph of the proletarians could only be short-lived, "because, prey to a blind passion for equality, they would destroy everything that is beautiful and sublime on this earth, and would exercise their sacrilegious furies especially against art and science; it is therefore, without a doubt, a threat to civilization"

Finally, in the last years of his life, Heine moved further and further away from the socialists of the school of Marx; democracy almost horrified him. "A rabid democrat of my country," he told me one day, "he would hold his hand over the fire to purify it, if he had the misfortune to ever–

dear to that of a king; I replied that if His Majesty the people had shaken my hand, I would wash it. It is with fear, with anguish that he thinks of the rise of the crowd; he cuts the

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wings to his political ideal, while, on the other hand, religious feeling awakens in him. When he died, in 1856, how far he was from Marx!

A Saint-Simonian from 1831, a socialist and even a revolutionary, but not a communist in the following years, Heinrich Heine slowed down from 1844 onwards and went backwards from 1849 onwards. This evolution, which was not due to any influence from Judaism in general or from Zunz in particular, ultimately led

to him distancing himself from revolutionary and communist socialism. This failed tribune became, in Sallust, a prophet and an apostle of the first International founded eight years after his death. With his biting wit, Heine would have

made a parody of it.

And this prophet would not have been able to keep a straight face if he

had been told that the date of his Rhine crossing, May 1, 1831, would become "the festival of the world proletariat." Is it necessary to recall the origin of May 1?

In 1886, in Chi-

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Cago, a part of the workers had decided to go on strike from May 1st to demand the eight-hour day. The anarchists having become involved, a fight broke out

on May 3rd between the strikers and the police. The next day, a bomb killed seven policemen and injured sixty. Eight individuals were brought before the jury; seven were sentenced to death. This case had a great impact in the United States,

and, in memory of these tragic events, the American socialists chose May

{stasa

day of demonstration in favor of the eight-hour day.

Three years later, the Congress of the International, meeting in Paris, decided to organize an international demonstration on May 1, 1890. Heine naturally had nothing to do with it. And Engels (who was not his friend and who was not Jewish) had so little to do with it that the German Social Democrats showed great reluctance to organize the first of May.

1. For brevity, | refer to the Handbuch des Socialismus (Zurich, 1894 et seq.) articles "A

In this connection, | note that Heine does not even have an article in this Socialist Encyclopedia, however complete and conscientious. – As for Engels, his 'imaginary. He was so little "from a former rabbinical family of Barmen" (sic) that this c

KARL MARX AND JUDAISM

From whatever angle one looks at Heine's ideas and his activity, it is impossible to recognize in him a delegate of the "Society for Jewish Civilization and Science" and a harbinger of the First International. It is true that in 1844 he met Karl Marx and even collaborated with him for a few months. But if he met him then, he did not follow him; he hardly resembles him and, if something united them, it was certainly not Judaism – the Judaism of the rabbis or the "neo-messiahs," of the "rabbi of Bacharach" or of Leopold Zunz.

What, in fact, does Karl Marx's Judaism boil down to? The fact that his

father, who was indeed from a family of rabbis, converted to Protestantism in 1824—well, the year the Society for the Civilization and Science of the Jews disappeared! his son was exactly six years old, not even ten, as Sallust asserts. That's enough: Marx and Marxism belong in the Synagogue. I don't know what Christians think of this "racist" theory and why their churches are then looking for

Jews to convert.

But, as an Israelite, I reply: Judaism wants to be judged by its faithful, not by its renegades. Do we hold Christianity and Christendom – faith and Christian society –

for the responsibility of Voltaire or Sebastien Faure (I apologize for bringing together the names of these two enemies of the Church)? Or, if we do not want to be fair, let us at least be complete. Why only Henry Heine and Karl Marx?

Why not Disradli, who strengthened the English Conservative Party and

British imperialism? Why not Stahl, who established the doctrine of the "Christian" party?

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Westphalia did not yet have a Jewish community in the first part

from the 19th century!

1. On the ancestors of Karl Marx, one will find a genealogical study of

B. Wachstein in the Simonsen Melanges (Copenhagen, 1922).

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socialism, the conservatives' strongest bulwark against socialism? |

But Sallust knows that Karl Marx's father had made "a considerable fortune in commerce" (like every Jew, right?) and that, "in order to obtain responsibility for certain supplies to the Prussian state, which were not granted to the Jews, he had officially converted to Protestantism without ceasing to practice the Jewish religion in the family home." The truth is that Karl Marx's father was a lawyer and, although he had managed, through his work, to create a comfortable situation for himself, he never knew how to "make money."

He converted with all his people, because he wanted to improve his social situation by getting rid of Judaism and because he belonged to those "Enlightened" Jews whose beliefs had been ruined by Voltairean ideas. He "assimilated" to the point of considering himself a good Prussian and commanding

his son an ode on the fall of Napoleon and the victory of Prussia. "Karl did not follow his father's advice; but from that time until his death he retained an anti-Semitic prejudice; he considered almost all Jews as beggars or merchants."

It was in this family so completely de-Judalised that "the childhood of the young Karl Marx was rocked by the traditional stories of his race... from which the

young Israelite was to retain above all the idea of an immense expropriation, coinciding with the triumph of his race." These traditional "stories" are, in truth, vague texts without authority on the wonders of the messianic era, texts that rabbis of the Talmud imagined to console their listeners from the sadness of the

present and that modern Jews know only from anti-Semitic manuals. No rabbi, no Jew has ever

1. Frederic-Jules, Stahl (1802-1861), son of a Bayarois Jew, converted to Lutheranism, became professor of law at the University of Berlin, author of the Philosophy of Law and of the C

2. See Max Beer, Karl Marx, his life, his work, translated BE Pallemmand by Marcel Ollivier

1926). This study, despite its apologetic tone and popular form, is based on the best sources. I have benefited from consulting it, rather than using the lectures of Professor D. Riazanov's edition of Engels (Paris, Editions sociales internationales), which constitute a work

Holshevik propaganda. Otto's very recent work at Karl Marx, Leben und Werk, is inaccessible to me.

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thought of confusing these hyperboles with reality and

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take for rules. Saint Thomas Aquinas was able to justify the expropriation of

the Jews by Christian lords; no 13th-century rabbi authorized his followers to "expropriate" a Christian by violence or trickery. No one will accuse the angelic doctor of having legitimized attacks on property; no one, either, has the right to impute to the rabbis, to the religious authorities of Judaism, subversive doctrines which would have horrified them!

Karl Marx, baptized at the age of six, was not educated by rabbis, but by the regents of the Trier gymnasium, and later by professors at the Universities of Bonn and Berlin. Neither there nor there were Jews allowed to teach. Although a convert and the son of a convert, Marx abandoned all hope of an academic career. He threw himself into journalism and politics, and began to study political economy and socialism. In 1842, a congress of French and German scholars met in Strasbourg to discuss socialist theories.

The following year, Karl Marx arrived in Paris, brought not by the "Jewish Society for Civilization and Science" –

The hypothesis is not admissible – but driven by the desire to propagate in a favorable environment the socialist and communist ideas that he was then

developing.

This doctrine has nothing, absolutely nothing in common with some kind of "neo-messianism" which would have transformed the old rabbinic texts" (these are some

verses from Isaiah and the Psalms!) into a theory on the "superiority" of the "chosen race", destined to "conquer the world and bend it under its yoke". I affirm that there is no authentic text of this kind in all of 19th-century Jewish literature.

Sallust cites only one letter, quite impressive for novices, from the "neo-messianist" Baruch Levy to Karl Marx. Who is this Baruch Levy? Where is this text from? Mystery. Until proven otherwise, I am referring to this letter as

1. The text of Thomas Aquinas is in his consultation to the Duchess of Brabant on the status of Jews (Opera, XVI, 292). The rabbinical texts on respect for property are collected by D. H. Schulchan-Aruch und die Rabbinen über das Verhältniss der Juden zu Andersglaubigen (3rd Edition, 1894).

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a fake. Let the reader not be alarmed. There exists, in anti-Semitic literature, a whole series of fake letters of the same tone, fabricated in more or less clandestine offices, not to mention the "Protocols of the Elders of Zion," that forgery of tsarist policemen whose origin has been finally unmasked.

So it was not a message from Zunz that Karl Marx was bringing to Paris! He was to meet there with Heinrich Heine, his political co-religionist, who was also then engaged in the revolutionary movement. Both collaborated on the short-lived "Franco-German Annals" (Deutsch-Französische Jahrbücher), founded by Arnold Ruge in 1844 as a follow-up to his Deutsche Jahrbücher, banned in Prussia the previous year. Marx published two articles in this journal. One of them is precisely devoted to the Jewish question; it deserves our attention.

The German theologian Bruno Bauer had argued that

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Jews could not obtain citizenship rights in a Christian state. Marx responded by transferring the question from the religious domain to the economic domain.

Let us consider, he says, the true secular Jew, not the Sabbath Jew, as

Bauer does, but the everyday Jew. Let us not seek the secret of the Jew in his religion, but the secret of religion in the true Jew. What is the secular foundation of Judaism? Practical need, interest. What is the secular worship of Judaism?

Trafficking.

What is his secular god? Money. Well, to emancipate oneself from trafficking and money, let's say: from practical and real Judaism, that would be the self-emancipation of our time. An organization of society that would eliminate the premises of trafficking and therefore the possibility of trafficking would have made the Jew impossible.

Through the Jew and without him, money has become the power of the

world and the practical spirit of the Jew, "the practical spirit of Christian peoples. The Jews became emancipated in the sense that Christians became Jews... The God of the Jews became the god of the world; the bill of exchange is the true God of the Jew...

The chimerical nationality of the Jew is the nationality of the merchant-

1. See Lucien Wolf, *The Jewish Bogey* (London, 1920), the journal *Pair et Droit*, September 1921, and the journal *La Terre wallonne*, November 15, 1921 (article by RP Pierre Charles, of the Society of Jesus).

2. It was reproduced in the publication *Aus dem literarischen Nachlass von Karl Marx* (Stuttgart, 1902), I, 405 et seq.

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cant, of the man of money... To socially emancipate the Jew is to emancipate society from Judaism.

Let us not dwell on the dialectic of the piece, nor even on the

superior and contemptuous tone that Marx takes towards his (chosen race). It will be agreed that this elimination of Judaism has nothing in common with messianism or "neo-messianism". It is not without reason that we have spoken of the fundamental anti-Semitism of Karl Marx. If it was Zunz (still alive) and his society (already dead) who "addressed" Marx to Heine and provided subsidies to the founder of the International, we will admit that they did not get their money's worth.

Marx only dealt with Judaism this one time, provoked in some

way by Bauer and by the desire to apply to the Jewish "case" his theories on the role of money-capital in the evolution of economic society. He understood nothing of the spirit of Judaism. Bernard Lazare did not

yet know this spirit when, in his book on Anti-Semitism (1894), he honored the Talmudists and rabbis from whom Marx descended with

the logic and lucidity (2) of the author of Capital. This great work – which should not be underestimated –

owes nothing to the Talmud either in terms of form – the dialectic of

the Talmud is quite different – or in terms of doctrine. One only needs to consider the role of commerce among the Jews and the character of property in Judaism.

The paragraph on the evolution of the Jewish religion (in the first volume) shows an ignorance which would be excusable from the

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part of a sociologist of the time if it were not marked by presumption. The entire history of Judaism is, moreover, a protest, if not a refutation of historical materialism and the predominance of "economic factors" over spiritual factors. Finally, the famous Communist Manifesto of Marx and Engels is as foreign as possible to Judaism, "neo-messianic" or not; Mr. Charles Andler has demonstrated

1. SM Dubnow. Die neueste Geschichte des Jüdischen Volkes (Berlin, 1920), II, 508, refers in Tusse, which are inaccessible to me: Masaryk, The Philosophical and Sociological Bases (Moscow, 1900), and Bulgakow Mara as a Religious Type (Saint Petersburg, 1907). 6

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how much its authors are imbued, whatever they may have, with the ideas of French socialism.

If he did not owe his Goctrines to Judaism, would Karl Marx have taken his staff? We find Jews in his entourage, not "neo-messianists", but "emancipated" Jews like himself, that is to say, Judaized.

Yet we should not exaggerate. Sallust draws up a report on this "Israelite general staff":

Lassalle and Singer, in Germany;

Neumayer, Victor Adler and Libermann, in Austria;
Fribourg, Leon Franckel and. Haltmayer, in year
James Cohen, in Denmark;

Dobrojanu Gherea, in Romania;

Kahn and Leon, in the United States.

The list seems impressive. It would be less so if it were completed by

the list of socialist leaders of Christian origin. It would be more so if... it were completely accurate. Thus, Neumayer in Austria and Haltmayer in

France are unknown (the first name was borne by an anti-Semitic mayor of Vienna). – James Cohen appeared at the Congress of the First International in London (1871) as a delegate from Denmark; but the Danish Socialist Party was founded and organized by the Christians Frederik Drejer, Harald Brix, Paul GeleU and Louis Pio. – Ghééréa (real name Katz) is a socialist writer as

well as the greatest literary critic of Romania, a doctrinaire who did not take an active part in politics; anti-Bolshevik since 1917, he died a few years later. He could not have known Karl Marx, because he was still very young when he died.

The true organizer of socialism and trade unionism in Romania was the

Christian Ioan Nadejde. – Anyone who knows the slightest bit about the history

of the Socialist Party in France knows that Fribourg and Franckel (the latter coming from Hungary) played only a minor role in it. – Kahn and Léon, in the United States

1. For example, we have the nominal list of the members of the 40th Congress of the Intern (Basel, 1869): out of 75 delegates we find 1 Jew, the German Hess (to whom we should perhaps the Austrian Neumayer).

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2. In another passage of his article, Sallust speaks of the relations of Cre-

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United, are names e ee The American Socialist Party was created

and organized by Germans and Irish; Marxism was propagated there by Sorge;

the four delegates from America to the Congress of the International in The Hague (1872) were all Christians!. There remain Germany and

Austria. The main Marxists there were Christians; should we recall Engels, Bebel, Liebknecht? The place taken by a few Jews is sufficiently explained by the anti-Semitism of the conservative parties in these countries. A State which oppresses the * pushes the Du -ardents into the extreme parties.

It is not deniable that a fairly high number of Jews –

no figure, no proportion is possible – have been attracted to socialism and communism in countries where the ruling classes are anti-Semitic as well as in those where a "proletariat" has formed within the Jewish masses.

But Judaism, far from having favored the movement, fought it and partly

stopped it. In any case, there is no trace of Jewish contributions – neither

intellectual nor financial – in the founding of the International and, even if it were not established that Karl Marx knew poverty if not misery and that the First International never had abundant resources, there is no doubt that no Jewish organization,

neither the Berlin Society (extinguished in 1824, let us repeat), nor any other inspired or subsidized the International Association of.

Workers and its leader Karl Marx.

. CONCLUSION

There is no relationship between the "Society for the Civilization and Science of the Jews" of Berlin (1819–1824) and socialism or communism. The "neo-messianic" _

sect "ma

better with Marx. A republican lawyer, Crémieux defended the pursued collaborators of the Vorwaerts in 1844; but this profoundly liberal and bourgeois statesman never had any deal

Marx, nor with any other communist.

i. All justifications will be found in the collection of documents and

memories of the Zulsse socialist (anti-Maraeist) Jam 25 Galllaum 2, L'Inky ernationale, t. Jet Il (Paris, m;

never exists. The Jewish scholar L. Zunz is not a "neo-messianist", nor a socialist or a communist.

| met Heine in 1823, but then lost sight of him.

Heine had dealings with Karl Marx, but was afraid of the

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Communism. Heine and Marx (especially the latter) did not like Jews and Judaism; they do not owe their political and social ideas to it. These are the conclusions that

emerge from a serious examination of the facts and documents.

Sallust opposes the action of occult forces to the results achieved by history: My God, history is, as Renan said, a "poor little conjectural science"; but it strives to find the truth by the most scrupulous method and its conclusions can only be overturned by other facts, other documents, studied in the same scientific spirit. Scholars have been able to establish that official history was erroneous, that it was necessary to make allowance, in the revolutions of history, for hidden forces or those that remained in the shadows.

But these occult forces, they revealed their existence and action through documents, which they brought to light and whose authenticity and veracity they proved. Thus and only thus can history be rewritten. |

Mr. LIBER

AROUND A CONTROVERSY u
MARXISM AND JUDAISM

The study that Sallust has just devoted, in the Revue de Paris,

to the "Secret Origins of Bolshevism", has provoked the same passionate polemics which marked, last year, his revelations on "Lenin, agent of the Okhrana".

Approvals and refutations have crossed in a tumult that has not subsided. Sallust does not conceive any vanity in the sensation produced: it

is quite natural that, by revealing the underside of the vital question of the present times, the Marxist conspiracy against the Civilization born of

Christianity, he has aroused the attention of a wide public. His aim, therefore, in this article, is not to enumerate the main quotations and commentaries that have been made of his work, but to clarify its conclusions and to defend him against certain unjustified criticisms.

We will quickly pass over the favorable echoes of the French and foreign press. Among these, it is nevertheless impossible not to mention an excellent analysis published by *Le Temps*, which managed to fit the essence of our thesis into less than one column. Likewise, a study, perfect in tone, by our colleague *Félicien Pascal*, in *L'Ami du Peuple*, and a page of solid historical criticism by a Belgian writer, *Mr. Charles d'Ydewalle*. Finally, two articles by *Mr. Leon Daudet*,

1. Issues of June 1, 15, July 1 and 15, 1928.

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one vibrant and incisive, in *Action Frangaise*, the other powerfully

structured, in the *Belgian Nation*.

The entry on the scene of the vigorous polemicist determined that, in the opposing camp, of *Mr. Emile Vandervelde*, Belgian Minister of State and most apparent leader of the Second International, since the death of *Jaurés*. However sharp the tone of his reply, published in *Le Peuple*, Brussels, it cannot bother us much, because it does not target the essence of our thesis, as the following two main passages testify:

It is absurd, of course, to see only a Jew and a Prussian in *Karl Marx*, the most

internationalist of men, who wrote in 1848 that "Prussia was above the level of History," baptized at the age of six, published at the age of thirty an indictment à la *Drumont* against Jewish capitalism, represented as the most harmful form of world capitalism.

It is absurd to see only Marxism in an international movement like Socialism, where, all the same, *Saint-Simon*, *Fourier*, *Robert Owen*, and Anglo-Saxon socialism (to which *Marx* owes

a lot, but which does not owe much to Marx) do not count for nothing...

.. But, on the other hand, it is true to say that the Jews, these persecuted people, have played and play a great role in the workers' movement; that, of all the socialists of the century, Marx is the one who most powerfully expressed the aspirations of all workers,

Jews and non-Jews, English, French, German, Italian or Russian; that, of all socialisms, there is none which has, as much as Marxism, left its mark on the programs of workers' action.

And that's all! Mr. Emile Vandervelde, well qualified to do so, however, if he judged it appropriate, does not dispute the account we have given of the origins and the underside of the Third International, of which he is one of the direct heirs: nor the period of incubation in the shadows of the Jewish-German secret

societies; nor the rigging of the apparent foundation, in 1864, at Saint Martin's Hall; nor the comedy played to surprise the good faith and ensure the protection of the Emperor Napoleon III; nor the preparation of the horrors of the Commune by

Karl Marx; nor the betrayal which then delivered the unruly members of the First International to the magistracy of Mr. Thiers and to the Spanish police; nor the persistence, behind the Second International, organized like the first

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By Marx, of a secret hebrew-messianist organization, proof of which exists in the letters we have cited. Mr. Van-

dervelde even seems to confirm this last point by recognizing "that the Jews, those persecuted, have played and play a 'great role in the workers' movement'".

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We can only take note of these concessions, tacit or express, from one of

the undisputed successors of Karl Marx, at the head of the workers' movement, from the one who was perhaps the most qualified to challenge, in the name of international Socialism, our history, if it had not rested on irrefutable foundations.

As for the assertion that we have "seen only Marxism in Socialism", how can we admit it, when we have devoted five pages of the Revue de Paris to studying the milieu

social in which Marxism was to take root, and

especially the work of Buchez, disciple of Saint-Simon?

We have not seen anything more than a Jew and a Prussian in Karl

Marx, limiting ourselves to pointing out the anti-French intrigues of the latter during the war of 1870, intrigues which had the aim of using our defeat to the best advantage of the interests of the Revolution.

There remains the question of the "requisition a la Drumont" that Karl Marx is said to have "published against Jewish Capitalism, representing

as the most harmful form of global capitalism v.

Mr. Vandervelde, who enjoys some authority, for various reasons, in Jewish

circles, would almost accuse his master Karl Marx of the crime of anti-Semitism... This would be quite unjust, as we propose to show in the rest of this article; the

response of Mr. Rabbi Liber, which our readers found in the last issue of the Revue de Paris, will oblige us, in fact, to speak of the fifty pages of high neo-messianist significance, which Karl Marx devoted to "the Jewish question."

With Mr. Prague, director of the Archives Israelites, the French organ of liberal Judaism, the tone changes abruptly,

1. Issue of June 15, 1928, p. 191 & 196.
2. Issue of July 1st, pp. 163 to 165.

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And, first of all, our opponent claims to know from what source we drew our documentation on the secret revolutionary committees in which Heinrich Heine and Karl Marx conspired all their lives. Let us quote:

The author seems to have been inspired by the famous Prolocoles of the Elders of Zion, a work of high fantasy, fabricated to propagate an idea dear to anti-Semitic writers, and to which a mysterious Kahal, who existed only in their imagination, would hold

Annual congresses where the conspiracy of Israel against the Christian world is said to be plotted.

And here are the readers of the Israeli Archives well informed about our documentation!

It is not necessary to say, for those who have read our articles, that we have not once alluded to the text by which Mr. Prague claims that we were "inspired."

At no time, moreover, have we intervened in the controversies raised around the Protocols.

And if we ever do so, it will only be by using methods of documentary criticism that are free from any bias.

After assigning our revelations a source from which we have never drawn, Mr. Prague agrees to speak of the Union of Jews for the Fan ei la ann and thus continues to distort our thesis.

Yes, the Society for Jewish Civilization and Science would have pursued no other goal than to detach Christians from the Church, by sowing among them doubt about its existence and its divine character. It's hilarious!

Mr. Prague would be very kind to indicate to us where in our study we said that the Union of Jews for Civilization and Science had no other aim than to make Christians doubt the divine character of their Church?

We haven't even touched on this question! While we have devoted entire chapters to the evolution of a part of modern Israelites towards a new messianism that is fundamentally agnostic, because purely political and social, neo-messianism which is and can only be the rabid enemy of the Civilization born of Christianity. We

have

showed this neo-messianism preparing and inspiring the horrors

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Paris Commune and the Bolshevik Revolution. Of all this, which is the substance of our work, Mr. Prague does not say a word, while he attributes to us opinions

that one would seek in vain in our text. Is this a fair discussion? In closing, Mr.

Prague nevertheless agrees to speak of Socialism (not Bolshevism). This is to praise Moses, who

"organized the socialist regime, by the introduction, for example, of the Sabbatical year, the Jubilee, the remission

"debts, all means of nipping in the bud the creation of a

capitalist society." If Sallust wants to "demonstrate the Jewish paternity of the socialist system," he must therefore attack "Moses himself, who would be the great culprit, with his "radiant torch whose generous flame was to enlighten "Israel and procure for it the benefits of social peace.

Mr. Prague simply forgets to point out that Moses, by regulating the right to private property, made it the basis of Hebrew society and placed it under the protection of God himself. The neo-Messianists, on the contrary, have declared the

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war on property rights and do not exactly dream of social peace...

Let us pity the readers of the Archives who will believe in good faith, after having read Mr. Prague: 1° That our docu-

mentation is taken from the "Protocols of the Elders of Zion v'; |

20 That our only grievance against the Union of Jews for Civilization and Science is that it has questioned the divine character of the Christian Church; 30 That we have

attacked Moses and the social code of the Pentateuch.

All that is missing from this exposition of our imaginary crimes is a good little

accusation of "incitement to pogroms," and our account would be good.

We are eager to respond to Rabbi Liber, whose lec- -

The editors of the Revue de Paris, thanks to the high impartiality of its Director, have found here the refutation of the thesis that we have supported.

Refutation, to tell the truth, quite incomplete, because Mr. Rabbi

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Liber, no more than Mr. Emile Vandervelde, attacks the body of our work. The conspiratorial existence of Karl Marx, at a time when all his biographers represented him as exclusively preoccupied with social research, the tortuous maneuvers to which his henchmen resorted to ensure the protection of Napoleon

Ill, the preparation and apology for the crimes of the Commune, the secret intrigues which permitted the organization of the First and then the Second International Conferences, all this, which constitutes three-quarters of our study, does not provoke any protest from Mr. Rabbi Liber. Noted.

In fact, it is especially our first one, the one where we studied the role of Heinrich Heine in the origins of Communism, that Rabbi Liber attacks, and perhaps he would not have even thought of becoming the poet of Alta Troll if we had not been led incidentally to question the Union

Jews for Civilization and Science, whose influence on contemporary Judaism

has been considerable, and its leader Leopold Zunz, who for almost a century was a pro-Israel figure.

We will not hide from our opponent that his entry into the fray seems regrettable to us. Rabbi Liber occupies, in fact, an official position in the Jewish Church: he leads worship, he explains the Torah and the Talmud. Therefore, it is only courtesy towards him to suppose that he believes in the doctrine he expounds. Now, this doctrine announces the coming of a Messiah, son of David and sent by Jehovah, who will reestablish Jewish temporal power. It is, strictly speaking, Messianism, which is as old as Israel, and against which

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Our study of Heinrich Heine and Karl Marx did not lead to any attack.

On the contrary, we have exposed the misdeeds of a heretic sect, which we have called neo-messianist to better distinguish it from Jewish orthodoxy, a sect which renounces belief in the traditional and personal Messiah, and which claims that the messianic era will have come when the Jewish race (and not the religion of the Jews) will be everywhere dominant from a political and social point of view. We have shown the neo-messianists at the origin of the principal troubles

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social developments of the 19th and 20th centuries. In doing so, we were convinced that we would meet with the approval not only of Christians, but also of Orthodox Jews, of believing Jews.

Did not old Braunstein, a pillar of the synagogue, strike his own son, the neo-messianist Trotsky, with Herem (major excommunication), not only as a

communist, but as a heretic and an atheist? We are greatly surprised to see a representative of the Orthodox Israelite Church, by a contrary attitude, rush to the aid of the founders of the doctrine to which Trotsky claims to belong... Could Rabbi Liber be a neo-messianist, at least without knowing it?

Starting from such a blatant antinomy, it was inevitable that Rabbi Liber's refutation would be painful, confused and embarrassed by contradictions.

The twenty pages that compose it are full of quibbles over details – which we are careful not to disdain, for we note them one by one below; but the whole has something inorganic, something inferior, which attests to the difficulty our refuter found himself in tackling our thesis head on and grasping it. Rabbi Liber himself felt so well what was missing from his presentation to bring about

conviction that he finally narrowed it down to a conclusion –

very valuable for us, because it allows us to extract from our opponent's text precise proposals, on which our efforts will focus.

Let us see what these propositions are. We will cite them, numbering them for clarity.

1. There is no relationship between the Society for Civilization and Science of Berlin (1819–1824) and Socialism or Communism.

= The “neo-messianic” sect never existed.

The Jewish scholar L. Zunz is not a neo-messianist, nor a socialist or a communist. He met Heine in 1823, but then lost sight of him.

4. Heine was in contact with Karl Marx, but was afraid of nr b communism.

5. Heine and Marx (especially the latter) did not like Jews and Judaism; they do not owe their political and social ideas to them,

The desire to project perfect clarity onto the debate obliges us to deal first with proposition no. 2, which has

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obviously the priority over proposition no. 1, since the Union of Jews for Cognition and Science (we stick to our translation, and we will say why) was obviously only one chapter in the history of the neo-messianist sect, which is more than a century and a half old, as we will see.

When Rabbi Liber Alin states peremptorily that "the neo-Messianic sect has never existed," he obviously means that this denomination is new to him and that he has not found it in the catalog of sects of Judaism. The reason is the one we set out above: it is we who coined the word "neo-Messianism" to designate a Jewish sect which has the double characteristic: 1° of renouncing the belief in the coming of a personal Messiah sent by God; 2° of embodying in the entire Jewish community the promises of victory and temporal domination over all peoples made to the only son of David by the Hebrew books.

In creating a new name to designate a new sect, we have acted exactly like the botanist, whose first concern, when he has determined the genus and species of a recently discovered plant, is to give it a name expressing as clearly as possible its principal characteristics. If tomorrow a sect were to form within Christianity which denied the belief in redemption by Jesus Christ and substituted for it the idea of redemption through the merits of all its followers collectively, we would be forced to call this sect not "Christian," but "neo-Christian," since it would be a new Christianity entirely different from the old.

This point settled, Rabbi Liber is certainly too learned in Judaic sciences not to immediately recall the Hebrew term which gives, not the translation, but the objective equivalence of our word "neo-messianist". This is the Hascalah movement, which dates back to the second part of the 17th century and whose founder was the German Jew

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Moses Mendelssohn. This character is, without a doubt, well known to Rabbi Liber, as to all literate Israelites. He is necessarily much less so to our readers, to whom we will briefly present him.

Moses ben Mendel, who Germanized his name to 'Moses Mendelssohn,' was born in Dessau, in the states of the Duke of Anhalt, in 1728 or 1729. He was the son of one of those poor Hebrew teachers whom Rabbi Liber seems to hold in low

esteem. As a child, young Moses showed such a passion for the study of the Talmud that he contracted a nervous illness that was to last his whole life. Add

to this a small, stooped figure, an enormous hump, and an intelligent, but grimacing, face, and we will have an exact idea of the physical appearance of the founder of

this Hascala movement.

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who identifies with "neo-messianism." The intellectual aspect of the character was even more interesting.

In Berlin, where he settled in 1742, the young Moses Mendelssohn first became a copyist for Rabbi Frankel; but he used every moment of his free time to increase his knowledge.

He learned mathematics with a Galician schoolmaster, Israel Moses; Latin with a young Jewish doctor from Prague, Risch; the philosophy of Locke with Rabbi

Frankel himself; finally, at the age of nineteen, the doctor Samuel Gumpertz familiarized him with modern languages and the philosophy of Leibnitz. Later, by chance during a game of chess, he met Lessing, who taught him Greek. But

already, beneath all this classical science, the political and social tendencies of the young Jew were beginning to assert themselves, and he would indicate them with the first work to come from his pen: a German translation of Jean-Jacques Rousseau's Discourse on the Origin of Inequality Among Men, a formal declaration of war

on the idea of private property and a veritable manual of social warfare, of which Villemain was able to say: "This dark and vehement discourse, full of

specious reasoning and passionate exaggerations... contained axioms which, repeated from mouth to mouth, would one day resound in our

1. See Revue de Paris of August 1, pp. 615 and 617, About Henri Heine's master, Rintelsohn

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national assemblies to inspire, or justify in their own eyes, the boldest levelers.

A young Jewish scholar, steeped in Christian science and philosophy, but

who instinctively goes, in the intellectual movement of the West, to the most subversive ideas, to those which preach the devastation of the City, this is what the young Moses Mendelssohn was, who was to found the Hascala movement.

To have the leisure to realize his dream, he lacked only material independence. One of these coreligionists, the great manufacturer Bernhard, who had first taken him as tutor to his children, provided it by making him his partner.

His fortune, which must have been considerable, was further increased by his marriage to the daughter of the wealthy Jew Hugenheim, who dreamed of meeting the young and already famous scholar.

When she finally saw him, she could not hide the painful impression his monstrosity caused her; but Mendelssohn did not flinch. "Do you think," she said to him, "that marriages are written in heaven?" "Without a doubt," he replied. "You know that, according to the tradition of the Talmud, when a soul is sent down from the heights of Heaven, the name of the one who is to be united to it on earth is proclaimed at the same time. It was thus at my birth; but I was made aware at the same time that my wife would be disfigured by a formidable hump. Great

God!

I would then ask myself, "Leave my wife her height and her beauty and give me the hump that would take away her charms." The young girl checked with a glance, in the neighboring mirror, the graceful slenderness of her bust and looked at Mendelssohn with gratitude. The marriage was concluded. . There is much suppleness and much mysticism in a disciple of Jean-Jacques Rousseau."

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Mendelssohn's life is so full that it is out of the question to summarize it in this article. Let us content ourselves with highlighting its three characteristics:

10 Moses Mendelssohn is intensely Jewish. But he is so out of a sense of ethnic solidarity with his race and not at all out of attachment to the Mosaic religion. Without doubt, he

1. The descendants of Moss Mendelssohn and the beautiful Hugenheim now run the large bank house Mendelssohn Brothers in Berlin.

will reject Lavater's offers, when the latter, finding him very detached from the traditional beliefs of Judaism, advises him to become a Christian; but this is because an abjuration, which would make him accepted in the world around him, would only resolve his personal case, and in no way that of his blood brothers, for whom he dreams of civil and political equality first, and something better afterwards. To act on the latter, to convince them to adopt his method of penetrating Christian society, it is still necessary that he himself maintains communication with the orthodox Jews, that is to say, professes at least in appearance the Jewish religion.

This is why Mendelssohn, although an agnostic, goes to the synagogue; this is why he will publish *The Ritual Laws of the Jews* (1778), a translation of the Bible into German with commentaries and Jewish usage, and finally his *Jerusalem, or Religious Power and Judaism* (1783). But all this is only a means of maintaining his authority over his brothers. His goal is the new Promised Land that he shows them: the marvelous edifice of Christian Society, slowly built over the course of eight centuries, and which it is now a question of conquering from new Canaanites. |

And so much for Mendelssohn's relationship with traditional Judaism.

20 To achieve his political and social objective, Mendelssohn made himself a school leader: he founded the Hascala movement, which aimed to bring Jews

to study Western sciences and to adopt the outward forms of Christian life, so as to be able to more easily mingle with the latter and be accepted by them. But this

is in no way an adherence to the Civilization born of Christianity: the Reform Jews, the Maskilim (Rabbi Liber will understand), must keep intact the memory of their ethnic origin, their Hebrew culture, which ensures their unity through the

1. In 16th-century Germany, it was unwelcome to proclaim oneself an atheist; so Mendelssohn intended to profess a vague deism. But he confesses his fundamental positivism in his *Matt* where he lays down the following axioms, which leave no room for Revelation or mystical ph

10 What is true must be able to be conceived as such by a positive intelligence.

20 That whose existence cannot be established by any positive intelligence does not really

illusion or an error.

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world, and the hope of a collective rise by means of a Revolution that will make room for them by overturning the old Christian world. Mr. Baruch Hagani (Political Zionism and its Founder Theodore Herzl, p. 20) agrees with the fact when he says "that a work of adaptation, a precursor to the Revolution, had been done. Mendelssohn

had proclaimed the agreement between high Jewish antiquity and modern thought, and the Reformed Jews had resolutely removed from Judaism everything that seemed to them incompatible with the necessities of the surrounding life."

With the help of wealthy Israelites such as Friedlander and Daniel Itzik,

Moses Mendelssohn founded schools where young Jews, chosen for their intelligence, received instruction that prepared them for the political role they would play among Christians. As the Jewish Encyclopedia (Hascala article) puts it, "Moses Mendelssohn's extraordinary success opened the door to a world of previously unknown possibilities in which educated Jews could exert their

influence."

30 These possibilities were above all of a political and revolutionary nature. Freemasonry, a new creation on the Continent, enjoyed an extraordinary vogue in Germany as in France, as much because of the mystery with which it claimed

to surround itself as because of the pleasures it provided for the majority of its adherents.

To penetrate into this association, to accentuate its still hardly revolutionary orientation, to use its power to the best of the interests of Judaism, such was the

goal that Mendelssohn set himself. He achieved it thanks to his correspondent, the Jew Cerfbeer, who had amassed a colossal fortune in his supplies to the French

State and who enjoyed the confidence of Louis XVI; thanks to his friend Dohn,

archivist to the King of Prussia, who launched in 1782, at the time of the famous Masonic Convent of Wilhelmsbad, the program of political emancipation of the

Jews; thanks above all to Gotthold Ephraim Lessing, his former professor of

Greek and his close collaborator, who opened to the reformed Jews the Masonic organization in which they soon conquered a dominant place.

F.: Findel, one of the classic historians of Freemasonry, expressly notes the role of Lessing, who succeeded

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first to bring the Jews into the Order of Asiatic Brothers, or Order of Abraham.

And the Order of the Asian Brothers was not an obedience of little importance.

It included members such as Prince Charles of Hesse (designated as an ally, under the name of Ben Our ben Mizram), or Duke Ferdinand of Brunswick (called Isch Zadik). Later, Ferdinand of Brunswick would be president of the Convent of Universal Masonry at Wilhelmsbad, where the French Revolution would be decided; later still, he would command the Prussian army at Valmy, that comedy of battle, where his incomprehensible retreat saved both Dumouriez's army and the September massacrers in Paris. Yes, "the work of adaptation preceding the

Revolution," of which Mr. Ann Hagani speaks, had

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summer done and done well...

Should we also recall how this legal introduction of Jews into the Christian

Society, which was the goal, the raison d'être of the Hascalà movement, took place? Doctor Professor H. Gradtz!, whose Rabbi Liber recommends we read, explains it to us by speaking of the salon of the beautiful Jewish woman

Henriette Lemos, wife of Doctor Herz, at whose house Mendelssohn's daughters and also ladies of the best Prussian society frequented. "During his secret

mission to Berlin (1786), Mirabeau was one of the regulars at this salon. It was there that Mirabeau entered into relations with Dohn, the author of a book on the emancipation of the Jews. Jewish interests entered his heart in the salon of Henriette Herz: listening to the reading of Mendelssohn's works, he was only

waiting for the opportunity to express his devotion to Judaism.

He expressed it the following year in his book on Moses Mendelssohn and

the political reform of the Jews (London, 1787), which opened the movement in favor of granting citizenship rights to the Jews. He expressed it even more during the two-year struggle in the National Assembly, where his zeal in favor of the Jewish

cause was equaled only by that of Robespierre, the sad Abbé Grégoire, and Br. Adrien Duport.

1. History of the Jews from the 11th century to the present day. Leipzig, 1863-1876, XI, p. 158.

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the same one who remained famous for having established the rational plan of the Terror.

Moses Mendelssohn, who died in 1786, on the threshold of the Promised

Land, was no longer there to witness this first life of the movement he had created. But the thought of the one who has been called the third Moses was to preside over the work of his successors. Does not Rabbi Liber himself recognize that Lazarus ben David, one of the most learned theoreticians of the Union of Jews for Humanization and Science, had been a student of Mendelssohn?

2%

We would like to have sufficiently demonstrated that "the neo-messianist sect existed," contrary to proposition no. 2 of Rabbi Liber. This sect even exercised, through High Masonry, a considerable influence on the French Revolution, which was to give citizenship rights to the Jews. Let us now address proposition no. 1 of our opponent: There is no relationship between the Society for Civilization and Science of the Jews of Berlin (1819-1824) and socialism or communism.

We are very surprised to see a man as knowledgeable on the subject as Rabbi Liber appears to be, formulating this bold denial... It is not only in the Union of Jews for Civilization and Science that Socialism and Communism appear (which

mean one and the same thing, namely the abolition of private property).

It was at the very beginning of the Hascala movement that we saw Moses Mendelssohn act as translator and propagandist.

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author of Jean-Jacques Rousseau's odious Discourse Against the Right to Property, a Discourse from which all modern socialists and communists

have drawn their inspiration. If the Union of Jews for Civilization and Science is the continuation of Mendelssohn's work, it has therefore undoubtedly found Socialism and Communism in its cradle,

Now, Leopold Zunz and his friends in the Union were the conti-

1. The second being Moses Maimonides, famous rabbi of the 13th century.

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Mendelssohn's N numerators: Rabbi Liber expressly recognizes this.

He even gives us, pleasantly enough, all the desirable details in this regard. He explains to us that after 1815 the cause of the Jews had appeared to be so closely identified with the French Revolution that the Holy Alliance had adopted a suspicious attitude towards them: their rights as citizens were being traded off

or refused almost everywhere. The Society born of Christianity closed itself

off to those who had received from the translator of Rousseau, from the inspirer of Lessing and Mirabeau, the mission of invading it. It was then, to triumph over this resistance, that a second wave of assault was organized, still in Berlin: this

was the Union of Jews for Civilization and Science.

Rabbi Liber opportunely reminds us that the statutes of the association,

founded on November 7, 1819, assigned it the goal of "reforming Judaism to bring the Jews into harmony with the times and the States in which they live." This is indeed the thought and even the language of Mendelssohn... And this is also his formula for abandoning the traditional beliefs of Judaism and rallying to political neo-messianism. Rabbi Liber quotes us, in fact, Lazarus ben David, "disciple of Mendelssohn" and close collaborator of Leopold Zunz, who set out the program of the sect as follows, in its review: "Let no one hold it against the Jew if he finds his... Messiah in that good princes put him on the same footing as other citizens

and gave him the hope of obtaining all the rights of citizens by fulfilling all

their duties?

Rabbi Liber no longer denies here that the word "neism" is

necessary, but he finds "this neo-messianism flat and really not very subversive." Let us say rather that the formula was clever and prudent. The Prussian censorship,

in 1823, would not have tolerated anything more precise. |

To know what this neo-messianism really corresponded to, we must remember that, at the same time, the Union of Jews for Civilization and Science entrusted to Henri

1. Obviously, Mendelssohn and the Hascala movement are to blame.
2. Paris Review of August 1, p. 613.

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| Heine his history lessons, to Heinrich Heine so ardently, so mystically revolutionary that he made the pilgrimage to Minster to honor the relics of John Bockenraw, known as John of Leiden, the leader of the Communists of the 16th century.

"I have respectfully kissed," he declared, "the relics of the tailor John of Leyden, the chains he wore, the pincers with which he was tortured." We have already quoted this text, which proves, among many others, to what extent Henry Heine was fundamentally a communist. Rabbi Liber passed it over in silence in his

refutation. This is very regrettable.

In fact, the courses of the Union of Jews for Civilization and Science must not have been very different from those of a Leninist School today. In Leninist Schools too, they talk about history, sociology, new legislation to be established and the Emancipation of the Jews, and this ends in civil war...

Rabbi Liber, it is true, shows us Heinrich Heine, in his lectures, "exciting

his young listeners by celebrating the exploits of the Germans of old and with

tears in their eyes when telling them about the struggles of Arminius against the Romans." The picture is sentimental, but unlikely. One of two things, in fact:

either the Union's lectures, as Rabbi Liber claims, were addressed only to Israelites – and then their emotion must have been nil when listening to the story of a war dating back two thousand years between two peoples who were completely alien to them by blood. How much a story of the siege of Jerusalem by Titus would have moved them, how good! Or were those who were so passionately interested in "the struggles of Arminius against the Romans" young Germans – and then what becomes of Rabbi Liber's assertion that the Union was not at all directed at Christians?

The truth is that the Union of Jews for Civilization and Science exercised on international Judaism, in the 19th century,

1. Our school textbooks, rather foolishly placed in the hands of young Annamites who receive teaching, oblige them to recite: "Our ancestors the Gauls had a fair complexion, blond hair and blue eyes."

Well! It is necessary to obtain the diploma. But do we see these sons of Asia having the eyes full of tears at the story of the taking of Alesia and the sacrifice of Vereingé-tor: other heroes of their race & to cry!

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same action Siam 1 Mendelssohn and the first –Maskilim in the 18th century; it launched an assault on this Christian Society, which hesitated before the admission of a race considered then as inassimilable; it assigned to its conquering mood precise and immediate political goals; it finally provided Israeli leaders for the demagogic and socialist agitation which was to lead to the Revolution of 1848 – this Revolution of 1848 "which gave air to the German Jews", admits Mr. Rabbi

Liber. Like the Revolution of 1789–93

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had given some to the French Jews...

In fact, the Union was the beacon of Israel, a part of which has

since followed the paths of neo-messianism. This should not surprise us if it is

true that "in all times there has been a center of union among the Jews, even among those who have been dispersed to the ends of the terrestrial globe. No matter where they were, the Jews maintained relations with this spiritual center.

Never has any nation felt in such an acute manner as the Jews the impulse emanating from such a center. Among them, every suggestion spreads with

incredible speed from the center to the extreme peripheries of the national organism.

Our opponent will exclaim that he caught us in the act and that we are taking this from the Protocols of the Elders of Zion...

Not at all! We quote one of the intellectual sons of the Union

of the Jews. for Civilization and Science, the famous Moses Hess, friend of Heinrich Heine and Karl Marx, whom Arnold Rüge, according to the Jewish Encyclopedia, called "the communist rabbi." Mr. Seignobos (Political History of Contemporary Europe, p. 688) shows him organizing the first communist groups in the Rhineland. A quarter of a century later, he would be a member of the First International and representative of Germany at the Congresses of Brussels (1868) and Basel (1869). The above text is taken from his book Rome and Palestine, which was, says his translator, Dr. Waxman, "the herald and

trumpet of Zionism." Rabbi Liber will find it on page 261 of the American edition.

After all that has been said, we are forced to note that

Our opponent is mistaken when he asserts, in his first

maire ae that there is no relationship between the Company

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for the Civilization and Science of the Jews and Socialism or Communism." The opposite is true.

Let us see if our opponent is more successful when he objects to us the

brief existence of the Union, which would not have allowed it to have the

decisive influence on the beginnings of Communism that we attribute to it. Founded in November 1819, the association would have been dissolved in 1824, due to

lack of funds, explains Rabbi Liber. The objection seems significant... Unfortunately, we do not agree, either on the cause of this disappearance, or on the date at which it should be placed.

We do not agree on the cause, because the Union had, precisely in 1824, an excellent reason to announce its dissolution, without its financial situation having

anything to do with it: it was on the verge of being prosecuted. The attention of the Prussian police had ended up being aroused by its propaganda; people

were suspicious of its teaching intended to "civilize the Jews"; people foresaw the dangers of the "reform of Judaism" – which proves that the Prussian police

lacked neither foresight nor information. In short, in 1824, Prussia decided to monitor the movement very closely, and, according to the testimony of the encyclopedist

S. Cahen (known

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as translator of the Bible), "in the Rhineland provinces, Jews were even forbidden to reform their religion. A bad omen for neo-messianism! This first severity foreshadowed others, which the Union of Jews for Civilization and Science resolved not to wait for. It announced with great fanfare that it was entering into liquidation...

Did it really disappear? The question does not even arise for anyone who has

studied the history of secret societies. The first thing an association of conspirators does when it feels discovered is to proclaim that it no longer exists. Thus in France, Barbes and Blanqui, whose lives were nothing but a long conspiracy, constantly kept the same general staff and the same troops in hand, limiting themselves, each

time they were unmasked, to declaring their association dissolved. They

reformed it three months later under another name, and thus we had, successively, the Society of the Rights of Man, the Society of Families, the Society of the Seasons,

etc.

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who used the same personnel for identical purposes.

In order to believe that the Union of Jews for Civilization and Science really dissolved in 1824, it would therefore be necessary to prove: 1 that its leaders ceased to be in contact with each other; 2 that they individually modified the direction of their activity. | |

However, if we examine the facts, the complete opposite appears. Rabbi

Liber himself pays homage to the unity of life of Leopold Zunz, who stubbornly defended the same ideas throughout a life of almost a hundred years. All his colleagues, without exception, showed the same perseverance. In vain would anyone object to the conversions to Protestantism of Edward Ganz and Heinrich Heine:

we have shown in our study, by quoting letters of unprecedented cynicism, what the latter's conversion was worth...

(We even regret that Rabbi Liber did not, while reading us, notice these

texts, any more than he noticed the one relating to the communist pilgrimage of Heinrich Heine. In any case, one fact is certain: after the apparent and forced dissolution of the Union of Jews for Civilization and Science, in 1824, its leaders did not modify anything, individually, in their political activity.

And they did not cease to be in close contact, to collaborate with each other. We even wonder how Rabbi Liber can be tempted to deny it!

How can he write, for example (proposition no. 3) that "Zunz knew Heinrich Heine in 1823, but then lost sight of him?" Let us refer our opponent to the Jewish Encyclopedia, which will remind him: 1° that "the friendship between Zunz and Heine lasted all the life" of the latter; 2° that "Moses Moser had the main

influence on Heine's life"... Friendship that lasts all a life, main influence on the direction of all the activity of a life, is this what Rabbi Liber calls "losing sight of people"? And it is he who gives us the advice to know the questions we are talking about...

We would not like to leave the Union of Jews for Civilization and Science without responding to the little quarrel... in German that Rabbi Liber has picked with us about the title of the association that is dear to him. This title is stated,

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in the language of Lessing: Association for the Culture and

Science of the Jews. And our opponent absolutely wants this to mean: Society for the Civilization and Science of the Jews. Nen draws this conclusion that the association's aim was "not to propagate among Christians some kind of Jewish civilization or science, but

to propagate modern culture among the Jews." "It is so little the same thing that it is rather the opposite," concludes triumphantly Rabbi Liber, who maliciously fires at us—but, alas, crippling it—the

verses of Boileau: "From a word put in its place, learn power."

Let us therefore follow, since he demands it, Rabbi Liber on this linguistic ground and note immediately that Verein, in German, is translated as Union, and not at all as Soecidie.

The word Gesellschaft corresponds to Society. Our opponent therefore begins his version with a mistake...

We see, moreover, that he does not commit it without necessity.

The word Verein, literally meaning the union of several units (ein), requires a complement that designates these units. Now, in the sentence under consideration there cannot be any question of units other than those expressed by the words der Juden (of the Jews).

This complement is, in truth, rejected at the end of the sentence; but this construction, although flawed, is not without example in German. That is why, all things considered, we have translated: Union of the

Jews, etc. Rabbi Liber, on the contrary, determined to impose on

us his meaning of an association reserved for the Jews and concerned only with them, wanted to consider der Juden as the complement of für Kultur und Wissenschaft (for Civilization and Science).

But then he came up against the word Verein (Union), which no longer had a complement; and, as this word became troublesome, he removed it altogether and replaced it with Gesellschaft (Society).

This is what he calls, &evidently, (putting a word in its place» 5 |

Let us note, moreover, that Rabbi Liber does not agree with the director of the Archives Israelites regarding this translation. He protests, in fact, against our version especially because it would suggest that

it was a question of propagating "I don't know what Jewish civilization

or science." Now, precisely,

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Mr. Prague, translating the incriminated title on his part, renders it as follows: Society for Jewish Civilization and Science!

In all fairness, it is not us, but his co-religionist from the Archives Israelites, that Rabbi Liber should be taking it out on. | |

All these linguistic quibbles have very little significance, and we

only mention them out of deference to our opponent, who seems to attach importance to them. Since he believes that the name given to

an association allows one to judge its purpose exactly, let us refer

him again to the Jewish Encyclopedia. There he will find that Henry Heine, lecturer at the Union of Jews for Civilization and Science,

called it Young Palestine... The meaning of this nickname is very

clear,

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because all the revolutionary committees that then covered Europe were called Young Italy, Young Germany, Young Switzerland, etc. Closer to us, we had Young Portugal and the Young Turks. It is impossible to say more clearly, among insiders, that the famous Union was a revolutionary organization. | |

And Henry Heine knew more about the association of which he was one of the leaders than Rabbi Liber knows today. u | | 1

We find ourselves having answered in advance the second part of the third proposition of our opponent, which reads as follows: "The Jewish savani L. Zunz is not a neo-messianist, any more than he is a socialist or a

communist.

He met Heinrich Heine in 1823, but then lost sight of him." The first part of this proposition seems to us to refute itself. Since the Union of Jews for Civilization and Science inspired the first followers of Communism, since it deserved to be called by Heinrich Heine Young Palestine, it is clear that one cannot consider as a man of order the one who was its founder and leader. All

the praise, moreover deserved, awarded

1. See the quote from the Archives Israelites at the head of this article.

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& his talent as a writer and his science, can change nothing about this brutal fact. |

Rabbi Liber presents us, it is true, with a potpourri of declarations made, between 1848 and 1865, by Leopold Zunz in popular societies or in electoral meetings v.

(Well! So he was going to speak out in Christian political circles, this man

who, according to our opponent, was exclusively concerned with the education of his coreligionists?) We assume this summary to be accurate on every point and in no way tendentious. What does it mean? That Leopold Zunz based the order on "voluntary obedience"; that he demanded absolute equality for all citizens; that he declared war on "privileged bodies" such as the Church and the Army; that he believed that, "progress being thwarted by established situations," revolutions could not be made "without conflict" and that struggle is a law

of evolution; that he proclaimed that the Revolution would only be successful when a State based on democratic law was established throughout "Europe; etc.

A:

Well! He was not doing badly, the gentle scholar whom Rabbi Liber describes

to us as solely concerned with synagogue poetry and the history of his race... How understandable that the Prussian police opened up to Peil about his activity and that of his colleagues! z -

But these ideas "are at the same time different from those of Karl Marx," says Rabbi Liber. We would like to refer him to the manifesto of the First International (London, 1864) written under the supervision and with the collaboration of Karl Marx: | |

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Considering that the emancipation of the workers must be the work of the workers themselves; that the efforts of the workers to conquer their emancipation must not aim at constituting new privileges, but at establishing for all equal rights and duties and

antagonizing the domination of any class, the undersigned, etc., declare that the International Workingmen's Association, as well as all Societies or individuals, will recognize as the basis of their conduct towards all men Truth, Justice, Morality, without distinction of color, belief or nationality. They consider

1. See the Revue de Paris of August 1, pp. 610-611.

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as a duty to demand for all human and citizen rights. No duties without rights, etc.

It is enough to compare these two texts to see that at approximately the same date, Leopold Zunz showed a far greater bite and aggressiveness than the leader of the First International. And yet Karl Marx had already been plotting the ruin of all civilization for a quarter of a century.

Rabbi Liber's enthusiasm for Leopold Zunz is so great that he sometimes accuses us of insulting his spiritual master with remarks that are only the literal translation of letters written by the latter. We quote: "He was twice led to renounce the functions of rabbi, in Berlin (1822), then in Prague (1835), it was not because of some particular ideas, as Sallust insinuates."

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Now, a few lines further down, our opponent quotes Zunz's own version of this incident: "My opinions and principles do not accord well with the political and religious state of the people here. It is better for me to leave. I cannot submit to the

rabbis and administrators of the community. I can use my time more usefully than to play a comedy."

"Opinions" and "principles" that are so at odds with the political and religious state of the leaders and members of a community that one is forced to leave it, are therefore not "particular ideas"? Should it have been said that they were "common ideas"? I

Let's move on to proposition no. 4: "Heine had dealings with Karl Marx, but was afraid of Communism."

Our study has accumulated evidence of the revolutionary role played by Heinrich Heine and the help he gave to Karl Marx. It could have established an

identical indictment if we had dealt with Heine's relations with Ferdinand Lassal, known as Lassalle, the great German Jewish agitator. We are

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1. See the Revue de Paris of June 15, 1928, p. 922.
August 15, 1928. ö f 4

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will excuse not returning to facts demonstrated ten times.
Let us simply respond to the objections raised by Rabbi Liber.

Rabbi Liber makes us say—and he has a lot of fun about it—that Heinrich

Heine was the agent of "payments" between Karl Marx and his occult inspirers.
Good!

On which page did we say this? Our learned opponent would be very kind to point it out to us... We said that Heine "provided encouragement and useful recommendations," that he introduced Karl Marx to Arnold Rüge, etc., all duly proven facts. We never called Heinrich Heine "a payment agent," made to Karl

Marx, or to anyone else. So? | Let us note that Rabbi Liber considers, most naturally—

ment of the world, that if Heine (had received, for the Iranians, funds from a Jewish society, something would have come to him from it."

A fine moral rating! We would not have allowed ourselves to rate the honesty of

the great Jewish poet so low.

Let us pass over the poverty of Heinrich Heine, which has nothing to do with

his political leanings. It is, moreover, clearly disproved by critics. Heinrich Heine had some personal resources; he received a pension of 4,800 francs per year from

his uncle in Hamburg; he also received a pension of 4,800 francs from the French government; finally, his royalties brought him in about ten thousand francs annually.

In total, more than 20,000 francs per year of known resources. A considerable sum under the July regime!

A character of Eugène Sue, who has a hotel, stables, carriages and servants, says, to impress his audience, that he spends 20,000 francs a year – and they look at him with envy. This is because one must consider that one gold franc of 1840 was worth three of 1914 and would therefore be worth 15 of our paper francs.

Would a man of letters who earned 300,000 francs a year these days really be considered indigent? We ask the opinion of Mr. Poincaré's tax collectors.

Rabbi Liber's favorite method appears again when he observes that Heine could not have been "a prophet and apostle of the First International," since the latter was founded eight years after his death! It seems that "with his spirit

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biting, Heine would have made a parody of it? Come on, come on!

Our work has been described to demonstrate that the International had "origins" twenty years prior to its "official foundation": 1844, instead of 1864. We have provided voluminous documentation to prove that the study of these "origins" reveals

Heine's collaboration at every step.

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The latter, having died in 1856, therefore had twelve years (since 1844) to promote Marx's preparatory work. This is the fact we have asserted. Rabbi Liber

pretends not to have judged the numerous pages we have devoted to the "origins" of the International, the only ones where we speak of Heinrich Heine. He supposes that we admit the date of "foundation" of 1864 – against which all our work was written. And then he triumphs: in 1864, Heine had been dead for eight

years, so he could not have participated in the "foundation" v. |

It is true that Rabbi Liber believes, elsewhere, to score a point on us. He is at least convinced of it... Have we not said that Engels' thought, in proposing

May 1st as the feast of the world proletariat, was to commemorate the safe and sound arrival in Paris of Heinrich Heine, on May 1st, 18312 (Our opponent read "the crossing of the Rhine"). His Socialist Manual in hand, Rabbi Liber conveys to us throughout the classic explanation of the revolutionary feast:

in 1886, in Chicago, a fight took place on May 3rd between strikers and the police; on May 4th, a bomb killed seven policemen and wounded sixty; as a result, on a date which is not May 1st, seven of the guilty parties were condemned

to death. And that is why May 1st is the great socialist and communist holiday... But, says the classic reeit, the strike which gave rise to these tragic incidents had begun on May 1st! Poor explanation! One would have understood that the proletariat was commemorating the anniversary of the homicidal bomb, or that of the condemnation to death of the guilty parties; but the anniversary of the first day

of a strike, in a country which has seen so many! Besides, it is false that this strike began on May 1st; the newspapers of the time testify that the state

of strike existed before this date. So?

1. Rabbi Liber obviously wanted to write "a satire" 5.

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So, it is precisely because this explanation does not hold water that we have looked for another one. Can we imagine the French National Day fixed on July 10, under the pretext that the Festival of the Federation, in 1790, took place on July 14?

On the contrary, the respect with which Marx and Engels showed the memory of Heinrich Heine, their protector, Marx's saviour in 1848, gives every likelihood to our interpretation.

And, if we had to go back further, let us recall that Adam Weisshaupt, the founder of the Communist Order of the "Illuminati" of Germany, was one of them on May 1st. Why?

Because May 1st was an old pagan festival, celebrated by ceremonies and customs of which many vestiges can be found in the Middle Ages. Let us recall the May,

which the peasants of the French countryside planted on this day, still in the 18th century, and which lived again, in the revolutionary era, in the "tree of

liberty"? And also the "princes of May" of the 15th and 16th centuries? Or even the "queens of May" in England?

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It is the fifth and final proposition that reveals to us the secret thought of Rabbi Liber, the one that inspired his refutation: "Heine and Marx, the latter especially, did not like the Jews and Judaism; they do not owe their political and social ideas to it. Our learned opponent accuses in advance of "racism" those who would claim that a Jewish birth is indelible, just like a black or yellow birth, and independently of beliefs or abjurations. "As an Israelite," says our opponent, "I reply: Judaism wants to be judged by its faithful, not by its renegades."

Since it is being "racist" to hold Judaism responsible for the misdeeds of Heinrich Heine and Karl Marx, let us be careful not to have a personal opinion on this question, and let Rabbi Liber discuss it with a few men of his own race. They are not renegades, far from it! but, on the contrary, true glories

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of Israel, whose name is spoken with respect in all the synagogues of the world.

One, Doctor Professor H. Graetz, is a giant of Jewish history, whom Rabbi Liber, in his reply, cites with deference. The other, Bernard Lazare, has been honored with

a statue by his blood brothers. We apologize to Rabbi Liber; but, from the

Israelite point of view, his authority is small in comparison with that of the two

famous Jews with whom we ask him to enter into discussion. And, behind

these, we will present him with a few others.

Let us see what Professor Graetz says in his History of the Jews from Antiquity to the Present Day (Leipzig, 1870, vol. XI, p. 368): |

Do Becerne and Heine belong to Jewish history? Entirely!

Not only did Jewish blood flow in their veins, but also Jewish essence in their nerves.

The lightning they unleashed over Germany was charged with Talmudic Jewish electricity. Doubtless both of them externally detached themselves from Judaism, but only as two champions who adopted the armament and

the enemy's flag to strike it more effectively and annihilate it more completely.

Is Rabbi Liber happy with this definition?

Or does he prefer that of Bernard Lazare, who, in his book Antisemitism, its History and its Causes (Paris, Leon Chailley, 1894), devotes around thirty pages to "The revolutionary spirit in Judaism"?

With high moral probity, the great Israelite that was Bernard Lazare

recognizes that, even at the time of their independence in Palestine, the Jews were "always misunderstood"

"tents... perpetually worried, waiting for a better "that they never found realized; .. from there this constant agitation of the Jews which manifested itself not only

in "prophecy, in Messianism and in Christianity, "which was its supreme outcome, but also in the

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"dispersion and then in an individual way."

The causes that gave rise to this agitation are internal causes that are

rooted in the very essence of the Hebrew spirit. Life according to the Hebrew must give the being all the joys and it is only from it that he must expect them... Having no hope of compensation

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In the future, the Jew did not have to resign himself to the dangers

of life. To the scourges that befell him, he responded neither with the fatalism of the Muslim, nor with the resignation of the Christian; he responded with revolt. As he was in possession of a concrete ideal, he wanted to realize it, and anything that delayed its achievement provoked his anger.

It was the idea of contract that dominated all the theology of Israel. When the Israelite fulfilled his commitments to Yahweh, he demanded reciprocity. If he

believed himself wronged, if he judged that his rights were not respected, he had no good reason to temporize, because the minute of happiness that he lost was a minute that was stolen from him and that could never be given back to him.

On the return from Babylon... the psalms are, for the most part, diatribes:

against the rich; they symbolize the hatred of the Ebionim against the powerful. When the psalmists speak to the possessors, to the well-fed, they willingly say with Amos: Listen to me, you devourers of the poor, devourers of the weak of the Country... The rich man is the wicked, he is a man of violence and blood; he is deceitful, perfidious, proud; 3 11 He does evil without motive; he is contemptible, for he exploits, oppresses, persecutes and devours the people... Excited by

the words of their poets, the Ebionim... dreamed of the day that would avenge them for iniquities and reproaches, of the day when the... would be brought down

and the righteous exalted: of the day of the Messiah.

Therefore, the conception that the Jews have of life and death provides

the first element of their revolutionary spirit. Their conception of divinity... led

them to conceive of the equality of men, it even led them to anarchy. Any government, whatever it may be, is bad, since it tends to replace the government of God; it must be fought, since Yahweh is the only head of the Jewish republic, the only one to whom the Israelite owes obedience. When the Pro-Bethites insulted the kings, they represented the feeling of Israel...

They were driven to revolt against human authority; they could not accept it and,

in times of uprising, Zadok and Judah the Galilean were seen to draw the zealots with them, shouting: "Do you call no one your master?" No man could rise above others; the harsh celestial master called earthly equality and already primitive Mosaicism carried within itself this social equality. It is God himself who commands this equality and it is the powerful who are the obstacle to its realization. As for the rich, it is thanks to their iniquities that equality subsists.

The Israelite's hatred of the perpetrator of injustice was complicated by a hatred of the rich, the denier of egalitarian prescriptions.

The Hebrew preached that all fortune came from evil, from sin; he said that

all good was ill-gotten.

The love of freedom also contributed to the formation of the mind
Revolutionary of the Julfs, and, speaking of freedom, | do not mean

And we would hear Leopold Zunz, heard: by Mr. Rabbi Liber...

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not political freedom. The concept of individual freedom always existed among the Israelites for it was an inevitable corollary of their dogma on divinity. All power belonged to God and a Jew could only be directed by Yahweh. He was accountable for his actions only to

Adonai who governs the heavens and the earth; none of his fellow men had the right to restrict his action or impose his will on him; vis-a-vis creatures of flesh, he was free, be free.

This conviction made the Hebrew incapable of discipline and subordination. The Judean princes never reigned except over a people of rebels, incapable of submitting to any yoke and any constraint.

And Bernard Lazare shows how this spirit of revolt of his race came to manifest itself with regard to God himself.

The story of the dispute between Rabbi Eliezer and his fellow rabbis gives us a fairly typical example and it deserves to be recorded.

During a doctrinal discussion the divine voice was heard, and, intervening in the debate, it ruled in favor of Rabbi Eliezer. The colleagues of the favored one did not accept the heavenly decision. One of them, Rabbi Joshua, stood up and declared: "These are not mysterious voices, it is the majority of the wise who must henceforth decide questions of doctrine. Reason is no longer hidden in heaven, it is no longer in the heavens that the Law has been given to the earth, and it is up to human reason to understand and explain it."

If divine words were thus received, when they allowed themselves to violate individuals and to want to impose on human reason a will foreign to its own will, how were human words accepted! Mr. Renan was right when he said of the Semites: "Nothing therefore holds these souls against the untamed feeling of the self," and this is especially true of the Jews.

Now, the individualist, imbued with idealism, is and will always be a rebel everywhere.

We have identified all the elements from which the revolutionary spirit in Judaism was formed: these are the ideas of Justice, Equality, and Liberty. If, among nations, Israel was first to advocate these ideas, other peoples, at various times in history, supported them, they were not, for that reason, peoples of revolt like the Jewish people. Why? Because, if these peoples were convinced of the excellence of Justice, Equality, and Liberty, they did consider their total realization as possible, at least in this world, and consequently the did not work solely for their advent.

On the contrary, the Jews not only believed that Justice, Liberty and Equality could be the sovereigns of the world, but they felt specially commissioned to work for this reign.

1. Talmud, treatise Baba Mezia, 59 a.

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the desires, 1 the 1 that these three goddesses had ended up crystallizing around a central race: that of the messianic times, of the coming of the Messiah. 8825 =

" To none of those who presented themselves as the Messiah, Israel has

He wanted to believe. He rejected all those who said they were sent by God:

He refused to listen to Jesus, Barkokeba, Theudas, Alroy, Serenus, Molise of Crete,

Sabbatai Levi. This is because Israel never saw its ideal become real. None of the prophets came to him brought in the folds of his robe divine Justice, nor triumphant Equality, nor indestructible Liberty; the Jews did not see, at the voice of these anointed ones, the chains

fall, the prison walls crumble, the rod of authority rot, the ill-gotten treasures of the plunderers dissipate like smoke.

The narrow practices of the Jews stifled their instincts of

revolt. The Talmud did not lower

yet not all the Jews; among those who rejected it, there were some who persisted in the belief that Justice, Liberty and Equality were to come into the world; there were many who believed that the people of Yahweh were responsible for working for this coming. This is what makes it clear

the Jews were involved in all the revolutionary movements, for they took an active part in revolutions, as we will see when studying their role in the times of trouble.

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Thus the anti-Semites' grievance appears well-founded: the Jew has a revolutionary spirit; consciously or not, he is an agent of revolution...

It was these rationalists and these Philosophers (Guides) who, from the 10th to the 2nd century, until the Renaissance, were the auxiliaries of what one could call the general Revolution of Humanity. They helped, to a certain extent, man to free himself from religious bonds....

At a time when Catholicism and the Christian faith were the foundation of states, fighting them or providing weapons to those who attacked them was revolutionary.

The Jews did not limit themselves to 1A. They supported the Arab materialism which so strongly shook the Christian faith and spread incredulity

... this point, that we allege the existence of a secret society having sworn

the destruction of Christianity: Mr. Darmesteter was right to write:

"The Jew was the doctor of Pinereville, all the rebels of the spirit came to him, in the shadows or in the open air. He was at work in the immense workshop of blasphemy of the Strand" in Frederick and the princes of Swabia and Aragon 5.

The historian limits himself to studying the part that the Jew, given his

spirit, its character, the nature of its philosophy and its religion, could take from the

revolutionary process and movements. By revolutionary process I mean the ideological march of the Revolution, which can be represented on the one hand by the slow destruction of the Christian and religious state, on the other hand by an economic evolution... 3 -

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(Your Jewish scholars) translated the blasphemous libels, the lives of Jesus, like the

Toledot Jeschu, and the 18th century repeated the fables and the disrespectful legends of Pharisees of the 2nd century, which we find both in Voltaire and in Parny, and whose rationalist irony, dire and positive, lives again in Heine, in Boerne and in Disraeli, as power of reasoning of the doctors lives again in Karl Marx, and the libertarian ardor of the Hebrew revolutionaries in the enthusiastic Ferdinand Lassalle. N

. It cannot be denied that Illuminism and Martinism were powerful preparers of revolutions. . What were the relations between the Jews and these secret societies? This is what is not easy to elucidate, because serious documents are lacking.... It is certain, however, that there were Jews at the very cradle of Freemasonry, Kabbalist Jews, as proven by certain preserved rites; very probably, during the years preceding the French Revolution, they entered in even greater numbers into the councils of this society and founded secret societies themselves. There were Jews around Weisshaupt; and Martinez de Pasqualis, a Jew of Portuguese origin, organized numerous Illuminist groups in France...

During the revolutionary period, the Jews did not remain inactive. Given their small number in Paris, we see them occupy a considerable place.

We have seen how, grouped around Saint-Simonism, they completed the economic revolution of which 1789 had been a phase. During the second revolutionary period, that which began in 1830, they showed even more ardor than during the first. They were, moreover, directly interested because, in most of the States of Europe, they did not yet enjoy the fullness of their rights. Those among them who were not revolutionaries by reasoning and temperament were so by interest. In working for the glory of liberalism, they worked for themselves. There is no doubt that with their gold, by their energy, by their talent, they supported and seconded the European Revolution. During these years, their bankers, their industrialists, their poets, their writers, driven by interests that were otherwise very different, all worked towards the same goal... But whatever the ends pursued, whether self-interested or ideal, the Jews were among the most active, the most influential, the most propagandists of that era. They were found involved in the Young Germany movement; they were numerous in the secret societies that formed the revolutionary fighting army, in the Masonic lodges, in the groups of the Charbonnerie, in the Haute Vente Romaine, everywhere, in France, in Germany, in Switzerland, in Austria, in Italy.

As for their action and their influence in contemporary Socialism, it is and was, as we know,

great. It was Marx who gave the impulse to the International, by the manifesto of 1847, with Engels.

1. How we pity Rabbi Liber! Here is his illustrious coreli-

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The Jews were numerous there, and in the one finds, General Council only,

Karl Marx, secretary for Germany and Russia, and James Gohén, secretary for Denmark.

Besides Marx and Cohen, one can mention Netimayer, secretary of the Correspondence Bureau Austria; Fribourg, who was one of the directors of the Parisian Federation of the International

which also included Loeb, Halmayer, Lazare and Armand Levi; Leon Frankel, who directed the German section in Paris; Cohen, who was a delegate of the London Cigar Association

to the Congress of the International in Brussels in 1868; Ph. Genen, who

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Ful, at the same Congress, delegate of the Antwerp section of the International, etc. Many Jews affiliated with the International later played a role in the Commune, where they found other coreligionists. | :

As for the organization of the Delete party, the Jews contributed

powerfully to it. Marx and Lassalle in Germany, Aaron Libermann and Adler

in Austria, Dobrojanu Gherea in Romania, Gompers, Kahn and de Lion in the United States of America in North America are still its directors or

initiators.

Mr. Liber has | accused our list of Jewish

socialist leaders of inaccuracies and malevolence. He almost accused us of having taken it from Russian anti-Semites, which is, as everyone knows, the height of horror. However, the list given by his famous co-religionist Bernard Lazare contains all the names that appear in the BR plus a few other interesting ones to note...

. | therefore very briefly outline the revolutionary history of the

7 wit, or at least | have tried to indicate how one could undertake it; | have shown how they proceeded ideologically and actively, how they were among those who prepare the Revolution in thought, and among those who translate it into action. It will be objected to me that in becoming revolutionary, the

Jew most often becomes atheist and that: thus he ceases to be Jewish. This is only in a certain way, in the sense especially that the children of the revolutionary Jew blend into the population which surrounds them, and that, consequently, the revolutionary Jews assimilate more easily; but in general the Jews, even revolutionaries, have kept the Jewish spirit, and if they have abandoned all religion and false faith, they have nonetheless undergone, atavistically and educationally, the national e This is especially true for the

Bernard Lazare, like Sallust, is of the opinion that the International dates back about twenty years before 1864... Did Henri, Heine, "with his biting wit", also have "a Be" = Bernard's assertion

Lazarus? 6

MARXISM AND JUDAISM 827

Israeli revolutionaries who lived in the first half of this century, and of whom Henri Heine and Karl Marx offer us two good models.

Heine, who was considered a German in France and who was reproached in Germany for being French, was above all a Jew. It was because he was Jewish that he celebrated Napoleon and that he had for Caesar the enthusiasm

of the German Israelites, liberated by the imperial will.

– The same is true of Marx. This descendant of a line of rabbis and doctors inherited all the logical force of his ancestors; he was a lucid and clear Talmudist, who was not embarrassed by the silly minutiae of practice, a Talmudist who made sociology, and applied his native qualities as an exegete to the critique of

political economy. He was animated by that old Hebrew materialism which perpetually dreamed of a paradise realized on earth and always rejected the distant and problematic

matic hope of an Eden after death; but he was not only a logician, he was also a revolutionary agitator, a fierce polemicist, and he took his gift of sarcasm and invective, Id od Hes

pris: from the Julian sources.

We could also demonstrate what Boerne, what Lassalle, what Moses Hess and Robert Blum took from their Hebrew origins, as did Disraeli, and thus we would have proof of the persistence among thinkers, of the Jewish spirit, this Jewish spirit that we have already noted in Mor and Spinoza.

The texts that we publish above respond, we believe, with sufficient clarity to the fifth proposition of Rabbi Liber, who claimed that Heine and Marx "do not owe their political and social ideas to Judaism."

We could cite many others, all equally conclusive, and all coming from qualified Israelite writers. But space is limited for us and this demonstration cannot continue indefinitely.

However, since Mr. Emile Vandervelde, in Le Peuple, of Brussels, and Mr.

Rabbi Liber, in his refutation, have spoken of the anti-Semitism of Karl Marx, we must study the latter's pamphlet which is described as a "Drumont-style indictment." The document is interesting because of its date, which coincides with the beginnings of Marx's communist activity in France (1844); it is even more so because of its neo-messianist significance.

82 1 u | 27% REVIEW| OF PARIS,

The Israelites in Seen 3 lands in . by the Union of Jews for Civilization and Science, were fighting for the full and complete acquisition of citizenship rights. Everything indicated that they would soon obtain them, as

indeed happened a few years later, thanks to the Revolution of 1848.

But two tendencies were manifest among them: the radical, which considered the struggle for political equality only as a means of social and revolutionary agitation (a tendency represented by the neo-messianist leaders that we have presented to

our readers); the moderate, which considered that the conquest of political rights had its price in itself, and that, joined to the control that Israel exercised over State Finances, Banking and Commerce, it could form a reasonable goal for the ambitions

of the race.

Among these moderates: there were many capital straws—

Jewish talists, who had been worried by Marx's social excesses in the Rhenish

Gazette, and who refused, or only half-heartedly granted, their subsidies to revolutionary propaganda.

lutionary. It was for them that Karl Marx wrote his pamphlet on the Jewish question, to which he very skillfully gave the indirect form of an article critical of a book by Bruno Bauer. It is them that he takes to task, whose capitalist egoism he denounces, and whom he reminds, in barely veiled terms, of their ethnic duty.

With his usual brutality, Marx first reminds them that the goal pursued by the race is not equality with Christians, but the total ruin of Christian society, whose existence is

considered intolerable. The piece is worth reading: 8 | Ä E

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IN J uits e To be put on 9 degauts with the Christian subjects?

If they recognize the Christian State as founded in law, they recognize the regime of general enslavement. Why is their special yoke detrimental to them since the general Yoke is Platf

The Jew possesses in his own right the privilege of being Jewish. He has, as a Jew, rights that Christians do not have. Why does he demand rights that he does not have and that Christians enjoy?

In demanding his emancipation from the Christian state, he is asking that the Christian state renounce its religious prejudice. And he, the Jew, renounce his religious prejudice? Does he then have the right to ask a

MARXISM AND JUDAISM 829

another to abdicate his religion? As long as the State remains Christian and as long as the Jew remains Jewish, both are equally incapable, one of giving emancipation, the other of

receiving it.

A statement of implacable logic, which the event has taken it upon itself to demonstrate. For a State to truly break down its barriers, not for Israelites as an exception, but for the entire Jewish people, it is necessary for this State to renounce being Christian: it will be momentarily described as "neutral", "indigenous",

etc.; but in reality, and the course of events will quickly prove it, it will have passed over to anti-Christianity. There is a law of History there.

Karl Marx immediately came up with another one.

The Jew can only have, with regard to the State, the attitude of a Jew, that is to say, of a foreigner: to true nationality, he opposes his chimerical nationality and to true law illusory law. He believes he has the right to separate himself from the rest of humanity. matter of principle, he takes no part in the historical movement and expects a future that nothing in common with the general future of man. He considers himself a member of the Jewish people and the Jewish people as the Chosen People. On what grounds, Jews, do you then demand emancipation?

After having thus rudely reminded his fellow men of their duty to wage racial war, Karl Marx shows them the goal: the ruin of the Christian State by the establishment of general atheism:

The most rigid form of opposition between Jew and Christian is religious opposition. How is an opposition resolved? By

making it impossible. And how do you make religious opposition impossible? By suppressing religion.

And Marx wants this atheism to reign among the Jew as among the Christian,

so that both see in their respective religions "nothing but snake skins shed by the serpent that is man." Are we right to say that neo-messianism is a heretical and materialistic sect compared to the old Jehovist and supernatural Judaism?

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Marx then attacks, always with the same brutal logic, those inconsistent Israelites who want to stop at democracy without going as far as socialism.

that the 10 of the number exists, exposes b. it works for the dispossession of the possessors, who are not the number.

As soon as they decide that the electorate and eligibility are no longer linked to the property tax, as has been done in many North American states, the state abolishes private property, a man politically defies the abolition of private property. Hamilton interprets this fact very accurately from a political point of view: "the great mass has won the victory over the owners and financial wealth." Is not private property abolished, theoretically, when the one who owns nothing has become the legislator of the one who owns?

– The State abolishes the distinctions established by birth, social rank, education, particular occupation, from the moment it decrees that birth, social rank, education, particular occupation do not create political differences, from the moment when, without taking these distinctions into account, it proclaims each member of the

people, co-holders, on an equal basis, of Popular sovereignty.

| Sovereignty, moreover, which Marx does not value very highly:

In the (democratic) State, man... is the imaginary member of an imaginary sovereignty, stripped of his real, individual life and filled with an unreal generality. | |

After having let himself be carried away, for a few pages, by his hatred of the Christian State, after having noted, with joy, that the destruction of the old corporations has already ruined the vital bases of this State, Marx returns to his objective: the disappearance of the Christian Society:

If they want to become Jews, they must not convert to Christianity pure and simple, but to dissolved Christianity, to dissolved religion, that is to say, to Philosophy, to E and to its result: free Humanity.

We recognize in Judaism a general and current antisocial element which, by the historical development in which the Jews have, in this bad respect, actively collaborated, has been pushed to its culminating point in the present time.

So that this antisocial element Kasse 'sa n Marx does not consider it useful for him to have political rights.

Is the Christian Society not in the process of dissolution? Doesn't she lose something of her character every day to organize & A Jewish one? |

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*

The Jew has already emancipated himself, but in the Jewish way. The Jew, by who is tolerated in Vienna, determined by his only

ARKISM AND JUDAISM 831

financial power the fate of any Empire. The Jew, who, in the smallest German states, may be without rights, decides the fate of Europe.

The Jew emancipated himself not only by mastering the financial market, but also because, thanks to him and through him, money became a world power, and the practical Jewish spirit became the practical spirit of the Christian peoples. The Jews emancipated themselves to the extent that Christians became Jews.

– In theory, the Jew is deprived of political rights, while in practice he has enormous power and exercises his diminished political influence in detail in Sros.

Marx therefore believes that political rights are, for the Jew, nothing but hollow meat and that he is misusing his efforts in focusing on this point. He thunders against the Jews of business, these hoarders of fortune, of whom "money is

the jealous god, before whom no other god can stand" (v.

He even denounces "Jewish Jesuitism, the same practical Jesuitism whose existence Bauer proves in the Talmud..."

In short, a vehement attack by the neo-messianist Karl Marx against liberal Jews, concerned above all with political rights useful to their private prestige and material profits, this is what is in the work in which Mr. Emile Vandervelde

saw an "indictment à la Drumont".

Karl Marx, the born revolutionary, the heir to the social agitators whose actions Bernard Lazare shows us throughout

The history of Israel attacks the rich, the "well-fed" of its race, those who betray

the common cause by trying to establish itself in Christian society instead of working to destroy it.

What could be more logical from him than this role of prophet vomiting invective and calling for destruction on the City?

We would not like to conclude this study without pointing out all that is Hebrew mystic in the soul of contemporary Communists, heirs to the neo-messianism of Heinrich Heine and Karl Marx. But we lack space...

Let us just quote the communist writer Henri Bar-

busse, the only valuable writer that Communism has

832 297 eo. A PARIS REVIEW –

in France, dent – ns 4 family ea well known.

The following passages, whose deliberately biblical form will be appreciated, are taken from his book: Jesus. They corroborate everything that Graetz, Darmesteter, Bernard Lazare and Karl Marx himself have been able to say about the Jewish inspiration of the social Revolution. It is non-messianism itself which, this time, takes the floor and announces to the Civilization born of

Christianity that it is going to die: 2

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" u CHAPTER 12

18. – And now we are also at a serious hour of our common drama. N

19. – From all sides today, the great news resounds:

20. – The days are near. The old world is going to die.

21. – And they say that it is the end of time and the hour of the Revolution, and that the rainbow of justice will burst forth in the eruptions of the earth.

22. – And, raising their heads, they see the consolation of Bradl.

23. – For the Lord will roar from Zion, and the God of righteousness will send to

overturn the kingdoms of the earth whose glory is of the Devil, and will make a great diminution on the earth. This was announced to us in precepts of angels.

25. – The heavenly Messiah will have a N and the . will be harvested.

He will pursue the guilty: If he drowns in the sea, says the Lord, I will send the monster to fish him out; if he mixes with men, I will send Pepe for his throat; if he goes up to the sky, I will bring him down; if he goes down to the tomb, I will pull him out.

26. – Kingdoms will crumble. Those who rule over nations will make them howl. The heavens will pass away. And all the islands will flee, and the mountains will no longer be found.

will be a day of exasperation and anguish, when the sun will blacken, when horsemen and ghosts will clash in the sky and the high clouds. For on that day, the earth will give up its repository of the dead and the underworld will give up what it owes.

9 And the ee of the Revolution. will put an era North of Israel

will be lifted up above the eagles. And the stars will shine seven times more on the right and the Lord will make a treaty of good with us.

28. – Such is the dream that our people make (for the images that a people make are

like dreams that a man makes with pieces of himself).

29. – We, whose hopes were shattered one after another, are the people of Eve, the human people.

30. – Misfortune has made us what we are, without end.

N 31. – And here is this guy; there is one more for us.

MARXISM AND JUDAISM 833

32. – In the streets where I pass on my way home, the setting sun is setting long. People thinking about the Revolution.

33. – And one said: Do you think this Revolution is coming? And the other said: I hear it's for tomorrow.

34. – And all look at the bottom of the sky at the sun, the world's courthouse.

42. – I have in mind an uprising which resembles the Revolution.

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43. – The great abyss of my fathers cries out within me.

44. – We are made to do something right.

45. – We are made to undo what is unjust.

46. – It is written: I will lay justice to a rule, and righteousness to a plummet.

47. – And in a torrent!

CHAPTER X

32. – The rich, the well-off, the contented, with clean clothes and fat lips, those who have the hands of others at the end of their arms, and who reap the work, who surround me and say in a caressing voice: we are just...

77. – The work that must be done is that which is feasible.

78. – And the Revolution will not go from heaven to earth, but it will go from earth to he

CHAPTER XXVII

31. – The crowd is cowardly, and all its memories flee. But we, the Saints, we bring forth
the earth the courage of Israel.

32. – And his faith.

33. – For Israel is the chosen people. The universe was given to the Jews by God who
spoke to them from the peak of Sinai with a loudspeaker. The race of David is no less
chosen to command them, to reign over Judea and the non-marine part of the world by fulfil
the covenant given to Moses, the tablets of the Testimony engraved by God with his own fir
(not once but twice), and to bring victory to the vanquished.

34. – We, Zealots, Kanaites, Nazarenes, heirs of the Promise.

35. – We will bring for the last thousand years of the world, which are just about to begi
the success of the Jews against the usurper of Rome, the seven-headed monster, against
Caesar, Pontius Pilate, and Antipas the red dragon, who has the face and red hair of Esau
Edomite, and who has the ten horns of the Decapolis.

36. – And we will rule the nations with a rod of iron.

47. – Now justice is the restoration of the dynasty of David; pity is that of the conditio
the Julfs; faith is that of their revenge.

3344. GA REVIEW OF years

48– What do you have to say to that? Shut up! Because you have nothing to say.

49. – | tell you
that we are the ones who are the RN achievers.

of the Law, of the final struggle for the kingdom of God and for eternal life, which is the immortal glory of the Jew.

55. – Please, be the Messianic plague. |

56. – Change water into blood, and know how to make plates and earth into fields. |

57. – Even if you had to kill * riales potr Ventichir and carry the torch to the Temple. |

58. – Even if you had to make bread more expensive and the choice of wheat was a penny and that would cause famine. |

59. – Because that is a good condition. Voluntary Ks.

60. – May the Word of the e roll over the cities through you like a scroll.

61. – Bring not your palx, but Tepee, through the belly of the

Herods and Romans who want us to pay taxes, and Docile Temples who only want shameful tranquility.

These Dociles of the Temple, whom Henri Barbusse devotes to extermination by the sword, are the Jews who have not rallied to neo-messianism, whom Barbusse hates no less than Karl Marx hated them. Is this cry of fanatical hatred to our ears not the justification of our historical thesis?

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Darwin, Germany and the Indies

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The Juda-like

Thirty-three theses and a postscript

above

A forgotten factor in the economy.

His Serene Highness Prince Bismarck

dedicated in reverence

from
O. Beta.
* Motto:

And write confidently: In Ania ns the Tba was

Should | rush to the room with you

Poodle, 60 stop crying.
Goethe.

Second edition..

Published by the author himself.

Berlin

Unter den Linden 0

His Serene Highness,

the

la:
Prince Bismarck

Most Serene Lord!

Her wish to promote understanding between two hostile peoples and
Races for each other and thus the world's so indispensable

To strengthen peace, to help clarify the social confusion through a perhaps one-sided, but therefore unjustified, view, gives me the courage to lay this little book at the feet of a

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to lay down, whose insight can easily separate the wheat from the chaff, under whose benevolence even the meager grain can grow and bear fruit.

It did not seem harmful to me that guiding principles should be expressed for once, which the large, outwardly passive part of the German people, who find no representation in the daily press or in the quarreling parties, and who allow themselves to be patronized more or less against their will by ambitious leaders, could subject to the course of our policy. And that the point around which the operations of the social race war revolve should be brought to general awareness. For it is necessary to free our beloved fatherland from the shackles of debt slavery and to give us back the firm foundation on earth.

to conquer, on which we Germans are unavoidable and – need no protective tariff. It seemed necessary to me to show the forest, which many people, who are extremely clever in details,

Br8

not see and therefore become confused about Your Highness's policy.

But even apart from that, it was a need for me to work on the protective house of science in which humanity dwells, whose foundation is creation and whose plan is laid in hearts, as everyone does in their own way who represents fine knowledge and convictions in the spirit of truth, regardless of whether the cross threatens them or a crown beckons them, for how else could solid ground ever emerge from the chaotic sea of error and how could His will be done!

In this spirit, I beg Your Highness to accept my dedication. I would not have dared to dedicate a mere partisan piece of writing to Your Highness.

Human wisdom is weak, but the love of God's creation is a shield without whose

protection even the strong will fail.

must be afraid. The love for the faithful and hopeful

The support of the peaceful and hard-working people to which | belong gives me the courage not to fear that these pages, which will not remain unchallenged and should not

remain so, may not nevertheless enjoy the tolerance of Your Highness in the sense in which they are written.

Your Serene Highness's

most reverent servant

0. Beta.

pred. Jul. Cap. 7. 9.29. –Cap. 9/5/2 – Yep. 7. V. 6.

| have found a man among a thousand, but | have not found a woman among them all.

But look at this, | have found that God has made man upright, but you

seek many arts. –

Find so many words that one hears the fool. –

It is better to hear the rebuke of the wise than to hear the song of

fools. –

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Achemin 1, 6.

We have become wicked because we have not kept the

commandments, the statutes, and the ordinances which you commanded your servant Moses.

Julius v. Liebig: In

the peculiar nature of the German, his knowledge of the language, his fine understanding of foreign peoples

thum, its cultural-historical standpoint is to be fair to other peoples, even to the point of injustice towards itself. –

Ecclesiastes 7:17.

Be not too just and not too wise, lest you perish. –

Soethe.

To stand firm in defiance of all powers, that calls for the help of the gods!

Carli le.

The future of Germany is the future of the world.

BE en

Kirchard Wagner.

You are not what you think you are!

The wisdom of ancient mothers is coming to an end.
Your knowledge blows away before my waves.
Quickly show me the way.

Then go your way!
| consider you useless for nothing else.

Kladderadatsch, 1848.
The Jew is useful but

Use with caution.
Burmwort,

These theses deal with general, not individual concepts, with Judaism, not with the Jews, with Germany, not with the Germans. Since the essence of the individual

in contrast to the community, it is easily possible—

It is obvious that the German condemns these theses from an individual standpoint and accuses their author of ignorance of humanity. For the German, in particular, likes to distinguish himself from his background, and his life is more individual, his personality more concise, and his concept of race therefore darker and more obscure than that of the Semite. The Germanic race distinguishes itself from the uniform Semitic race through many varieties, and the German as a person through many peculiarities from his environment. One can find among the Jews a thousand individuals with Bleichröder's

characteristics, and Mr. von Bleichröder, transported back to a milly

dam surroundings, would easily find himself in it. But it would be difficult for the great men of the German nation to find a substitute, and it is more likely that a

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drastic reduction of his circumstances will drive the German, who has grown into a great sphere, to suicide, madness, or protest, rather than accommodating himself. Despite

which leaves a large remnant of special Germanic racesy characteristics common to all Germans, the straightforwardness of form and, above all, of meaning. But also the gift of sympathy, which enables us to understand Judaism,

and 10, 2

to understand and reconcile ourselves with him, and in contrast to him, to finally come to ourselves.

A witty Frenchman says that all reforms repeat themselves in history: the first time they are carried out in blood and tears—

The second time, it was done amid laughter. Therefore, one should not take this matter tragically, for it is to be hoped that the man had spoken the truth and not a bon mot.

Nevertheless, the matter is serious, and this book is intended to encourage the friends of a milder form of world reorganization.

ytstiitzen, yhould be a kind of vaccination against the reaction.

For another witty Frenchman says: To understand is to forgive. If one understands the nature of racial antagonisms, one can also forgive one's opponents in the struggle for existence and make a humane Christian peace with them.

World development is understandably so rapid today that the valid maxims of the age are becoming outdated far faster than their bearers, and the young world has difficulty converting the old, so that we already have different needs today than we did twenty or forty years ago. It is not to be expected of the old gentlemen that they abandon youthful ideals, which they once enthusiastically achieved victory over; but the great Chancellor of our Empire has given them an example of how one can develop without revoking one's position. The measures are

regulate the impending "reaction" by a step forward. First, the right of hospitality was granted, now, after sufficient experience, it will

ments about the nature of the guest must be reinforced by incorporating the guest into the house rules of Germanic peoples.

The different racial characteristics between the Semites and Germans seem to be

little striking, because they are in fact in the spiritual creature that man is made of

chosen, more spiritual, emotional, moral nature. But also in physical terms they make themselves noticeable enough, only the eye and heart are lacking to feel them more vividly. In this chaos of figures, which our great Jewry and

Factory towns under conditions that are very suitable to deter us—
confused and thoughtless, the dull eye

and dull consciousness of our population, loses at least the conscious gift of general differentiation in the—

same measure as individual feelings extend to the social centre—

fugal storm. But for the somewhat artistically educated eye and historically educated consciousness, these differences are radical and unmistakable, and the natural scientist knows that they are irreconcilable. For no matter how many varieties the settled

Germanic race exhibits in its Slavic, Teutonic, and Anglo—

Saxon and Romanic branches, in none of them does the

Machine Translated by Google

uniform Semitic races are also only close to each other. Indeed, the Semitic race, which is a nomadic one, is characterized by the curvature of all limbs and bones, including those of the skull, the eyes, nose, and parietal bones, which house the organs of cunning,

greed, numerical sense, cruelty, fanaticism, etc., in greater abundance than they are present in the Germanic peoples, in whom the perceptibility, knowledge of nature, and piety towards God's works are greater. In this various

In this sense, it is understandable that the Germanic language only recently

emerges from the darkness of medieval antipathy to the natural

substantial understanding of racial antagonisms will be achieved, since science is now applying to man those laws to which all things are subject in their development, and according to which he has it in his power to shape his social legislation. Therefore, do not appeal to the racial feeling that

here, in any case, disappears under the party passion, but deep knowledge which knows no passion, especially since this

also about Jesuitism.

According to 8, one could write a book about each of them,

yet even Copenhagen, Bruno Bauer and a hundred other writings

and whole volumes of statistical and biographical data could point to a thousand twists and turns of recent politics,

Speeches by Lasker and Windthorst, Rohlings

=49

Taimudjuden, K. Haug's "Der von Schiloh" and Paul Lindau's "Critik" about it from the "present", evoke the spirits of Philo and Josephus and reveal the secret relations of the center and national-liberal Judaism from the process

Arnim proves, but the blind cannot be made sighted by such ointment, nor can the man with open eyes become wiser. Nature is explained in a few words.

The torch of imagination casts a divinatorial light—

beam into her quiet workshop and one look is enough for us
yielding miracles to solve.

And furthermore, it is a purely scientific discussion and mathematical juxtaposition of these collective terms.

Just as the chemist combines and separates fine elements without understanding how chemical affinities arise and how, through this secret force, seemingly lifeless substances receive will, life, inclinations and aversions, so we find in these theses from the fact of existing connections between Jesuitism and Judaism in the Inquisition, in the infallibility—

ability, in Napoleonism, under the Concordat, in Lasker's, Dunker's, and Windhorst's liberalism, which underlies our church law—

contradicted the statement, an authentic, the presence of an inner elective affinity, the existence of which, viewed scientifically, suffices for all the conclusions | draw from it a jury would judge in the same way, demanding documents, is quite irrelevant.

Chemical bonds occur without documentary evidence. That even cardinals combine

Jewish blood with Jesuit confession is a fact; how this bond came about is irrelevant.

Almost simultaneously, the Napoleonic war and the papal infallibility crimes, the Arnim–Segeest conspiracy and the assassination attempt on Bismarck occurred; also at the same time: the

Awakening of tremendous credit needs in Germany and suddenly

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ical withdrawal of the basis – of trust, by the Laskery

shed fiery speeches, the Bamberg currency exchange, the Mi

quel'ychen applications for the alienation of state domains, the Reichs

Bank as a branch of the Discontobank. Alongside this, there is so much fraud, canalization and import of shares from America, as if the whole world had nothing else to do but

the German People's and State

to help bury us and give us a Polish end.

But the Most High gave us men whose energy this—

bulging. I now seek a law—a law of nature in this world of intersecting phenomena that seem to form a network.

I do not deny that a great deal of animosity has been caused by the—
Publication of this writing, which has been joyfully welcomed by many thinking men, must be
awakened from quarters where it pains me.

But no truth has yet come into the world without labor pains. I draw inspiration from
great examples. Goethe has the race—

contrast in Faust and Mephisto was faithfully drawn; in any case, he at least knew how
to appreciate its significance. Asked about such views, he simply replied sternly: "Yes,
children, if only you weren't too stupid"—so Holtei recounts. Lewes praises Goethe
for having manfully—

written. But what would one say if someone, because Copernicus had also manfully
written about the motion of the Earth—

remained silent, about whose discovery he sent a treatise to the Pope, and therefore
wanted to accuse Galileo of brash boyishness, since he sacrificed himself to his
conviction and did not make a secret doctrine of his science by not advocating the
movement of the Earth, but by opposing the Jesuit principle of the Church that humanity is
a flock of sheep, too stupid for knowledge. Copernicus's manly silence was of no
use, even the Aethio—

We now gaze with different eyes at the starry sky, which visibly brings infinity closer
to us. We breathe a sigh of relief at the sight of the sky, which once only reminded
us of hell and purgatory and weighed on humanity like a nightmare.

It was science that freed us from superstition and

closer to the divine image, and if the Churchy

If one wanted to know that God is still active in his creation today, all science would not harm its reputation. No

Man is made worse by science, but by a church which endeavors to poison this science, so it alone wants the privilege of ruling over men's consciences as well as their purses, and therefore must make itself indispensable to another, worldly clique.

And which clique is that?

These theses provide the answer. And the science they contain should also

help free us from a nightmare—

usury, the worldly form of superstition, which makes man no less unhappy and wicked and deprives him of responsibility for his actions. For the

breach out of necessity is not right, it is rather the world order.

At least the world order based on usury is today—

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Today traffic conditions are no longer appropriate, and if they were ever excusable or useful they now belong in the rumble

chamber. It has become an instrument of torture because it

is unhealthy, destroyed, and nonsensical, since it undermines prosperity.

It's important to call a spade a spade, otherwise you're fighting windmills. |

recall Guizot, who fought his entire life against Jesuitism and Judaism and their entanglement in Napoleonism, but because he was afraid to openly identify the object, he earned nothing but the name of an ideologist and doctrinaire.

History writing and legislation, like theology, are still fraught with miracles that await resolution.

But he who watches the wind will not sow.

Therefore, one should not seek any speculation about the moment in this writing. It arose—of its own accord, or as the tourist might say: *veni, vidi, scripsi*.

The Thirty-Three Theses.

1. Judaism is a hierarchically organized people who, by their very nature, since they do not practice agriculture, are dependent on living among other peoples. They act in relation to them as a force of nature that threatens all and against which they must all defend themselves together.

2. For it is itself as dispensable to the economy of the settled peoples as the gypsies are; it must therefore make itself necessary, if possible, to rise to power or at least to shape the laws of the peoples to its own advantage, and at the same time, as far as possible, to deny itself.

The latter does so under the auspices of Christianity, liberalism, and in the comedy of the Civil War.

3. Hierarchical Judaism, on the other hand, is disturbing, since it has no understanding of the artistic organization of a state of settled people, but originates from a nomadic race, knows only capital and two estates, while the state based on agriculture

has three estates and one

The concept of uncapturable immobile state and common property, inaccessible to the nomad, had to be developed within itself. Judaism instinctively seeks

to extirpate these classes and this concept.

4. As a great financial power and hierarchical organism, Judaism is able to influence not only public opinion, the press, and legislative bodies, but also the Church. It has succeeded in doing so, particularly with the most powerful hierarchy besides the Jewish one, the Catholic one, through the Jesuit Order.

Jesuitism existed under the name of the Elohim as early as the

zer Se

Antiquity. It is a metamorphosis of Judaism and seeks to exert the cattle-breeding instincts of the race on humans, hence the crosier and the ecclesiastical expression: sheep. Even the infallible rabbis teach that all

Goim, without rights, cattle, and all property belong to the select people. – Jews and Jesuits are closely bound together by common interests. They are like the wings of a great invasion army, whose joint operations are conceived in the minds of a few leaders.

The majority of even the high-ranking ouizieres in these two

The separated army corps knows nothing of this cooperation. For even David was merely a creature of Samuel.

It is also the primary principle of Jewish-Jesuitism to keep the people in the dark and deceive them about this interaction and cooperation between their spiritual and secular usurious troops. In fact, there are twelve such social troops (see the prophecy of Jacob I, Moses, Chapter 49), not including the hired helots.

5. Jesuitism and Judaism at least have a common origin and a common goal: world domination. Where they have achieved dominance, they merge into one another; they conclude a "concordat," as in France and Austria. Where they

do not get that far, but, previously discovered, must shed hairs, like Samson, they tear down the pillar on which the roof rests. This is the case before us: social democracy and church conflict. They are like negative and positive electricity, which, seemingly opposed to one another, nevertheless attract one another,

and, like these, dissolve the structures of nature and chemical affinities, and in turn, dissolve peoples, classes, and even families. Their condition of existence is social chaos and the fury and helplessness of nominal rulers like Napoleon III.

6. The Jesuit Order specifically has the task of diverting the attention of the peoples through conflicts,

age

To blind and blind peoples, to deceive them about the true meaning of the Bible and to Semitize religious beliefs so that Judaism can pass through the peoples unharmed and flourish among them, to incite them to war so that Judaism can flourish; Fichte says: "Judaism is founded on the hatred of the whole world."

7. Popular historiography and bohe politics are based on fiction and editorials and history teaching

is useless and harmful without a scientific basis

and national-economic background, otherwise one would know that racial antagonism is the root of all corruption in church and state, all tyranny, and all violation of infallibility. Like many priests, etc., even today, most of the Grand Inquisitors, many Roman emperors, popes, and ministers were of Semitic origin and subject to the Jewish hierarchy, as they had no sense of kinship with the Germanic and settled peoples. Among such people was Napoleon I, whose wars everywhere resulted in the emancipation of Judaism, and in whose country Judaism was a poisonous weapon, which he reorganized (convening the Sanhedrin). Otherwise, one

would also know that the papacy has always counted the Jews among its

favored protégés and that the persecutions of the Jews arose from the

offended feelings of the settled peoples, to which the Church, as it does now, sometimes gave in out of prudence, which is part of the tactic of the fighters for world domination.

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8. But even without this, one should have come to the realization that,

as in ancient times the so-called Jewish patriarchs and the "Elohim", Joseph and the Egyptian priests, so too today the great money Jews and the great church Jews work hand in hand and are under common leadership, that the

Alliance Israelite, the Jesuit Order and the Napoleonids are acting according to a common plan, and that the English Manchester party, both Gladstone and Disraeli, must be accused of complicity.

9. Since all this will be denied, it must be added that the mere possibility, how much more the probability, of a hand in handicrafts of the two

the world-ruling, inter- and anti-national powers is capable of awakening the full attention and suspicion of peaceful and hardworking peoples and making them think of precautionary measures so that the Jewish

Spirit be kept out of their priesthood, press and legislation,

10. A first means is the study and the commen-

The interpretation of the Bible in the Jewish sophistic sense, from the national-economic and political, Jewish-hierarchical standpoint, whereas, despite the

Reformation, this book has so far only reached the consciousness of the German people in theologically prepared excerpts and in the child's understanding. The words of the Bible are written hieroglyphs, symbols and metaphors, and are incomprehensible to the blind faith of the charcoal burner. For example, in the parable of the Fall of Man, substitute lightning for the serpent, fire for the pomegranate, and conflagration for the angel with the fiery sword (since the hieroglyphic symbols of the Egyptians were retained in words by Moses), and you get an easily understandable cultural history instead of a Jesuit creation. (On the figure of Christ and its dual relationship to the widespread order of the Stoics, which under the emperors prepared the ground for the future state

religion, and to the Jesuit centralization efforts of the Jewish apostles: Bruno Bauer's writings.)

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11. Another means is the enlightenment of the people about the secret teachings of the synagogue and the Talmud, but above all about the nature of the Jewish people and the Mosaic social legislation brought from Egypt but never observed, and about the non-denominational nature of Judaism, which makes it possible for its members to adopt other faiths without thereby leaving the Jewish community. For in fact, Judaism is bound by blood, not by the word, since it is even exempt from any confession.

12. The Jews belong to the Semitic race, and

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are inmiscible with the Indo-European, since the races of mankind are related to one another like the sexes of animals, which is why all attempts to absorb and

amalgamate the Jews have failed and why this people has had to survive for thousands of years in the Indo-European world, despite their own will to deny

themselves.

13. Nor can we hope for a gradual rapprochement of the races, since the

formation of species, through physical and psychic contrast, always leads to further divergence—otherwise there would be no species, races, or sexes at all.

4. The sexes resulting from mixed marriages also pass again into one race and then into the other, if they are capable of reproduction at all.

5. Every race requires a law appropriate to its nature. It is impossible for two races to live together under a common law without one gaining dominance and

the other sinking into corruption.

This discord has proved to be disastrous for culture and state in the ancient world, in Babylon and Persia, in Rome and Greece, but especially in Egypt and now in Spain, France, Poland and elsewhere.

16) Germany, its people and its empire, are also threatened by this danger. "Germany's future, however, is the future

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of the world." Every German should take these words of the English historian

Carlyle to heart, for world domination belongs either to Indo-European socialism, a

sense of justice and truth, that is, to true Christianity, or to Semitic Judaism and Jesus, a falsified Christianity. This struggle rages on German soil. The victory of the latter

would be a scourge for humanity, for it would impose slavery on the world.

17. The destruction of the German people, the corruption of the Germanic race,

is instinctively the constant, conscious or unconscious, goal of united Jesuitism and Judaism, organized Judaism. This explains the turmoil and tribulations of the

German Empire, which the money and religious exchanges have brought upon

us, and which have already led us economically to the point of world-ism, and ecclesiastically to the outright mockery of God's infallibility. Infallibility is a Jewish dogma, for every rabbi is infallible, like the Pope. All good Catholics must turn away from a priesthood subservient to Jewish superstition; all Germans must turn away from a party doctrine that serves Jewish money, which is hypocritically and falsely

concealed in national liberalism and is just as anti-national and tyrannical as the infallible papacy is anti-Christian and anti-German. We want to remain faithful to the common cause of our people and fatherland, and to humanity and the religion of truth.

18. This struggle is a world-historical process, unthinkable without the far-reaching intrigue. The thesis,

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Arsis does not surprise in human affairs; humanity is a struggle with the forces of nature through art, law, economy, and organization. Confidence will not prevail, but

caution is necessary, and

Power and violence must be placed in the balance where reason struggles in vain with stupidity and sophistry.

19. In the political-social struggle for power, as in the personal struggle for existence, the more confident type is usually defeated by the more cautious, the nobler by the more deceitful, the more defiant by the subtle, the more perfect by the more accommodating, the more talented by the more economical, the debtor by the creditor, the individual by the pack, the man who relies on his own strength by

the venal henchmen.

20. The Semitic race originates from a poor, rain-poor desert and swampy

pastureland and has developed accordingly, having fewer needs, a greater capacity for deprivation, and a greater agility of the speculative spirit, but also less calm of mind and a complete lack of naiveté. The Semitic peoples lived and live as shepherds, deprived of the fruits of agriculture and forced to gather them and transport them around. They were also nomadic cattle traders and cattle fatteners, and cattle

(pecus) was originally money (pecunia).

All this naturally explains a development that later continued and intensified in Judaism on a social basis. It explains the Jews' aversion to agriculture and labor, to scientific research and the fine arts, and therefore to true perception. It explains

their exclusive preoccupation with trade, pawnbroking, and stock-farming, their

subtle sense for writing and arithmetic and their subtleties, their popular oratory, quackery, lust for power, the desire for miracles, theological inventiveness, the love of lying and boasting, the love of intrigue. It explains their aversion to the state

powers and customs of settled humanity, their exploitation of them, and their hatred of them. It explains, since they had polygamy, their hatred of our family institutions—all characteristics.

of the Jews, who always have 8 and whose origins are described

very subtly in the first book of Moses.

21. A further physically important point is that, since those regions of

origin are poor in ozone and filled with miasma, the Semitic race has developed less susceptible to physical ailments, diseases, and epidemics, and less sensitive to unpleasant odors, than the Indo-Europeans who developed in ozone-rich agricultural regions. Psychologically, this difference recurs.

22. In addition to the nomadic spirit of insubordination, there are physical characteristics of the nomadic race that exempt the Jews from many duties. Thus, the settled German in the German Empire sacrifices a large part of his life, gladly and willingly, to the state as a soldier, precisely at the time when it is convenient for him to establish his home and business, while the Jew, for the most part, conquers his social position undisturbed, since he is not fit to be a capable soldier. Thus, he is guaranteed a significant advantage, a privilege, by the state. Now that the Jews are rich and our nobility poor,

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On the other hand, many ouiciers and military doctors emerged, and what this means, see Jacob's prophecy.
(Genesis 49:19).

23. Another advantage enjoyed by nomadic Jews over settled Germans lies

in the relative non-taxability of mobile capital and trade, since the taxation of these is shifted onto consumers and debtors, a preference which becomes particularly serious in Germany due to the high taxes generally borne by agriculture and labor, so that these, crushed by foreign competition and inflated prices at home, are heading for total indebtedness.

24. The land, the dwellings and fields, have become the main vehicle of Jewish usury, since

They are saleable and therefore collateralizable, and as collateral they repeatedly fall into the hands of moneylenders. For every crisis inevitably brings down the nominal owners, because agriculture and most industries cannot bear the interest on the imaginary capital supposedly embedded in the land, which has been increased above its natural value through collateralization. But land is not capital; its possession is a mere attribute, an indivisible title, and its administration an "office."

25. From an economic perspective, land is merely a tool for food

production, an industrial asset, whose mortgages and taxation lead to a general increase in prices and a paralysis of production, which renders us unable to compete with other nations and drives us back to the infancy of protectionism, that is, paternalism. The German people would not submit to such an outrage, and Prussia's star would be extinguished.

26. Land is at the same time the foundation of the state; therefore, the

state, the nation, and the people have a natural, albeit general, right to it,

which, however, cannot be revoked by private rights. Land is therefore eo ipso not unconditional property. The desire for unlimited arbitrariness and the egoism of individuals must give way to the natural instinct for self-preservation

of the people and the state. The limits must be defined by legislation in the near future. That land is not used as collateral will be one of the ultimate goals of this

legislation, but this seems unattainable without the reinstatement of the three

estates through the establishment of a third house for the workers.

27. Through the pledging, the land comes into the power of another, non-sedentary and non-taxable nomadic people, who live in all countries, as it were

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would play the role of the landlord on earth; however, it is not fitting for settled peoples to lead an existence that is always in question as his tenants, because land

ownership is serfdom.

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property under such circumstances, or rather a more myb-tilere and dangerous metamorphosis of the same.

28. For all these reasons, land should once again become inalienable, and therefore virtually inalienable, national and state-granted family property, as in England, where there is no allodial ownership, and be inherited according to old Germanic law, not according to Judeo-Roman law. It should also be more

easily accessible, as in England, to the willing poor man, in exchange for cheap rent for housing and agricultural purposes. This would enable thousands who currently cannot acquire land due to insufficient capital and are condemned to idleness, speculation, and corrupt activity, to become tenants and useful and

independent citizens. Instead, Mr. Miquel, the former director of the Discontobark, still its administrative director, proposes the sale and parceling of state domains, despite the oft-repeated experience that such landowners cannot survive the first crisis, especially if they have to take over their plots as mortgage debtors.

29. The principle of indebtability underlies English entail, primogeniture,

hereditary leasehold, English tenant cooperatives, Russian agrarian communes, and Hungarian avicacy, institutions which are constantly and everywhere attacked by the Jewry under the slogan of "free trade" in land, although this free trade excludes all other forms, as France demonstrates, where the indebtedness has assumed such terrible dimensions since the introduction of the Code Japoleon that the

government dares not publish these figures and has returned to protective tariffs,

which, with state aid, are used for the mortgages.

The same applies to the creditor. Land is a gift from God, the home of the

nation, and therefore to be kept sacred. We need a protector for it, the state; a few owners, a enfeoffed landed aristocracy leasing at reasonable rates, and many users, tenant cooperatives like those England rescued from feudalism. The German nobility perished when it became self-righteous owners and debtors.

30. Of course, the German government will also have to resort to state aid to prevent worse catastrophes, since Judaism could not avoid making the path of constitutional reform impassable. Nor has any reform ever been possible without restricting private law.

Found. Since we have about ten times as many inhabitants as landowners, the protective tariff involves a significantly more general restriction of private law, namely the right to prefer cheap foreign goods to those of usurious domestic producers, than any standardization of land title. This reform would be achieved if the state acted as the sole mortgagee and used the interest to reduce taxes. But then a compulsory reduction of the interest rate would be necessary. The enormous interests at play here are clear from the fact that Berlin alone pays interest on 300,000,000 thalers of mortgage debt, which acts as a burden on production. The land laws of Germany are

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centrifugal and drive the Germanic people out to the country, so ynan is already thinking about replacing the Germanic workers with Cooli contract slaves from China,

31. The constitutional way to remedy these evils seems impracticable because Judaism has partly ensnared all party leaders in both state and church with its golden nets, and partly has pushed them out with its own people, so that the appeal to a ruling party

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is no longer possible, but only to the common sense of honest people in all parties. One sees almost all party

leaders deny their principles as soon as they contradict Jewish and Jesuit interests (Dunker, Lasker, etc.), and even sees Social Democracy indulging in the idolization of the chosen people for the sake of its Jewish agitators, without considering that their agitation was nothing but an attempt to politically weaken Germany and plunge it into one of the many pits already dug for us on the road to socialism. Eventually, the Lassale Code would suffer the same fate as the Code of Moses in Canaan,

namely, to be shelved. Consider further that the Jewish-Jesuit hierarchy is capable of inciting not only the Turks, but also the Mongols of Russia against us with murderous weapons. The Jew reckons with

Bankruptcy, the Jews with the crash, Judaism as well as Jesuitism with the revolution. "There is a time to scatter stones and a time to gather stones."

(Ecclesiastes)

And they are right to do so, but we also have to count.

"It is the glory of God to conceal a thing, but the glory of kings to search out a matter." (Prov. Sal.)

32. A man is adorned by his love for his wife and child, but also by his love for his people. Anyone who dares not have such a feeling belongs to that class of

modest people whom Goethe simply calls "scoundrels."

Unfortunately, there are many of them. But for those who know this feeling,

it becomes an uncontrollable impulse in the face of our times. They

cannot shake off the fear that, with the rapid developments now taking

place in the social sphere, too little thought will be given to the duty of blood and the common cause of humanity, because everyone has too much to contend with their own needs. For the seven lean years are back, when Joseph enslaved the people of Egypt. Yet

and,

It is better to believe in the people to which one belongs than Faust, who was seduced by Mephisto and who brought about the sacrificio d'ell intelletto, although "reason and science are the highest power of mankind", and who, in the face of the penetrating truth, said:

"The few who recognized it,

Who foolishly did not guard their full heart,

Revealing their feelings and their views to the mob,

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They have always been crucified and burned."

Many a truth has already leaped from the stake into life and penetrated the

consciousness of the people; may those expressed here, if they are true insights, also compel the hearts of the hearers.

33. But they must be expressed and disseminated as widely as possible, not

out of hatred against Judaism, which, although a parasite and a force of nature, can be very useful through the opposition it arouses, but out of love for the human race, which must protect itself against this force of nature, conscious of its power, through laws. Reforms must be striven for that protect the settled peoples from general entanglement, the social and economic chaos that Judaism, which wants to remain the sole organized power, is striving for. Intrigues must be prevented, which, once exposed, are impossible. The fight is not against the Jews, not against the Hebrew language, not against the secret, publicly denied teachings of the synagogues and Jesuit schools, but against our blindness and our illusions, our neglect. Just as

the fortune-telling of the gypsies, once powerful, is no longer heard, so too

we hope to see the Jewish-Jesuit sophisms, those jubilee trumpet sounds, before whose treachery the walls of Jericho once fell, powerlessly repulsed by the shield of Achilles, the healthy sentiment of peaceable peoples.

Postscript.

When Shylock, on his pretense, first demanded Antonio's life, or at least a pound of flesh from his heart, and the

almighty Doge knew no way out, because a refusal

tion, which Shylock called "liberty and justicey

ity" of the citizenry, the woman Portia stepped into the barriers with her mild law of forbearance and grace, the only Christian law that is higher than personal

rights and property, the law of humanity without phrases, the law of equity without

Roman advocatesy

clause, the right of found reason and human nature.

Antonio, in his excessive trustfulness and not believing in evil, had set his heart as a pledge and had lost it by swindling

According to the letter of the law, the contract was actually forfeited upon expiration, b

feminine feelings, that contract was a crime on the part of the one who forced it and entered into it, and was void from the outset. But Antonio was a Stoic. He wanted to die. Portia, the brave one, saved Antonio—almost—against his will.

These days, we're like Antonio. We want to experience all the hardships, we want to, like two years ago, a "significantly yame Zuychrift" to the North German General Newspaper –

the people are reaping the fruits of the destructive poison in our current societyy ing the surrender, quite regardless of whether the savouring of this poison might not cost us our lives, since there is no longer any upswing from the Commune into which we are staggering, at least not in the Germanic sense, but rather Jesuit Indaism will ther win the victory.

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The strange policy of many men of our time, who want the best, is not to oppose decay, but to accelerate its progress. Therefore, our politics today is a destructive one.

Whether it is the right one, however, is very doubtful. One fears that the momentum of the great wheel cannot be stopped. But might it not perhaps be necessary to take some precautions to prevent the fall? and perhaps save yourself from being shattered?

The presumption of infallibility of the Jewish descendants in Rome is only an ultramontane firework, which the eyes of the manic peoples from the much more threatening capitalistic infallibility of their fellow to

in worldly garb, who meanwhile tie the silk cravat around us in order to strangle us after the men of Shechem. The sinful usury with the word of the Bible is bad, that with the word

the Pandects is worse. Here in Roman law is the true

to fight Jacob.

The silk cravat, which is worn for the sake of waitingy
and which is directed against those who are supposed to protect the people from

exploitation and corruption is dangerous.

Such silk cravats are put on, but few have the courage and strength to tear them
off again.

Every policy has its Achilles heel – including the dilatory one, | believe.

Waiting and defending are not always compatible.
Sometimes, in order to defend, one is forced to attack.

We await the time when a return to Germanism is possible. Nature culminates in

Indo-European.

She gives us the Semites to protect us from nature
to warn.

Nevertheless, we learn from the ever c decay

the customs and disruption of the states of the Indo-European world through the destructive
influence of the Semitic Be, nothing but wait.

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It is necessary to defend oneself against the forces of nature: against the
wind with woolen clothes, against rain and cold with protective walls, against darkness with

artificial light, against the cynicism that destroys customs and institutions, states and cultures, through law, attitude and education.

Rousseau taught a return to the state of nature. No blessing arose for the world

from this blinding of healthy man.

understood by an act of cynicism, which differed from that prevailing at that time only in that it surpassed it.

The situation is now reversed. We need a return to the state of nature. Nature is senseless.

For our natural science itself pushes us under the

Animals, it teaches us to know our blood relatives in the AUen,

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and it is truly a close call, yhe taught us also attitudesy

comyen deryeben yein, what the people who participated in the

different trees of stock market, social formalismy

mus, the lectern and pulpit sophistication climbs around with the tail of hypocrisy and

plucks its unchaste apples, partly already found—the same in blue as the meadows in green, on a more spiritual level, what the gorilla in the jungle—

This humanity, however, is not the material for building lasting states, just as the

forest has no states. The cement of conviction, that is, respect for the dignity of truth, to the state; humanity does not belong to animality. A return to Germanism can

therefore only be seen as a retreat to

Nature, when it goes hand in hand with a knowledge of human nature, and this reveals

itself in the art of many

Jewish language, man's state and church are artificial creations. Judaism and its Talmudic

are artificial creations. Germanic culture will also seek its limits; Germanic culture is an artificial creation, a limited entity.

grü; what is artificial requires closed space; we must perish or limit ourselves, that is exclude foreign elements.

The true Idealist is a realist, he grasps, masters and

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uses materialism, which provides him with the material for fine art. Otherwise, idealism is what popular conservatism is: a caput mortuum. A mens sana is only possible in corpore sano, sound ideas only on the basis of sound concepts.

There are slogans like overripe pods—the grains are no longer in them. A person who seeks the truth is never a materialist; this designation only applies to the person of phraseology, deceit, and lies. It is time for us to give our concepts a thorough wash once again. We need it, for as our concepts fade, so do our characters and virtues.

But one should not pour new wine into old wineskins, for both are lost. If one wants to force new concepts into old party phrases, to weave new webs of faith from antediluvian dogmas that cannot withstand contact with the rod of research without crumbling into tinder, then one will no longer capture people, but will also lose old ones. Old Germanic culture, like old Christian culture, built

thum yich on yosocial basis, that must also be the new.

What is good for the savages of Africa, and much for the missionaries
What was supposed to have been good for the ancient Germanic tribes is therefore not suitable for taming the Social Democrats.

Not all fashions return. There was a time when everyone carried a crossbow or a sword and wore leather jackets. It's gone forever.

The idea of a "vigorous reaction" –

This pendulum idea—one must first break the habit. There has never been a reaction. Every so-called reaction was the strengthening of the nerves for a new advance, the rest before the new day's work.

When I speak of Germanism, I do not mean the Middle Ages, and when I speak of Christianity, it is not the old one of Mr. Knaake and the Kreuzzeitung, but

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but the new pantheistic religion, the religion of truth. I say this to those who cry horror at the all-realism of the thesis.

Anyone who wants to operate cannot do without the knife.

Our legislation is based on the old foundations handed down to us by the ancient world of the slave industry and the international

Roman regime; it all comes from a time that still faced the secrets of nature with superstitious fear and bowed before the unknown. It is doubtless that with the disappearance of this unknown—until

to that limit where knowledge ends altogether, – the Gey

Legislation must change its spirit. The commandments of nature are welcomed and now serve to regenerate the law. But no knowledge will have such a significant effect in this respect as the establishment of the laws of nature that regulate the "struggle for existence"; they will also have to be regarded as the basis for state laws, which separate this "struggle for existence" from the sphere of purely natural fermentation and overgrowth

process and intrigue, into that of humanity, of Christy

thums, raise and give conytance to human creations

The individual observes these commandments of nature,

to maintain himself as an individual. He has his own

Health regulations. Thus, the preservation of society will also require health legislation and it will require a state authority for this purpose that corresponds to the findings of medicine. Even more so, however, the findings revealed by Darwin's theory will have

to be taken into account, and one will inevitably reach the conclusion that the state must precisely formulate its laws in order to maintain harmony between the inalienable races between which the struggle for existence takes place within its territory, so that one does not become a parasite on the other. Jeue yubtlen Geheimnisniye, through which a yeyt, yitll mutually upon yuche of unscrupulous strangers over a whole couy

tinent of Natioren can achieve the economic victory and direct all the possessions of these nations to themselves, if they act impartially and without awareness of the impending dangery

yt, must be recognized and used legislatively, if we do not want to stagger into the abyss with our eyes open. For that small number united is a thousand times stronger than

an entire people, each of whose members stands alone—

and this is the case as long as the state leaves it unprotected.

And that small number, distributed among all nations, becomes a threatening monster if it succeeds, according to the old principle of divide and conquer, in creating and strife and in striking the peoples with blindness.

A government, even if it means well, can certainly never work without setbacks; it must never achieve its goal by violent, overly drastic means.

But it is far worse when statesmen are abandoned by their people and ultimately fall into cynicism. This cynicism leads to praetorianism – and that is the worst plague that can afflict a people, if only

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The symptoms of decay are cured by force, but the disease is driven inward,

paralyzing and numbing the noblest members of the nation. In this respect, Germany is exposed to the most dangerous of all crises. The one-sided exceptional legislation

against the ecclesiastical parasites is driving truly German elements into the position of irreconcilable opposition, into the camp of the Ultramontanes and the Cynics of Mammon, and both

the other changeling, the helotry. All three are intery

national and anti-national, and their goal is overthrow. Through the Norwegian

hordes and bloody violence, the usurers will then rise up beyond measure in France and

Austria, with the words of counterfeit religion and counterfeit laws, which, apparently standing enviously against each other, will then openly shake hands with each other at the grave of the fatherland, and will establish the volt.

– 34 –

We resist pessimism as much as possible, because that would actually mean seeing things in a negative light, a military and police

The state prophesies revolution, and especially to us Germans, who, despite all our sobering experiences, are still walking on the blue haze created for us by the chattering highwaymen of high politics. There must be means to forestall this.

We recall Stuart Mill's warning that the government no democracy should look at what it does when it needs to

ye knowledge, but that it advances on the path of sound reason and justice—

should go in order to have the people behind him. And I believe the rotten fruits of corruption are ripe for the taking here as well.

Hoeder, the devil of strife, of ancient German mythology, killed Baldur, the god of light, masculine beauty, uprightness, knowledge, and justice. He shot him with a

mistletoe arrow.

This misery is a parasite, and it is the parasites who create strife and confuse knowledge.

Eradicating the parasites, or at least preventing their proliferation, means disarming Hoeder and preserving Baldur. But this can only

This can be achieved by cultivating the light, by continually raising knowledge, and by casting before it the protective shield of free promise. Then the dull darkness in which the parasite thrives and in which the Germanic national spirit withers will be banished.

We do not want to pervert the quarrels between parties and races

sharpen, but by pointing out the natural causes of it, transform it into a healthy competition.
We

want through objective representation of the laws of nature and their effects

to erase the subjective hatred.

The press, the people's representatives, trade, industry, land ownership, and the Church of Germany have fallen under the domination of Judaism and have thereby become de-German. An enlightenment about

But

the true nature of Judaism, even if it appears in completely pharisaical

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in a hypocritical disguise, and an appeal to the German national sentiment is subject to the danger of going unheard, and one feels almost ridiculous to attempt such a thing.

But consider that we are heading towards a Polish end as it is, since the mistletoe on the overgrown oak tree is finally drying up, feeding on its life-sap.

The crusade that the Germanic tribes led into the heart of the Semitic sands a thousand years ago has now been answered by the Semites—but how? Not openly, in shining armor on a warhorse, like our Emperor Redbeard—no, so subtly and cunningly that our Emperor Whitebeard doesn't even notice it, and his own people cheers for the strangers.

For as the Frankfurt Goth hunts:
"The people never feel the devil,

And if he had them by the collar." Of course—of course, in the end it still happens, and not always too late! Disraeli himself cannot help but prophesy a bad day for Judaism.

Levelling will not go any further unless one can also level the races — and does one want to attempt this — the impossible — by force?

Judaism is a child among the nations, admittedly a rather naughty and domineering one. It has never brought true blessings anywhere, but nevertheless, one cannot be particularly angry with it. Yet it is undeniable that one must sometimes wag and tap its mouth and fingers a little so that it does not tamper too much with everything that glitters. Despite all this, one does not educate it through love; rather, the stick must be properly passed around its skirt, regardless of whether what is useful is sweet to it. Every nation has the Jews who tame it.

serves, one can pull them. The Pole ennobled his people with the last act of the Reichstag, the German Michel ennobled Miquel, the German National Liberal Lasker, the German Cony

The conservative Stahl, the German Democrat Jacoby and Layale, the Catholic Antonelli, the English Tory Disraeli, and he is still the most tolerable, for he at least delivers his without any side jumps. Almost all of them are humbug-makers, for they are children rooted in the childhood of the human race.

But unfortunately it is world-historical humbug – the world-historical intrigue.

Since ecclesiastical and capitalist, hierarchical and economic concepts are closely intertwined among the Jews, their sympathy for Jesuitism is not surprising, especially since they

if by freedom of the synagogue you understand nothing but usury–

freedom. If one wanted to be exorbitant, then none of them would be Jewish. Element excluding, organized usury, with credit, grain, cattle, and land in the least illuminated–

tend to offend, they would immediately complain about intolerance.

If among ninety ayyeyyors even one Jew fails the exam,

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It is immediately said that the examination commission is dominated by a spirit of dark intolerance. No wonder that even church laws are being attacked under the motto of religious freedom, although no one has ever been restricted in their faith because the patriarchy is confined within its boundaries. Recently, a crier and usurer was thrown

out of a tavern in Hungary. The man happened to be a German Jew. Immediately, the entire "liberal" press resounded with complaints about violence against a German citizen and intolerance against the Jewish religion. What does the German citizen have to do with the Jew?

to do what the usurer and fraudster did with the Talmud beliefy
There is such an artificial and extreme confusion of concepts in this area that it is very necessary to light a lantern on this night of so-called "enlightenment."

The Jews claim that they are therefore not agricultural workers, not

Kettlesmiths, no painters, sculptors, no carpenters, carpentersy

people, soap makers, because in the Middle Ages it was made more difficult for them to engage in usury. And the Germans believe that. What

ur Me

Don't you still believe? You believe in the infallibility of Pio from the Jewish house of Ferretti and add fuel to a "Cultural War" that is undermining Judaism on both sides.

which served to exploit these Germans in the worst possible way.

Should we lie to the people?

I think no!

But if you want to deceive it,

So don't make it look nice!

That's what Göthe from Frankfurt am Main says.

For the time being, it can be assumed that humbug and everything from that downwards will remain victorious in the press, which serves its money-making owners, because that is paid for. Honest opinion, that is, conviction, that is, everything that is true.

190 smells, ýts in yomye ymell, if not cirycumstances that

Make Wahrbelt exceptionally profitable. As a result, the press—the advertising press, | me

—has become a vampire.

How much, he knows best who is in re—

had to do with the actions and had to see that the advertising part with its interests predominated. She accepted Layalle's suggestion that the state alone, as in all

areas of trade, also administer the advertising system. For my part, |

| want to show that the truth retains its value even when unpaid, and | am not afraid of the prejudice that opposes all men who are strange enough not to consider their own

advantage.

Of how Judaism knows how to defuse the situation through international agitation and

to direct the periodically boiling over popular anger against the willfully obedient priests the "Church," in whose council Judaism has the most valid influence, | take the time of Louis the Pious as an example.

Then, as now, Judaism had become numerous and powerful through the wars that tore apart the Frankish and Saxon peoples under Charlemagne. As today and as before

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the emperors and before and at all times the Jews had the money lending system in their hands — as well as the factories and the

Trade in manufactured goods. As in Brno today, for example, by the threety

Forty-three of the factories affected by the strike there belong to the Jews (the others certainly also partly through bonds) and the people's army keeps the emaciated weavers in check, just as today the largest emigration shipowners in Hamburg and Bremen are

Jews and the schoolmaster unwillingly

Recently, he worked for them as an agent. At that time, they had large stables

where they raised stolen, scrounged, or cheaply purchased "children of the country" to a state of working age and then mostly exported them to the Orient. This trade was vigorously pursued in France, particularly for the benefit of the state treasury, but the majority and best goods were imported from Germany. Popular anger grew,

especially since Louis debonnaire (the "pious" in German) married a certain Judith, as did

that of her stepsons. The German bishops demanded that no more Christian children should be sold.

Rome – although there was a Jew there, as today, Isidor, the chief maker or Vatican Jew – gave in; but Judith decreed that no

A slave could be baptized without his master's permission. Franky

The empire's commercial interests and the Jewish people, with their stepmother Judith at their head, stood against the German spirit; it was necessary to use these powers. Isidore invented the first edition of "infallibility," the supreme judicial power the Pope, against which the Saxons rebelled and for which the Franks advocated–out of political interest. In Saxony, the priests who obediently represented the decrees were (what did it matter–they were, after all, children of the land!). In France, the most beautiful concordat was concluded between the Jews and the papal church.

In the Battle of Fontenville alone 45,000, others say 100,000 “children of the country” fell but no peasants and Jews.

The collapse of Charlemagne's empire and the increased all–makes the peasants and Jews, who then as now here and

ut Sr

over there were the chief councillors and the only moneylenders – but no soldiers – was the end of the story.

“It’s all been there before,” says Ben Akiba.

Several times already. The bad thing is that the ears of the great are barricaded, that they will never hear the truth until it becomes law that princes' sons may not incur debt. Read the Talmud diligently, young man!

The Denifche thinks long-term. He wants to establish things that will last. The

Jew thinks about momentary success, about appearances; he establishes to earn money, “for I see that every living thing under the sun goes to another child, who will rise in his place,” and “it is better to use the present wealth.” Only Judaism must remain

constant!

Every German has the same right to respect his family tree as the Jew and to keep himself of pure blood,

what the Jew does even despite Christian baptism; Moses Mendelssohn says:

Our blood ennobles us above all other peoples. On

the other hand, we would like to be deprived of any thought of legitimacy and tribe

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tree. But what we have to do with dogs and horses and

Those who attach great importance to what the Jew holds most sacred, blood, will have to regain its proper social value, especially in relation to Judaism. In a socially conservative state, this aspect is essential to protect it from disintegration. For it is

people, but

The institutions guarantee the existence and well-being of the journey—the legitimate crown on the Germanic head and the national church and the inexcusable land of the fatherland, which now serves to shift the

personal debts of the owners onto the people!

Since this is not a party document, it is not about people, but about

natural rights. What do parties have to do with nature? It is as much as a magician.

discovered devil's knot with the laws of mathematics. It is

an artificially confused knot of interests, which one graciously treats like a

ail.

Doctor has to cut through to save the patient from suffocating. Human rights do not

exist per se—only human rights

Human rights versus human duties. The Talmud, however, abolishes such duties on the part of the Indians toward the Germanic peoples. And rightly so. For human rights exist only within the family, the community, the state, and generally in areas that are human, that is, that provide a form, a foundation, an artificial and closed structure. All other rights are those that also belong to animals, namely the natural rights of self-

Preservation in the struggle for existence, and these, like nature and Judaism in

general, are expressed in the Talmud. We recognize these "animal rights," but we also demand our own—our "natural rights." Every people has the Jews it deserves. Any nation incapable of keeping Judaism within its bounds will perish like the people of

Canaan.

The Jew has two kinds of right: one to show off, the Mosaic right, to deceive the nations, and one to keep (for himself), Aaron's right of the golden calf, in order to rule them when the walls are broken down.

The men of Jericho were foolish enough to give thanks to the Sirens

The Jubilee trumpets sounded, and as a reward, they were killed. Of all the Jerichoites, only the whore Rajah and her Louis survived. Our Social Democrats may take this as

a blessing. The Jews have two kinds of law. One was preached by Lassalle, the Joshua of these days, with the trumpets of Jubilee, namely, the universal forgiveness of debts and the resurrection of demonized human rights. Once the goal has been achieved,

once the walls have fallen, the natural law of the Jews will once again take effect. You are given into their hands, and they will not forgive you any of your debts. For, as Solomon sings: "Do not listen to everything, lest you hear your slave cursing you!" And the

valley—

God teaches: Whoever forgives a non-Jew his debt, or even helps him to get his or even saves his life, strengthens the power of the godless and is cursed for it: except

His action would have benefited the Jews. This is grandiosely natural, but not human. Man must protect himself from the corruption that is natural where two races mix. Regarding the articles in "Germania," however, I add that a glance at Europe proves that everywhere

Wherever peoples have embraced ultramontaniam, they have perished in indenture. Nowhere are there more Jews than in Poland, although the Poles were the most Catholic of all Catholic peoples and, despite the Jews, still are.

So in Spain and France, where liberal Judaism has pulled the Jesuitical blinkers firmly around the ears of the non-Jewish people and has corrupted the whole country to the same extent—

yuldet is, like Poland. Superstition is the precursor to Judaization. But one must distinguish between superstition and Puritanism, that is, strict discipline and morals tied to formulas of faith. This, at best, can be accepted.

We have our freedoms for the most part—what use are they to us given the supremacy of capital? For the German nobility, whose skin was pulled over their

ears by the introduction of the Roman inheritance law and whose title was protected by the inheritance law

jection of all children became a pure farce, we now have a Jewish nobility that, with all the hatred and all the injustice, arrogance and selfishness of its race, with the Talmud before its eyes and in its heart, armored in its insolence

ity and with forged shields, on the warhorse of usury, with the dagger of hypocrisy,

with liberal fanfares, as before Jericho, over the walls that we ourselves tore down, with a recklessness that can only be matched by the recklessness of the Poles. For to

give first place at home to a foreign, particularistic, unabsorbable, rigidly organized people, spread all over the world from Jerusalem to California, is recklessness or at least a false speculation of the liberal doctrinaires. Or do we not know that the symbol of the Alliance of Israel is two hands (which touch each other)

only 45.

wash?), that Mr. Cremieux in Paris and the Rue Berzère have all the threads of

politics in their hands, from Constantinople and Petersburg to London, New York and Calcutta, as Disraeli emphasized, and that for a long time young Talmudists from Algiers as well as young Jesuits from Rome have been sent to the new Canaan —

America — sends.

It is the feeling of our ideal deadness, the value

looseness of the current world order, which has so many content-related
People in this time fall silent – listless at the Leden

like Antonio. Like the poet and thinker, the

Legislators must take root in the warm blood of the people and speak to the living people.
– Is it their fault if the people

Corpse horrifies him, leads him to cynicism? They try to reform the stage and
offer prizes for poetry, while

a reform of our social and political, our economy

ical conditions must first and foremost take precedence before anything prosperous
can be achieved on any other soil!

For the spirit of the people is the soil of all prosperity and all art, and this soil has
now become a Bedouin desert.

Germania is a sphinx with the face of a woman but the body of an animal. She
presents us with a riddle–

and whoever solves it will save humanity from the terrible toll of misery.

To let little things be little things, to avoid strife, to live in peace with everything that
bears a human face, to live with oneself and one's family and to increase one's
prosperity, is the endeavor of every wise man.

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But even the wisest man is disturbed from his peace when the captivating magic that
might make him long for peace escapes from his contemplation. Who can contemplate and

enjoy when life is empty, and even the noble art has become a proselyte to the senseless,
sybaritic mammon, and science a filthy whore?

Richard Wagner yays with true and therefore crayen

Words, as harsh expressions on this ground are unavoidably
lich, by pointing to the death of Germanness:

"Only when the inner death of a body is apparent,

If the external elements gain the power to take hold of it, but only to decompose it, then the flesh of this body dissolves into a teeming multitude of worms, but who, at the sight of them, would consider the body itself to be alive?

The same circumstances that lead to us being overgrown by Judaism in our own country, like the Canaanites, also find that in foreign lands we are de-Germanized and turned into "fertilizer" "on the field of foreign culture," and that even force our ships sail under foreign flags.

Both effects must be sought and combated in the same cause: our dependence on the Golden International, and the indebtedness of our German land. The national spirit requires a material basis.

The quarrelling on the ground that destroys all healthy feelings

The social question would cease as soon as it was generally recognized that the contradictions that prevent the penetration of rational economics are of a completely different nature than those between rich and poor, which Disraeli finds it so advantageous to emphasize. It is racial contradictions that paralyze our strength, and it is these that the state must strive to counteract. But it can do this in no better way than by giving German power its wings, removing its shackles, opening up to it the realms of healthy global enterprise, and placing free ground beneath its feet again. Then the Aryan spirit will emerge victorious from this struggle with Semitism.

proceed and the social question sinks back to the ground like blowing dust.

John Stuart Mill, asked whether the mass immigration of Chinese would be to the advantage or disadvantage of America

will, says very generally, the confusion of two people—

when races of different cultural standpoints and diverging worldviews must ultimately lead to Sela—

verei of the one and lead to the aytocracyierization of the other, vaye

also not in a state of self-government.

When would our German people imagine a Jewish usury?

Aytocracy, which can naturally only maintain itself by force, that is, by a hired helotry, France, and has a vild of the state into which we are ywiped more quickly than one would

believey

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drive, a condition against which a remedy is necessary, which seems radical but is conyerservative, and liberal, ie liberating, likey

must be done, because the sick person is preserved by freeing him from his vulnerability, even if this has to be done through a radical cure.

This is a game with words, but unfortunately words have become slogans, so powerful that the deluded people allow themselves to be led as if by a leash, and that one is almost forced to consider these and such words more than their meaning.

As the names suggest, the basic concepts of liberalism and conservatism are

distorted in favor of the Juy

denthums, otherwise they would be forgiven for day and night, for striving and rest,

and one could acknowledge that in lifey

ralism, the conscious life of the nation finds its embodiment. But because the soul wears down the body, it is neither continuously-

threats can still remain unrestricted, but is kept in check by conservatism, which cares f that is, for the security of the institutions of the people. It is no wonder that we

Germans are only now coming to the realization that both principles are meaningless without the body and that, thirdly, there are great common principles on whose ground these opponents meet and work together and which, through the voice of the

radical party, the workers, are always in

Memory must be preserved. The Pintering in the

A situation in which one party swallows up the other and all three are fooled by Judaism would have to transform into a coexistence, if constitutionalism is ever to become anything other than the dividing water that separates and dissolves the estates through various forms of bribery, to which all parties are equally accessible, and which finally, in a

bloodbath, also destroys the identity, because spiritual and secular Judaism, that is, the Bourse and the Jesuit Order, would wrestle among themselves for the upper hand like Moses and Aaron. We Germans are not Canaanites and it is to be hoped that we will survive these crises and development processes, despite the Lasalle-like trumpets of hope.

In my opinion, the title "Emancipation of the Fourth Estate," under which Dr.

Rudolph Meyer wrote a faithful book, is very significant when capitalist Jewry is

presented as the third, already emancipated, class. Otherwise, however, the title is absurd according to the Germanic view, there are only three estates, corresponding to the concepts of landed property, capital, and labor. Respect the holy three on which the state stands

securely, four classes are no more than two classes and are Semitic products: Shepherds

and sheep, or as with the Monbuttus, according to Schweinfurth the forefathers

of the Semites, the cannibalistic nomadic class and the field ý

building a foraged stand. Let us Germans now try to manipulate ourselves from the Jews.

Our people are bravely resisting the slavery of usury

thumbs. It has hoped and still hopes to achieve through self-help what can only

be achieved by revitalizing the Germanic consciousness and its expression in legislation, Germany perhaps only with the help of the state, to which every German sacrifices his best years. In no country in the world does the people have as much right to count on

the highest level of care from the state as in Germany, for in no country in the world

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we.

A people called to freedom, bearing a culture, makes many sacrifices for the state to

protect their fatherland, their king, and their existence from foreign enemies, and it is right to grant this people what one grants to the financial power, the stock market, and the nomadic Jew—namely, state aid in the broadest sense. The parties that claim the state and its alms of privilege only for themselves must remain silent out of shame, when any glance at the country would prove them wrong. The misery of the masses, the decay of agriculture and productive industries, the usury of the most basic necessities of life and the mere space occupied by the body, the corruption of the minds of the Church, the press and parliament cry out to heaven.

Where in the world is the fatherland of the Germanic peoples than here, which is the mother nation, if not the Germans?

If this ends in shame, humanity is deprived of its diadem

robs – we think we must say this without arrogance, looking at our banner of humanity.

Political power cannot make a people happy, cannot replace moral power, and is also unsustainable without it. But who would have moral power if they were sunk in debt? And that is us as a people. People will worship the man who now directs Germany's destiny and erect hundreds of monuments to him, but the people would not

crown him if he spurned the love of this people; but if he saves Germany,

and from corruption, monuments to his men will grow up all over the world, and not a day will pass without the people's hand surrounding them with signs of veneration and love.

Addendum to the foreword.

This short work makes no claim to perfection. It stems from a sudden impulse to cast the tormenting thoughts of years onto the broad shoulders of public consciousness.

The unpleasant topic has been dismissed almost overnight, and considerations for present form, moderation, and ease of understanding have had to give way to those for completeness and brevity. Nevertheless, the whole offers only one of the many phases

the social question. Men of the Liberal Party have for the Very

Uentlihung dieser zufer only as Manucript printed writing plaidirt'

The author himself, however, embarks with extreme reluctance on the high road of social-political controversy, into the rainy weather of the pressy

He would have preferred to remain unnoticed by the literary gendarmerie, in order to educate individual reader in private about the course of contemporary liberalism. The Miss-

But the press's instructions forced him to publish. Since he saw a herd of sheep rush into cellar window following their leader,

yaw, he no longer believes in the wisdom of well-trained majorities.

His skepticism also forbids him from emphasizing reform proposals, since every reform so far impoverished honest people and enriched the parasites. He is in favor of gradual development; reversion seems unproductive to him. He sounds a cry of alarm. God knows what it's

good for.

But he rejects the witty claim that he has written a satire. Laughing at a person in agony

People is a sign of the incomprehensible insensitivity of those with the same

elements that do not have a sympathetic rapport, which the author places in their

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He wishes to see his limits removed. Otherwise, no matter what you accuse him of, he won't make a fuss about it.

The many hurtful letters, which the author
on sides of those who feel offended by this writing

must be able to believe finely, he only sets the one of the too early

4

including 4

the departed Dr. Rodberius, Excellency, a

of a whole army of "economic objects" wrote to the author shortly before his death: |

Jagetzon

Most Reverend Sir! | will
probably be delighted by your good

highly interesting brochure: "Darwin, Germany | | express my most
sincere thanks for the many points of agreement | have. You

will find this confirmed in a document that will be published.

N With particular respect, | have the honor .

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LUCIUS NATHAN LITTAUER

(Class of 1878)

NATHAN LITTAUER

January 23, 1930

|| IN MEMORY OF HIS FATHER | | |

The Jews

under |

Frederick the Great.

The Jews

St. Richard the Great.

According to documentary sources

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Unusual and almost superhuman appeared to be

The life's work of Frederick the Great, the philosopher on the throne, as Plato once wished him to be for the peoples, was remembered by his contemporaries.

"A unique man, never to be sung out!" thus sang the contemporary Swabian poet Schubart, and thus

all those who lived with him, insofar as they were receptive to the unusual and the sublime. For Frederick's peryony

ity resembled the sun, which, where it illuminates, also warms and enlivens even the darkest, most hidden valleys with a few rays. Not only the greatest pride of his Prussians

He was, not only in Austrian regiments marching against him, soldiers' songs of Frederick "the Great" resounded: even distant peoples rejoiced in the faint reflection of his character that reached them. "We had to tell of Frederick the

Second, and the party

The inhabitants' participation in this great king was so lively

"It was our duty to conceal his death so as not to make our hosts hateful by such unfortunate news." Goethe wrote this in CaltaniVetta, Sicily, on April 28, 1787.

All the more our generation should cherish the memory of Friedrich gratefully honor; for what is great and capable about the Prussian

state, whose traces lead back to him.

ee

But if we want to summarize in a few words what the unique magic of his being is based on, and what the high venerability of his figure, to which we can only look up with reverence, is, we say: That

absolute kingship was for the last time, but at the same time in a particularly magnificent and moving way through its humanity

The form embodied in Frederick the Great. Th. Carlyle beautifully said: "I declare him to be the last of kings, so far; when the next will come is a very long question!" No prince has been more deeply convinced that the state has moral duties and moral obligations toward the people, above all the duty to patronize its subjects when they prove helpless against internal dangers, to protect them from such dangers as must arise without state intervention, or to prevent them.

Therefore, Frederick's wise principle was that everyone, in order to

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not to offend others, to respect the limits of one's position, but to thrive and feel comfortable in one's position. – These principles, which Frederick with great

pursued with amiable consistency and a passionate sense of justice, teach us to properly appreciate his reign in general and in particular as it relates to his Jewish subjects.

However, many were less pleased:

"As a white man thought before us," as:

"how we have finally made such a wonderful progress"; and whoever

was inclined to place genius in the Procrustean bed of a pseudo-liberal scheme has already

Frederick's powerful personality with his own little

ual dimensions. But it is peculiar to our time,

that the conditions of the Jews under Frederick the Great are often used to criticize his government. Although the monarch's decisive "liberality"

The person who wrote: "Sectateur de Geneve ou sectateur de Rome, Soyez

bon citoyen et mon coeur vous cherit!"

– the Jesuits expelled from arch-Catholic countries

in Prussia and appointed Cardinal von SinzendorU as

Knight of the Black Eagle Order; – however, the Kony

yequence of such liberality is yelusive in relation to the Jewsy

yomyerlich missed by cerytain quarters. Only as an expression of this view,

we quote the following from StreckfuB's book: "500 Years of Berlin History and Legend":

Position: "In blatant contradiction to the King's efforts to bring enlightenment and tolerance to power in Prussiay

The great antipathy he displayed toward the Jews on every occasion was a clear indication of his efforts to bring peace. Even under the reign of Frederick the Great, the Jews remained pariahs, excluded from most civil rights and burdened with heavy, unjustified taxes. Peacey

Rich, in his dislike of the Jews, was entirely on the standpoint of the common people."

So much is true that, like many of our great poets and thinkers, the poet and philosopher on the Prussian throne also had a personal dislike for the Juy

denomination; moreover, that assessment of his reign reveals partly a false perception and partly a lack of knowledge of historical facts. What an abuse of the term "tolerance"—as if Frederick's confessional tolerance had not been to the

benefit of the Jews! What an anachronismy

mus, the social emancipation of the Jews as something

BE <

previous century, something self-evident or natural

Above all, what a serious psychological aberration and sin against the genius of the great Frederick, to see in the lack of sympathy for the Jews a contradiction

with his great spirit and character traits!

Anyone who can follow this free and sharp spirit can only conclude that the king's relationship

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to the Jews arose from serious ruling principles and that it corresponded to the welfare of his state. – In order to explain these principles of Frederick the Great, the circulars, rescripts, cabinet orders, his handwritten marginal resolutions, in general those documents which govern the conditions of the Jews under his government

faithful, be compiled. To our knowledge, this has not happened yet. May this writing therefore be a

which contribute to the proper appreciation of our greatest king! – First, something about the conditions of the Jews under Frederick's ancestors. |

The 17th century marked the recent existence of the Jews

in Prussia, since the Hohenzollern princes of that time surpassed the princes of all neighboring states in their leniency towards the Jews, and no persecution of

them occurred in their lands. – The last general expulsion from the Mark, "which caused general joy throughout the country

*) The documents are taken from the Novum Corpus Constitutionum Prussico-Brandenburgensium and other volumes 4–8,

kk) According to Preuß: Frederick the Great, Berlin 1833. Part 2, Documenty denbuch.

"The persecution that arose" had befallen the Jews on the orders of Elector John George, after they themselves had contributed to the execution of their fellow believer, the powerful John Lippold, in 1573. But just a few years later, they had gathered again and soon received the right to visit the annual fairs in return for a tribute of 1,000 thalers annually. The great Elector first granted a protective privilege in 1661, namely to Elias Gomperz "under the condition that he would not

knowingly purchase any church or stolen goods, and that he would not take more than 3 hellers per thaler per week from the money he lent against pledges," etc.

w. Gradually, the same Elector allowed the Jews to resettle in the Marches, not without repeated complaints from the Brandenburg Estates; he also decided

the Jews expelled from Austria in 1680 in exchange for protection money of 8 Rthlr. annually for each family.

"It was not easy for the Brandenburg princes to deal with the intrusiveness of the Hebrew foreigners, as well as with the not unfounded complaints of their subjects, in such a way that humanity on both sides did not suffer."

Even King Frederick the First could rightly emphasize in one of his edicts:

"The Indians, who are under our protection and enjoy much good in our lands, should therefore rightly refrain from deliberately harming our interests."

For in 1708, the persecution of the Jews was probably prevented by the humanity and clemency of the first Prussian king. The Jews in Friedeberg in the Neumark had established a high school without any permission. In response to the rumor that abhorrent things against the Christian religion and its

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10

Founder, the government had the school closed, all books removed from it and their contents

examine closely. The result of the investigation consisted, among other things, in an extensive collection of fanatical insults

against Christians and the Christian religion. Passing over these, we only quote the following passage: "We regret all vows and oaths; our vows shall not be vows,

our obligations shall not be obligations.

yoaths shall not be oaths!" Probably the blame for this fanaticism lay less with the Jews in general than with their rabbis; in any case,

the king protected the Jews from an outbreak of the people's

anger by not allowing those documents to be published; later they were printed in the "Annals of the Jews in the Prussian

Provincial States, Berlin 1790." pp. 188–217. – As early as 1704, the Jews in

Vienna had achieved the complete suppression of "The Discovered Jerusalem"

by Eisenmenger, Professor of Oriental Languages in Heidelberg. The author, with difficulty, saved a copy, which he guarded like a treasure, and finally found help

in Berlin, to the credit of Prussia.

In 1711, the king was visited by the court preacher Achenbach

who decided to have the book reprinted in secret.

The Jews were again filled with great fear; however, despite the rapid sales of the book and the eagerness with which it was read, no violence was committed. – In general, the

Polish Frederick the First greatly favored his Jewish subjects. –

King Frederick, who was not always appreciated for his merits

William the First, the worthy father of his great son, was a faithful and thrifty father of the country, but not

Friend of the Jews, who, as a result of the clemency of his father and

Sea

Grandfather's estate constantly increased. "The Liebmannin, her father's court Jewess, who had engaged in many illicit dealings, emy

first pledge the change." Not only usury laws

The new king not only allowed this, but also preceded Frederick the Great in his efforts to limit the number of Jews in Prussia. Among other things, he once ordered through Cay

binetsordre, all foreign Jews who settled in Berlin

sneaked away from there. Frederick William, however, valued and rewarded righteous Jews who proved themselves useful. The protected Jew, Moses Levi Gomperz, who, like his father, was involved in deliveries for the court and the army

particularly well behaved, the king appointed him to the High Court

and war factor and ordered by cabinet order of April 2, 1717, that he should carry a sword like other servants of His Majesty! – The year 1721 was disastrous for the Indians. A Jewish silver supplier to the mint died while

while he owed them a very high sum; at the same time, his entire fortune suddenly disappeared. Whether this

In this case, the king became very unkind and considered the entire Berlin

Jewry complicit; on August 12, at 7 a.m., they had to assemble in the

synagogue and were here, in the presence of the chief court preacher, subjected to a great ban. "From this time on, the king had

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Jews no favorable opinion"; he was given them a

strict protector who prevents every new theft and fraud

punished mercilessly. A Jew who stood over a thief

When one of them, caught stealing, stubbornly denied it, the king ordered him to be hanged, explaining that he "wanted to take this villain on his conscience." Two others, who had stolen from a Russian prince in Berlin, met the same

punishment on his orders. The no less jovial

Be.)

As a strict lord, he carried out a harmless oppression of his Jewish subjects by forcing them to buy from him a portion of the wild boars killed during his hunts, which obligation he converted in 1730 into a regular tax, the so-called

called "Sauyteuer" (swine tax). – On 29 September off

same year, on the orders of Friedrich Wilhelm,

Prussia the first "General Jewish Privilege"; under this
The Jews also had a constitution during the first year

tenth of the government of his successor.

The reign of Frederick the Second, says a historian

criminal of the 18th century, is very remarkable with regard to the Jews. Indeed, it
is even unique in this as in every other respect! Frederick's activity is
incomparable, how he intended to treat his Christian subjects

moderate Jewish increase and enrichment and at the same time promoted the Jews
by persistently forcing them to prove themselves useful to the country to which they
owed it through activity and utilization of their wealth; how he very decisively stood up
for the other classes of the population when the Jews threatened to be harmful to

them, and thereby guaranteed them not only unconditional religious freedom and –

in contrast to previous arbitrariness – not only did they grant full justice, but
also leniency and kindness, as far as it could be done without harming the non-
Jews. –

For around the year 1740, the Germans still generally regarded the Jews as

a foreign part of the population, not less because of their ancestry than
because of their religion; each of them had to be

Letter of protection from the monarch right of residence and

re

Protection of the laws which acquire, and the quite humane

Author of the "Annals of the Jews" in 1790 is the name

nation: "Jewish nation" is quite common. Frederick the Great was very little
concerned with the diversity of religious denominations; but he did not consider
the Jews as Germans: in 1766, he ordered their expulsion from Prussia.

threatens.

The first warlike years up to 1745 left the king little time to remember his Jewish subjects; thus, the general privilege of 1730 remained in place. The Jewish community in Berlin recommended itself to the benevolence of its monarch, "iny

which they illuminated at the celebration of the Peace Festival in 1745

tion of the synagogue and its most distinguished houses, and tried to express their joy and a German from one of

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had a poem written by them printed." In the followingy

During the years of peace, Frederick drew up the regulations and agreements beyyerung of the Jewish constitution; on 15 June 1747, an edict concerning the Silesian Jews appeared

Above all, the king ordered that his father's regulations be carefully revised. The following incidents show how he wished this: In 1747, the king was granted a concession for the son of a protected Jew to be fully

Frederick sent it back with the remark that "he had signed this concession this time, but it would be going too far to send two children to a letter of protection."

to be set, because thereby the purpose of the Jews—

families was completely wrong; therefore, he wanted to establish once

and for all that in future no more than one child should be placed on the letter of protection, which was already enough." – As difficult as a just settlement of the Jewish

question was in detail, this one thing stood for peacey

Be

From the outset, King Richard the Great established that the Jews

were not allowed to increase their numbers. Following the same principle,

the King soon afterward (December 25, 1747) decreed that a

bankrupt protected Jew, who was accused of deliberate or fraudulent bankruptcy,

If a family was suspected of being a gang, it would lose its protection, and its letter of protection would expire, so that it could not even be reoccupied by another family.

Frederick supplemented this edict on January 23, 1749: "If special circumstances arise in such cases,

Those who might deserve some mitigation should then be reported to Us and Our most gracious resolution should be obtained thereon."

At the King's insistence, the book he had carefully reviewed finally appeared on 17 April 1750.

"Revised General Privilege and Regulations for the Jews in Prussia, the Electorate and Mark of Brandenburg, etc.," which remained generally valid until 1812. The Jews asked the King not to publish the privilege in print, but to have it only sent to the authorities in copy.

At that time, Frederick granted this request; but it was printed later on the basis of the following documents:

"Your Royal Majesty has granted us the most gracious privilege of printing the collections of edicts, etc.; for this we still lack the Jewish regulations of 1750, which have not yet been printed. The General Fiscal, Uhden, considers it good that the aforementioned regulations be printed with the collections... The General Directory will also not be averse to communicating them to us if it receives orders to do so. Your Majesty

We therefore leave it to the Royal Majesty to decide whether these ... orders

wish to issue a decree that this Jewish regulation ... may be printed. Berlin, July 18, 1756.
To the Academy of Sciences

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President and Directors. N

The decision can be found in the Cabinet Order of 18.

July 1756: "Since His Royal Majesty has most graciously resolved, upon the representation of the Academy of Sciences, that the above-mentioned Jewish Regulations of the year 1750 should be communicated to them in order to have them printed along with the other edicts" ... etc. –

The introduction to this important document reads: "We, Frederick ..., announce and hereby add to know: After We in Our Kingdom, especially

In the local residencies, various deficiencies and abuses were noted among the Jews who were housed and tolerated there, but in particular

have observed that their excessive increase has caused immense damage and oppression not only to the public, but especially to the Christian merchants and inhabitants, but also to the Jewry itself, through this and through the infiltration of uny

more disoriented, foreign and almost nowhere at home

hearing Jews, many complaints and disadvantages arise y

yen, but we, from the most gracious Fatherland Prince y

yure that all and every loyal subject under Our protection, both Christians

and Jews, want to be seen and maintained as much as possible in a constant good character and flourishing of their livelihood and trade, We have

found it necessary to make such provisions that this achieves Our most

gracious intention, between the Christians and the Jews, food

"and trade proportion geytiUtet and inbeyony which should not be harmed by unduly expanded Jewish trade and

commerce."

There follow 33 articles, of which the following are worth highlighting:

Art. 2: The number of ordinary and extraordinary

lichen Schutzjuden is fixed (follow the lists), uny

gleitente (non-protection) will not be tolerated.

Art. 5: Ordinary guardians may pass on their protection to a child if the child has 1000 Rthr. in cash; more than one child may only be granted protection by special grace.

received a privilege from the king. Jewish non-purchasey

With the exception of community servants (rabbis, cantors, etc.), Jewish servants are considered to be extraordinary protected persons and cannot inherit their protection. – Jewish servants may

don't get married.

Art. 8: The protection money is to be paid quarterly, and the entire

Jewish community of the respective provinces is liable for its payment in solidum.

Article 10: "In case one or other of these protected Jews should

commit a deliberate and malicious banquerout, he shall..." (Compare edicts of December 25, 1747 and January 23, 1749).

Art. 11: "So that these Jews under our protection ... may be supported

and preserved"

which may, all these and other duties incumbent upon them to earn a living, to earn an honest living and not to be a burden to the community, even less

those Christian merchants and traders, manufacturers

turiers, manufacturers and craftsmen alike, untilly
hero partly quite irresponsible conceyyion uch want to presume, yuch large
entry and demolition in

BE

their livelihood and trade and thereby bring them down..., so we hereby
further and seriously stipulate and order: That no Jew shall be a citizen

engage in any craft, except for the Petychiery
ytapping, grinding, opticaly glasses), diamondy and
Stone grinding, gold and silver embroidery, no privileged.., of which

guilds can be found, presume to
ypecially no brewing of beer or distilling of brandy

yolle. Registered engravers must, however, swear an oath to every local authority
that they will not use any false excise, customs, or other royal seals, and

even less so coin stamps, whether they be from our or other authorities.
tentative character, with the road of the cart and total loss of protection /till

or sell.

Those Jews who were called by Us to establish
"Which kinds of fabrives .. may receive special concessions, shall be
protected most vigorously."

Art. 14: Trade in domestic wool and yarn is forbidden to Jews.

Art. 16: Their trade in hides and leather is bey
yrestricted. 2

Art. 18: Detailed list of all items whose trade is free.

Art. 19: Jews shall neither peddle nor advertise their wares.

Art. 21: They shall only be allowed in Berlin to attend the Halle
and Prenzlauer Thore, in no major city without a passport.

Article 24: Beggar Jews will not be tolerated in the country.

Art. 25, 26: On pledges etc.

The Jews under Frederick the Great 2

egg

Art. 27: The highest permitted interest rate is 120%.

Art. 28: The number of Jewish houses in Berlin – then 40 –
shall not be increased, but

Jews were given permission to cultivate deserted areas

ten. “But nowhere shall these same free houses, in

no public inns or breweries look peculiar.”

“Rural goods, on the other hand, are given to those Juy–

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which is not permitted to be bought or possessed anywhere.”

Articles 29–31: Religious Affairs.

Art. 32: “In matters Yuch as in the Jewish Rite ay

yt, is according to the disposition of the Mosaic Gey
yet be recognized.” Art. 33: No

Jew may live in the countryside, the number of the determinate for each towny ten letters of protection may not be issued without special permission be exceeded. The legal affairs of the Juy They belong before the magistrates and courts, their protectiony matters before the General Directory and the War and Domain Chambers of each province under it.

At the beginning of each year, tables are to be sent to the latter authority, according to prescribed categories, of the Jews and Jewish houses in each place. send.

The conclusion: "We have authenticated this revised GenerallyJewsyprivilege and regulations most peculiary

hand-signed and sealed with Our Royal Seal strengthened. So done and given, Berlin, April 17, 1750. f Friederich."

The king soon noticed, with great displeasure, that the Jews were becoming more numerous against his will, and therefore made it difficult to obtain a letter of protection by inscribing: "To they

We most graciously resolve and want that the current number of Jewish families in our country should always remain the same and that no Jews should receive any privileges, unless they establish new factories. Be etc. Give Bery

lin, 13 January 1751." In the same sense, two years later, the King forbade the transfer of letters of protection that had been revoked by death or as a result of crime to other persons.

to let go, namely by rescript to all War and Domain Chambers of 25 March 1753:
"Those of you

The general list of Jewish families submitted is for our convenience

come, and the rectification of the same will be prepared for you as soon as possible. You must, however, use all possible means to ensure that the number of Jewish heads does not increase, and especially through the departure of the

protected Jewish families, whether through death or

If Sch.fJ.yletters are cassied due to crimes of the holders, take the utmost care so that you can reliably report on them in your annual table

net, how much the number of Jewish families and heads has diminished. How

then, in accordance with this, the Commissarios locorum should be well

instructed and, in the event of

avoidance of serious punishment, that no new Jewish families are established beyond the set number

ynear, nor more than should be tolerated, and that if any of the Sch.yJ.VF. come out or

whose privileges are cancelled, such yshould be reported immediately and yt

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no new pain must be suffered in return for the one that has passed away."

2*

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Naturally, violations of various articles of the general privilege were inevitable,

which is why the king was careful to constantly reinforce them. As early as May 1751, the authorities were reminded not to tolerate Jews in the countryside; on January

10, 1752, the order was repeated: "Jews shall refrain from leasing wool

spinning mills and purchasing domestic wool and wool yarn in cities

and in the countryside, so that manufacturers and producers can obtain wool

directly from the manufacturer." "The trade in foreign wool for the benefit of the Frankfurt fairs remains open to them as before." – Hardly a year passed

during Frederick's reign without an edict being issued against Jewish peddlers in the countryside and foreign beggars, especially those coming from Poland.

menden, was issued. On June 29, 1752, the following appeared reycrypt to the Neumark and Pomeranian Chamber:

"Since it has been most humbly reported to Our Highest Person that for some time now a quite extraordinaryy

A large number of all kinds of foreign beggars and Jews roaming the country in the suburbs and villages

of the country, of which nothing but

Theft and other mischief can be suspected:

We hereby graciously command you to

Consideration should be given to which form in the

the province located on the Polish borders

to be faithful, so that those from Poland often come

mende BeggaryJews did not pass completely freely and

without fear into Our Land, yony

but rather must be rejected again from the borders, after which you then have the

to make the necessary arrangements. You must, however, also

be careful on this occasion.

that the Jewish merchants traveling to the Frankfurt Fair, and also Jews otherwise trading in a truly lawful manner, are not included in this, nor that

through the Frankfurter Commercio praejudiciret,

mayyen this syfyyuyt only mainly the beggarsy

Jews and similar suspicious rabble.” In 1753, the king ordered “that

the poor and lowly Jews in the small towns, especially those located in the middle of the country, where such Jews are completely unnecessary and even harmful, be removed from them at every opportunity and to the extent possible.” – By edict of January 13, 1755, the ban on usury

tightened and the interest rate reduced: for borrowed

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Money may only be taken at 7 B, against a deposit only at 6 '%. – On 2 December of this year, Article 10 of the

Gen.yPriv. reminds us that fraudulent bankruptcy must be punished ruthlessly.

Even during the Seven Years' War, numerous government decrees concerning the Jews were not lacking. On July 22, 1758, the Pomeranian War and Domain

Chamber of Stettin the following proclamation: i “Since

it has been learned that just at the time when the Russian light troops

had carried out various invasions in Hinterpommern and the Neumarky

taken, many foreign Jews are seen in the country, who allow themselves to be used as spies and leaders of their enemies and other robbers: Thus, all and

every judicial authorities in cities as well as in the countryside are thereby

commanded to look after the foreign

Jews to have good supervision and all unknown

To stop Jews and not allow them into the country.

ten Yich aber drgl. .. enter the country, Yollen

they are picked up, taken to the nearest fort and there they are forced to work on the fort, and this is

Proclama in the jars in the villages, in the

cities but in public places and in the gates

to strike." –

By circulars of February 23 and September 11, 1761, Jews were forbidden to trade in flax and wood, "since they had not been given permission to do so by the General Privy Council." In 1762, an edict was issued that

foreign Jews could not stay in a Prussian city for more than eight days.

should be punished with 1 ducat per day, which is paid to the Potsy to pay for the orphanage.

After the Peace of Hubertsburg, the government intensified

tion first Art. 28 of the Gen.yPriv., which is against Very

increase in Jewish houses. Circular of July 4, 1763: The Jews are abusing the private property rights in relation to the purchase of

houses. "They can present themselves to other people as entrepreneurs." dealers and brokers to use in house purchases", but in Berlin they are not

allowed to buy a house themselves, subject to a fine of 50 ducats

buy before one of the 40 Jewish houses has become empty, and in particular "no other house than of a medium type and among which neither freemen nor

brewers

nor inns are welcome." In the province, the purchase of a house without special permission is forbidden to Jews and punishable by a fine of 50 thalers. –

On October 13, 1763,

the king to the neglected as a result of the wary

mung to send in the Jewish tables at the beginning of each year.

– On November 17th of this year, a sharp

Edict against peddlers, "because among those in the flat country various burglaries and thefts that have occurred since then yeels have been perceived that such are mostly

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"This edict shall be published on the town hall doors in the cities and read out in the churches in the countryside twice a year, on the first Sunday in May and November.

Frederick firmly kept Jews away from agriculture. By Cabinet Order of November 12, 1764, they were forbidden to lease cows. "We want these leases of

agricultural property to be

Jews cease and are no longer permitted to do so. Ally

"The Jews are granted protection primarily to enable them to engage in trade, commerce, manufactures, factories, etc., but agricultural matters are not left to anyone other than Christians to work on, and therefore everyone must remain in their own field."

– In order to promote the royal porcelain manufacture, the king decreed on May 9, 1769, that the Indians should sell 300 thalers of porcelain abroad for each privilege, which was waived in 1778 for a one-time payment of 4,000 thalers.

The Jewish body toll, which was collected at the customs offices of "uny tax to be paid to "displaced" (non-protected) Jews,

Frederick the Great allowed it to exist. According to the "Excise Tariff for the Province of Prussia" of 10 April 1769, chapter V, title 19, in the rural towns and when

passing through to Danzig

a Jewish merchant 3 Rthlr. 15 Gr., 1
" Servant.2 "15"

15 m boy.. 1

"The Jews, for raw materials to serve the factoryy

canten to the rural towns and not exceed 24 hours
who are therein do not pay any escort."

In the "Postal Regulations for all Royal Provinces" of November 26, 1782,
Section XII, § 16 states:

As far as Jews traveling by post are concerned, the post offices

have taken it upon themselves to prevent any possible personallydutiesy
Defraudation should be duly addressed; for which purpose, in places where the post
office is connected with the customs office, the postmasters have the Jews

show their passports and patents, and the incomparable

teten must demand the body toll. In the places hiny

Where both cities are separated and special customs collectors are appointed, some
notes or receipts should be provided to the postmasters for the collection of such
Jewish personal tax, so that, especially with regard to Jewish passengers

traveling through at night, customs clearance can be carried out at the post office
without delay.

Likewise, the right of various cities to be free of Jews continued. In the circular
quoted in more detail below

v. 11 Nov. 1763 it says: "But those cities are excluded from expresse, namely
Stettin, Magdey

Burg etc.; where, according to the old customs and constitutions, no Jews or
Jewish families are allowed to establish themselves and settle, and we do not
want to prejudice the rights of those cities." Buyching recounts in his "Journey

from Berlin to Kyritz 1780": "Jews are not present at all in Neuruppin, indeed

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the city has had the right not to
that a Jew might spend the night there."

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Since the king was very keen for his Jewish subjects to increase
their wealth by establishing factories
By circular dated 11 November 1763 he granted the ordinary protected Jews

the right to extend their protection to a second child in return for the establishment of
new factory.

to inherit.

"After the superiors and other elders of the Protected Jews Community

in Berlin have most humbly represented to us that, since according to the
current constitution, the second children of the Protected Jews are not

permitted to settle in the royal lands, perhaps

they would no longer be obliged to go outside the country ... and thereby
because of the inheritance that falls to them

sections considerable sums of money went out of the country, whereas, if We
would deign, .. that the second children should also be under Our

protection from now on

have benefited, not only when they marry

through inheritances that came to them from foreign countries

fell, a lot of money would have been drawn into this country, but they would
also apply themselves to making the commerce of our country more flourishing
and establishing factories, ... We have graciously resolved on this, etc. As

for the houses, which the aforementioned second children of the

protected Jews want to take possession of, it is not our intention at all

that this would increase the number of Christian citizens—

Houses should be reduced, but we want to let it happen
that three second children should build new houses, namely in Berlin on
sites that have not yet been built in various parts of the city.

built on, but in other cities on deserted sites.

But if the elders of the Protected Jews Community have presented on
this occasion that in the meantime, about 30 houses have already been
purchased by the privileged Jews in Berlin under hidden

approval, then we want to do this before this time.

nor agree, however, that this should not go further than the intended
number of houses; but the one of them who wants to own a house in the
future must either do so on a less

ous place or a desolate place, or any other dilapidated house, if he is
instructed to do so, to rebuild and rebuild. ... But in order that We may

Our intention is not betrayed, and no concessions may be obtained from Us,
so declare

We hereby and want that no new Jewy

Families should be granted protection before the chiefs and other elders of
the Berlin Jews

ychschatt will have attested in writing and dutifully each time that such a
family is not only properly bey

means, but also be useful to the public, and that the purpose we intended
with regard to the factories to be established will thereby be promoted.”
These restrictions imposed on the Jews in Prussia

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and benefits must be perceived by them as very mild

because, as the above document shows, they had become more

numerous and wealthier since 1750, against the king's will. (1750: 40 Jewish houses in Berlin, 1763: 70.)

Therefore, he caused the Jewish community in Berlin to pay the provost of St. Nicolai the tuition fees, 165 thalers annually to the Berlin Gymnasium, and a number of other things.

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N From the next decade to the first Polish
The following documents are also important for division:

5 "To the General Directorate for publication. According to

His Royal Majesty the Presiding Judge, our most gracious Lord, is

most displeased to note that the Jews are so accustomed to the

contraband trade, which has so far become so prevalent, that they are not even willing to engage in it even under the present strictest

ytationen to continnir Yich erdarSten: Alyo, His Royal Highness

Maj. reVolved that those Jews who were on contrabandy

Trade, even in the smallest detail, should not only be punished according

to the laws of the country and, moreover, their protective privileges should be revoked, but also, if this trade should not cease, His Royal Majesty

should ban all

to let them reYolviren them from Dero Landen to hunt them down.

Potsdam, November 22, 1766.
Frederick."

As is well known, after the Seven Years' War, in order to fill the completely exhausted state coffers, the King had the monoy

Polish customs duties were extended to coffee and tobacco, and customs duties were generally increased. As a result, a significant smuggling business arose, in which the Jews were particularly involved. The

edicts against Jewish contraband trade are therefore in the

not uncommon in the last two decades of Frederick's reign.

On 7 November 1767, a "Banker's Edict" was issued, which in

Article 2 repealed the previous edicts against bankrupts.

Jews repeatedly. From the "Excise Tariff for the Duchy of Magdeburg and the County of Mansfeld" of December 3, 1769, it is worth emphasizing that Jews were not allowed to buy hides and leather in the countryside; furthermore, that excise duties were not specifically charged on the gold, silver, and jewels they traded in.

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was levied because they paid a certain annual fee for it. – On July 3,

1770, the government issued a "Royal

Fire Ordinance for the Capital City of Königsberg in Prussia"; Section 37 reads: "The Jews shall, instead of providing assistance with bells or buckets, or other means of assistance, annually contribute 50 Reichsthalers to the treasury before paying the premiums, and that

against being spared all the work of the fire."

In 1772, Frederick acquired West Prussia, a wilderness of

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600 OM. with only 500,000 inhabitants, among them many Jews. What the

king did for this province alone, which owed him practically everything, is enough to make him immortal. The Jews played a significant role in the endless anxiety that West Prussia caused him; in this

In a cultureless country, their restriction seemed particularly important to the king. This was necessary. First, he allowed 4,000 begging Jews to cross the

border; then the West Prussian Jews received roughly the same privileges that applied in other provinces. In order to draw Polish trade away from Danzig (which had remained part of Poland), Frederick established 50 regular and 136 extraordinary protection units in the three suburbs assigned to him: Hoppenbruch, Langfuhr,

and Stolzenberg.

Jews and gave them their own general privilege on 9 August 1773, which was based on the text of the general privilege of.

17 April 1750 follows literally, as far as this applies to the weyty Prussian conditions, but in some places the expression also reveals a slight revision; for example, the relevant passage in the introduction reads: ... "that between the Christians and the Jews, food and trade are equitable

and, in particular, by inadmissible

– 29 –

terten Jewish trade and commerce not too close

may be entered." – Also new here is the Specialiy
yation of regular taxes, which may serve as an example of the services of a Jewish
community under Frederick the Great.

Pay (1 Rthlr. = 24 Gr.)

"1. Protection money:

Sch.yJ.yFamilien N

50 ordinary à 12 tubes. – Gr. 600 Rthlr. – Gr.

136 extraordinary. 4 ("– "816 "–"
1416 Rthlr. – Gr.

2. To recruitsyFunds: 50 ordin.

a 1 round r. 20 gr. 91 Rthlr. 16 gr.

136 extraordinary 4a – "22 124 "16"
216 Rthir. 8 Gr.

3. For wedding and child money: 50 ordinary a
– Rthlr. 2 Gr. 4 Rthlr. 4 Gr.
136 extraordinary 4a – "e5 "16"

9 Rthir. 20 Gr.

4. To CalendaryFunds: 50 ordin.
ad – Rthlr. 4 gr. 8 rhlr. 8 gr. 136 extraordinary. 4–
"2IE,–y8 "

19 Rthir. 16 Gr.

Summa 1661 thalers. 20 gr."
So the regular protected Jewish family paid approximately

14 Rthr. annually in regular taxes, which are extraordinaryy

only half. – The protection money was quarterly

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with 354 thalers to the General Fiscal, the "Calendar funds"

to the treasury of the Academy of Wiyenychafts, the rest to the Potsdam
orphanage treasury.

– Sl)

In order to keep the peddlers away from the West Prussian peasants,
Frederick repeated and sharply emphasized the decree excluding Jews from the
countryside, especially for West Prussia. Cabinet order of May 2, 1773: "What the

Settlement of wealthy Jews in the cities

triUt, it must be treated everywhere as in East Prussia and it must be adopted
as a principle that, since sely

bige in the flat countryside are not to be tolerated, the old country constitution
there deserves no respect for their establishment in the acci- ferable cities."
Here we learn that during the Polish misrule the Jews were excluded

from the cities, a facty

A matter which sheds a peculiar light on the conditions of the local peasantry. – The

Polish begging Jews were already specifically mentioned in 1773: "Begging foreign and local Jews must not be tolerated, but must be reported immediately upon their arrival to the magistrate or the elders and, after they have been given alms according to their means, must be removed by the elders within 24 hours, subject to

a fine of 5 Reichsthaler for each day of prolonged stay." The wool trade was banned by cabinet order of February 16.

1774 initially granted to the Jews under reservation: "S. Kgl.

Maj. ... have most graciously resolved to establish in the small towns of

the province the wool publishing house of their factoryyy

edges until Christians are found or His Royal Highness

Maj. Himself can instruct a fund to give in and order the necessary arrangements to

be made in such a way that the manufacturers actually receive the benefit they expect from it.

and from which Jews are in no way

may be given advantage."

In the other provinces, however, trade remained

with domestic wool is still strictly forbidden to Jews. See "Royal revised cloth

and cloth regulations"

ment for the Electorate of Brandenburg", 1772 and 1780, 8. 2: "The

Jews are to be completely excluded from the wool markets of

the Mark, so that the wool manufacturers can buy there first-hand." – In contrast, §. 4: "Jews may import wool from Poland to the Frankfurt Fair."

In the last years of Frederick the intrusionny

The Jewish peddlers and Polish beggars were found to have exceeded all bounds; for one edict against them followed another; the king threatened them with ever

harsher punishments in order to protect his country from them. On December 22, 1780, a "renewed and sharpened edict appeared because of the increasing

number of foreign beggars," which was very

§ 11 reads: "Beggar Jews without a passport shall be punished the first time with a fourteen-day prison sentence with bread and water and then with the

warning that they shall be sent the second time to the penitentiary for six months with the

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so-called welcomes and farewells, but the third time they are to be put

in a cart for life, and are to be expelled from the country." – This is

specifically referred to in a general edict against beggars dated 30 June 1781, p. 2. – According to the rescript dated 3 February

In 1784, no farmer was allowed to give night to Polish Jews roaming the streets. camp so that they do not have to be on the land.

Secretly create depots. Every owner of a property is responsible for this; Jews who violate the rules are to be brought to the fortress. – As early as March 31, 1785,

yeemed, referring to the edict of 1780, a new "sharpened ban against the peddling of untouched Jews": "His Majesty has heard that for some time

Time ago ... a quite extraordinary number of all kinds of foreign beggars, or roaming the country on foot with a small amount of stuff on their backs, or being seen in the towns and villages with other Jews hired for hire on carts or sleighs, of whom nothing

anything other than secret trading in prohibited goods, theft and other mischief is to be suspected." If possibly

ly, they should be turned back at the border without being charged personal toll; otherwise, every authority

entitled to take military action against peddlers and begging Jews

to requisition Turkish aid. Travelling merchants are not affected by this. – Again, a stricter

Punishment threatened by the Cabinet Order of January 18, 1786: "Since peddling, especially by Jews, is increasing greatly both in the cities and in the

countryside, it is ordered that any Jew found peddling... shall be immediately taken to the fortress for three months and, depending on the circumstances, expelled from the country."

The numerous documents we have consulted show how Frederick the Great expressed his views on the relationship between Jews and non-Jews; in this

In a sense, this question gave rise to contemporary literature

occasion for theoretical considerations. Hartmann's volume "Hieroglyphs" was widely read at that time, as was the work published in 1782 by War Councilor Cranz and Field Chaplain Mérychel.

published: "Striving for Light and Justice." Against the latter, Moses Mendelssohn wrote in 1783: "Jerusalem, or on Religious Power and Judaism." It caused a great stir in 1781

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the book of the archivist von Dohm: "About the citizenship

The Jewish Reformation" aroused a whole series of retorts. A very humane contemporary commented: "Although this book flowed from a pen as learned as

it was humane, and found the greatest acclaim, especially among the Jewish

nation, for whose benefit it was written, it is nevertheless clear from the many objections

interpretations and illuminations that appeared publicly about the fact that the author either did not recognize his subject properly and accurately, or at least did not consider it thoroughly enough

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the true nature of the Jews." The impartial judgment on Leying's "Nathan" (1779) must be similar: The error that religious tolerance (which is always practiced in Prussia) necessitates civil equality

nimble follow, has been reinforced by this drama.

Frederick the Great allowed everyone to be saved according to their own

fancy, but in civil life he did not recognize everyone as equal to the native Christian subjects.

He restricted the rights of the Jews in order to protect those of the non-Jews.

The increase of the Jews considered

The king did not consider it a precedent for certain reasons

part for all other classes of the population; he kept them away from those

branches of trade whose development he considered more prosperous without Jewish competition, and Frederick the Great in particular believed that the contact of the Jews with the rural population was not beneficial to the latter: hence the Very

regulations that Jews should not own land, should not be tolerated in the countryside at all, etc.

Frederick the Great had to try to stop the growth of their number all the more, the

more he gradually saw it as impossible

lich recognized, to prevent it altogether. Immediately > his The Jews under Frederick the Great

Ban.

Upon taking office, the king issued an edict that "all useful and skilled people

who settled in Berlin from foreign lands should, in addition to the existing beneficiaries also enjoy freedom from excise duties and service for two years." However,

following a petition from the merchants Itzig and Ephraim in Breslau in 1778

to protect their rights, the king found himself obliged to write the following

handwritten and orthographically accurate marginal note:

reYolution causes:

"They keep what is due to their trade. But that they want to bring entire communities of Jews to Breslau and make a whole Jerusalem out of it, that cannot be."

Frederick did indeed express that he also wanted to see his Jewish subjects "in

constant good character and flourishing of their food and trade," but above

all, his sense of justice demanded "to establish a fair proportion between Christians and Jews." The latter, the citizenry

To give the non-Jews the basic rights of the Jews was the aim of that time, Apart from a few ideologists, they were far away. But peace gave themy

Rich by rescript of 12 October 1775 the right to be admitted as witnesses in cases between two Christians, "because the Jews enjoy public protection and are part

of the jurium communium." Furthermore, on 13

In December 1768, it was decreed that, according to Jewish law, Jews should be considered adults upon reaching the age of twenty. In general, the king granted them every request he considered just. In 1776, the Jews asked that they be allowed to enter the Jewish community without special permission from the

General Directorate of their trade abroad because ofy
This was granted to them by circular v.

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4 September of this year ... "Our highest interest does not suffer, but

rather gains, when one or another protected Jew travels abroad for the sake of his business"

and, without evading his contribution to the established taxes, immediately brings the assets acquired abroad here." However, the absence should be reported and noted in the annual tables. In the same year, Frederick granted the Jews the following

privilege by circular of October 8: If a Jewish community itself has applied to the authorities for the removal of a Jew, and the latter commits a theft, it no longer

needs to pay compensation, which it was previously obliged to do under all circumstances.

was obliged. According to another circular dated November 10, 1777, compensation is not payable even if the thief does not belong to the community. In 1776, the

Jews were further confirmed that those houses which they acquired through a lawful concession did not require a new concession if they were inherited; however, the inheritance should be submitted to the authorities.

be shown; as well as the acquisition of any other concession, on pain of a fine of 10 thalers. – Finally, the following documentary evidence of Frederick's gracious recognition of the slightest attention and also of his well-known love of fruit may find a place here:

"His Royal Majesty of Prussia, our most gracious King, wishes to thank Daniel Itzig, entrepreneur of the Potsdam leather factory in Berlin, for the Spanish grapes delivered yesterday and has graciously accepted them as a token of his faithful devotion. Potsdam, October 19, 1785."

With regard to religion, Frederick's attitude proved sense of justice in consistent tolerance. The Jews enjoyed

3°

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unlimited religious freedom, and their rabbis were entitled to arbitrate in marriage, inheritance, and guardianship matters. By a special circular of

22 May 1775 the king sought the rabbis and Jewish elders more respect and prestige in the communities

– He has changed the Jewish oath in a humane sense

The old traditional form of the same was first precisely established by a rescript of April 25, 1757. The oath should be taken before a judicial officer, but not in a regular court, but in the synagogue.

be taken on a Monday or Thursday. 10 other Jews must be present, including a rabbi who must warn against perjury. The swearer

washes his hands, takes the scroll of the law, after he

kissed, in the left arm, puts it up to the ankle, bared right arm on the words 2. Book of Moses 20, 7 and says:

"|... swear to God Almighty, the Heavenly

earth and me and my family who are here, to the God of Abraham,
Isaac and Jacob, that, and I call upon You, Adonai

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Elohim, you one and eternal God, that you...

But if | do not speak rightly and truthfully in this matter... or if | have

false thoughts in my heart regarding this oath, then | will have no forgiveness or
reconciliation from God on the Day of Atonement, neither in this world nor

in the next, and no conversion will help me. Instead, God will send upon

me all the curses written in the Torah, all the curses of Balaam, and all the

ten plagues of Egypt. My house and property, wife and children, will be
punished.

ATu

the one with sulfur and pitch, like Sodom and Gomorrah

been punished. | must destroy Orur and Cheremy

banished and cursed, and my soul and body must have no part in all Your

promises, which

You have done for your people..... Amen! Amen!

Hear, O Israel, the Lord our God is one God" ... (in which all Jews
present agree). At the end, the swearing man kisses the scroll of the law again.

This form of oath was first revised by a rescript of May 29, 1760, which also
included a longer warning formula in Hebrew and German to be read out by
the Rabbi.

On 20 September 1783, however, the King informed the Chambers
a new one was designed with the assistance of Moyes Mendelssohn

The formula was published by rescript of May 1, 1786. The new oath was
much shorter and free of all those ceremonies that might appear humiliating
to the Jews.

Characteristic of Frederick's tolerance and people

friendliness is the following incident, the detailed narrative of which
tion in the Berliner Monatsschrift of 1786. In 1785, Joseph Steblitzki, formerly

former councilman, formally converted from the Catholic Church to the Mosayic faith,
according to the precepts of a Jew
He performed the circumcision on himself, visited the synagogue and secretly ate the
food his wife prepared, or took his

The apostasy from Christianity was

The Josephine Order of 1709, which was still in force in Silesia, provided for the
death penalty. Frederick the Great stopped the authorities' extensive investigations
into whether the Jews had encouraged the apostates to abandon Christianity.

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tempted, forbade any punishment of the otherwise blameless Steblitzki and ordered
him to be regarded as a protected Jew! – Little was so extremely tolerant of the
confessional

kings were concerned that the Jews would convert to Christianity, which the brave
Frederick William I would have liked to see, "because then they would have to

stop taking such strong Jewish usury." Frederick, on the other hand, saw behind it
"unlawful ends." On July 20, 1774, he ordered all governments and

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spiritual college: "Since experience has shown in many ways that the Jews who
converted to the Christian religion did so not out of true desire and pure intentions
but rather

no longer acted for illicit purposes, no Jews should be accepted for instruction in the
Christian religion until their blameless conduct has assured certainty

judge, and credible written certificates have been submitted. You will respect yourselves
accordingly and receive this printed decree

nung Exemplaria, in order to have such ex Officio sent to the authority

under your signature. Are etc."

How much the humane government of this great monarch also benefited his

Jewish subjects is demonstrated by the fact that they steadily grew richer and, much against his will, more numerous. Year after year, the Jews thronged more into his country, especially to Berlin. Not only did the Jewish merchants gladly move there, but

people, but also numerous scholars; for there they found

Opportunity to acquire wealth and, if they excel

outstanding achievements, even received attention and support from the philosophical king. Salomon Maimon went to Berlin in 1780 "to destroy the remnants of the superstition that still clung to him." It is to Dr. Marcus Eliezer Bloch that

next, a Jewish physician and learned fish expert. For a long time, the erroneous or malicious view prevailed that the king had accepted Bloch's request to promote his fish

studies to recommend it to the district offices, with coarse words

they were rejected. Prof. Peters has in the proceedings of the Math. Phys. Class of the Berlin Academy of Sciences

written in 1863, "that this claim is one of the many reasons for Frederick the Second's dismay

at the vilification of his character is the mystifications, and that the King,

as he himself acknowledges, has greatly promoted Bloch's studies."

Moses Mendelssohn, the most frequently mentioned Jew of that time, also immigrated to Berlin in 1745, penniless, and became a wealthy man there. The Jews praised him as their philosopher, and in the collected letters of Mendelssohn, the editor Heinemann included not only a portrait of the author, as was natural, but also that of Socrates. () Mendelssohn's measure

The book "Jerusalem and the like" is not a philosophical work; it is a Jewish tendentious work full of obscurity and conceit, which glorifies Judaism, denigrates Christianity, and in important points is not only Socratic, but also

which is devoid of any logic. Thus, M. writes in Part 2, 30 U. that he recognizes no other eternal truths than those which are not only comprehensible to human reason, but can be demonstrated and proven by human powers.

Therefore, he need not deviate from the Mosaic religion; for Judaism knows of no revealed religion in the sense in which this is accepted by Christians.

men; the Israelites had divine legislation, and this was given to the Jewish

people by Moses at their request

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revealed in a strange and supernatural way–

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the." Ibid. p. 114: "The truths of Jewish history are revealed to the "consecrated nation" through miracles–

substantiated." Of Christianity, this "philosopher" only knows to say that it "is built on Judaism, so that if Judaism falls, it must necessarily collapse with it," and that "he at least has nothing new to bring forward against the faith of the Christians." But – the Mosaic legislation! "The closer to it

urges, the purer, more innocent, loving and longing the look with which you look at her, the more

Unfold them from their divine beauty, which they veil with a light veil, so as not to be desecrated by common, unholy eyes." () One believes the Orthodox

yt Rabbi, not a "philosopher".

Why the lengthy remarks about the necessity of religious tolerance from the beginning to the end of the book, since the author himself admits that it is generally valid in Prussia?

Mendelssohn presents himself in a similarly repulsively Jewish manner in his letters. In 1773, he wrote in response to a query about which religion region the greatest virtue is possible: "In that which is most tolerant, least exclusive and the

reason allows the most decent freedom." We now think: so in the Christian

one; but no! – – "But I cannot give you a name. Time and circumstances change it with each century. (1) ... A ray of reason appears now here, now there, which also occasionally disappears again. For about 50 years, a small

part of your fellow believers have begun to remove prejudices, and mine

will surely follow. The one

party will perhaps become more important, while others will have to give up several prejudices." In other words: The religion of Moses and the religion of Christ still lead in the eighteenth century a completely undecided

A struggle for world domination! – and the fact that we owe our modern

culture to Christianity is non-existent for Mendelssohn. But he closed a letter because the Sabbath was approaching and left his visitors to perform his Sabbath prayers in the next room, while "the amiable glances of the visitors were met with indescribably hot

ly feelings the philosopher in his prayer room

glided." That Mendelssohn was horrified when he learned that Leysing was an admirer of Spinoza, that great of the Jews

the persecuted philoyophers, is well known.

»Moyes Mendelssohn heard only good things from Frederick the Great. A denunciation that he had inappropriately reviewed various works of poetry remained without effect, and in the circular on the Jewish oath of September 20, 1783, Mendelssohn is even called "a Jewish figure most acclaimed for his

knowledge and righteous way of thinking."

"taught".

On the other hand, in 1771 the King removed Mendelssohn from the list of

newly elected members of the Academy, "because he did not like the name."

Frederick the Great was averse to the Jews, although he was a Reygent conyquent justice against them. A ury

A ycient testimony to his attitude is the Cabinet Order of 17 April 1774: "His Royal Majesty of Prussia is

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In the suburbs near Danzig, Jews established trade in foreign wool, silk, half-silk and cotton

Were ... meant to grant so less, since Allery

40

on the one hand, they are not at all suitable for the Jews, but on the other hand, they find their trade too detrimental to the country to allow them to benefit from opportunities for the smuggling of contraband and smuggling." The previously cited documents of November 22nd are hereby incorporated.

1766, 3 Feb. 1784, 31 March 1785.

How much Frederick opposed the emancipation of the Jewsy

He also showed this in minor circumstances. The rich Abraham Posener wanted to be shaved while

while according to an edict of 1737 that has not been repealed, all married Jews had to wear beards, and therefore turned to the king with a petition, who refused themy

yubjectively, and according to tradition with the words: "The Jew of Poyen shall yeat me and his beard uny

geyaren lassen." Incidentally, Posener was because of this Emany cipationsgelliytes from his co-religionists at the Oberlandesy

rabbis were sued; for Moses also prescribed that Jews wear beards. – In

1765, the protected Jew Meyer Beny

jamin in Magdeburg (designated a Jew-free city in 1763!) for the granting of the rights of Christian merchants there.

The royal marginal resolution in his own hand is ortho-

graphically faithful:

"The Jew shall leave Magdeburg Paquen, or the
Commandant will throw him out."

However, in suitable, of course isolated cases,

Frederick, by special grace, raised Jewish merchants above this extreme barrier and
also in their civic

ual rights to the Christian subjects, partly to reward them for their unusual business
acumen

-13

and to reward justice exceptionally, partly in order to encourage them to perform special
services for the state in return for this grace. For example, such an extraordinary

personal privilege communicated by the following
Reycription to the Chamber Court:

"By the grace of God, Frederick of Prussia, our gracious

greetings. Worthy, well-born, valiant, and highly learned councilors, dear faithful
ones! Enclosed, you receive a copy of the most high concession of the rights of
Christian merchants, executed sub-dated December 24th, for the local

Jewish banker Salomon Moses Levi's heirs, for your information and consideration.
We are graciously disposed towards you. Given Berlin, February 16th, 1786.

By His Royal Majesty's Most Gracious Special Order.

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v. Carmer."

Now follows the wording of the privilege, which states,

among other things, that the aforementioned Jewish bankers and their yhely
capable descendants are granted the rights of Christian merchants in their trade and

dealings in and outside the courtsy

because "especially according to the testimonies of the bank, the maritime trade, the mint, and the post office, they conduct their commerce with such order, accuracy, and honesty as only good Christian merchants can."

For this privilege, the Jewish bank had to pay 100 dukasy ten to the charge cheque, export porcelain for 500 Rthr. and deliver 25,000 Marks of silver within one year at the coin price.

The same rare royal grace had also been granted to the court jeweller Veitel Ephraim in 1761; he had an exceptional position under Frederick the Greaty

taken, which the latter in its principles Yheiny

appears quite inconsistent; which is why Ephraim's personality deserves special mention here. During the Seven Years' War, he exercised extraordinary power as tenant and owner of the Berlin Mint.

which seemed incompatible with Frederick's views and therefore gave rise to entirely inaccurate assessments of the king. In truth, in this case, Frederick subordinated and sacrificed his personal views to iron necessity; however, it cost him

great effort: the conditions under which the lease was made were never precisely

known.

In the Seven Years' War, Frederick wrestled with superhuman strength against most of Europe; for seven years, it was a matter of life and death for Prussia

and himself. To fight this gigantic battle with the natural resources of

Prussia, which at that time was only half of its current size and only 1.5 of its current size,

population, that was Frederick's genius and

possible; to save Prussia and the population

To protect the Jews as much as possible, the king had to resort to

the most extreme means and the most artificial coin operations. Here he was able to make great use of the special talents of Jewish money men, true to his principle, use each one in his own

appropriate way for the good of the whole. –

As early as 1755, the king, anticipating war, concluded a coin contract with the court jeweler Ephraim, whom he valued "for the knowledge and skill he had acquired in his art." The following year, the contract was annulled, but after the occupation of Saxony, the mint there was transferred to Ephraim. Slander and suspicion

from other Jews who envied him drew him

hey

He was sentenced to investigation and imprisonment; but after being released in return for a payment of 30,000 thalers, he was given the Berlin Mint as a lease until the end of the war. He minted the money at ever-decreasing values, so that the people

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called some particularly meaningless pieces "Ephraimites" and rhymed:

"Beautiful on the outside, bad on the inside, Friedrich
on the outside, Ephraim on the inside!"

His comrades had to give up all the silver they could get their hands on could, to the mint and especially to search for the old money. "Young people of their nation crossed the flat land and exchanged the old money for the new

The farmer and the small-town dweller at that time had little knowledge and appreciation of the coin types and their intrinsic value and happily retrieved the old thalers that had been hidden in the box for a long time.

because they received several shiny pieces in return." The light Prussian and Saxon money was also accepted "by grace" in the royal treasuries, but the foreign money was not, because other states minted coins with even less substance than Prussia. – Through these financial operations, Frederick the Great

Great made the seemingly impossible possible, the seven

Years' War without debt; "thus the entire population of Prussia gained through the wealth it had earned

ten victims (22% for the worst coin) share in the world-historical honor of the arms fame." Immediately after the Peace of Hubertsburg, the king restored the old coinage with the greatest prudence and justice.

"At the same time, he also cast an eye on the rich Jewish community." Veitel Ephraim was allowed to buy beautiful houses and gardens in Berlin, but his

– 46 –

Please, a beautiful country estate between Berlin and.

He was not granted the right to acquire Spandau. Instead, he had to sell the gold and silver factory.

Faktur and the edge-knotting to Berlin and Potsdam

take, his comrade Daniel Itzig set up a tin factory and an oil mill near Berlin, and several other young

The families jointly exploited their wealth to establish silk factories. And when in 1766 one of the Jewish silks

When the factory owner withdrew from the company and dismissed 22 workers, the king ordered that they be immediately placed in other factories, but that the Jews be informed that anyone who allowed his factory to go under would lose his

protective privilege.

Finally, let us once again look at Friedrich's

Regency activity with regard to his Jewish subjects. It is a testimony to two great character traits of the noble monarch: his humanity and his justice; the latter demanded above all the principle: "to establish a fair proportion between Christians and Jews."

Incidentally, German and French writers of the eighteenth century agree that the Jews were

owe the Great thanks and respect, since his government made them freer,

more educated, more righteous, "especially

which is why they laid the foundation for their later great fortune in it."

"Frédéric procura' aux juifs une considération, dont ils n'avoient jamais joui depuis leur dispersion": writes Abbot Denina in the Essai sur la vie et le règne de Frédéric II," Berlin 1788.

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In contrast, in 1873 in his Prussian history Prof. Ebert:

"Until 1812, the Jews were treated almost like foreign vagabonds by Prussian legislation." Another testimony to this peculiarly modern historiography

The following summary is given in the introduction: "In his dislike of the Jews, Frederick took the standpoint of the common people."

But we conclude by noting that "the gey common people" is often not without real feeling.

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Publishing house of the "KyUhäuser." 0

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Foreword.

The social position which the Jews occupied during the Middle Ages in the Holy Roman Empire of the German Nation as chamberlains of the Empire was such that they considered the idea of ennobling people of Jewish origin as something completely unthinkable.

bares excluded. Only in modern times was it reserved to break with the principle that only Christians could be ennobled. –

Two years ago, an attempt was made to provide a compilation, albeit incomplete, of ennobled families of Jewish origin, without distinction as to whether the nobility still professed the Mosaic religion, or whether they themselves or their ancestors had become outwardly Christians through baptism. Since then, the author has been provided with important Austrian, Russian

ych and Reich-German experts yoyyen Voy so many additions delivered that he decided to publish the out-of-print work in an increased edition.

This work makes no claim to completeness.

The author also notes that the families listed in the first edition but missing in the second are those whose non-Jewish origins subsequently emerged. For clarity, the families are arranged alphabetically.

The author.

For further information:

During the printing of the third edition,

further research that the families: Abrahamowicz (No. 1), Aiwayowski (No. 12), Beck (No. 36), David (No. 80), L6wenthalyLinau (No. 290) and

SchaeUeryVoit

(No. 397), are of non-Jewish origin and were erroneously included in this work.

In rectifying this, we ask all readers of this book to send us further additions and all to provide any certified corrections that are due,

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so that we can provide the most complete and accurate list possible in the already planned 4th edition.

The Perlag of the "KyU hauer."

"Facts speak."

1. Abra bi amomwicz. The Austrian, born in 1843y

Reichiyche Reichstag deputy Knight David von Abray
5 a 2 owicz is a landowner in Galicia.

Abramomwicz Abraham from Kijow, tax: ee of Smolensk,
the son of the Brzescier Jew Czof received the nobility on 1 July
1507 from the regiey

reigning King Sigismund | of Poland, Grand Duke of Lithuania. He died in
1501 and is the ancestor of the now first

the senatorial family Abramowicz. His

Brother Michael, a tax collector in Brzesc, received the nobility from King
Sigismund of Poland on April 20, 1525. (M. v.

Janecki in the "Herold", year 1890, pages 98, 99). The male and female members of this sex are closed

Connections with the noblest families of Lithuania

and Poland, such as the llin ic z, Kotowic z, Tyszy kiewicz, Wollwicz, Zborowski.

3. Abramomicz In Lithuania, several baptized Jews of this name were granted nobility in 1764. (M. v. Janeckien in der een des Herold, Berlin 1887.

Page 405.)

4. Abramovsky.

5. Adelson. The Russian Collegiate Councillor Jacob Adelson

(son of Isaac) was ennobled as a Russian State Councillor on March 30, 1852 and died on May 17, 1861.

as Ruyian Consul General in Königsberg. Nicolai von Adelyon was Ruyian Major General a la suite of the Kaiser in 1886. He was married to the sister of the merchant Wily

helm von Adelyon in Berlin married Mr. Cohn received permission to adopt the name in 1889 Adelson.

6. von Adler. Siegfried Adler, born on 3 April 1830 in Horic in Bohemia, banker and president yident of the Austro-Hungarian Chamber of Commerce in Cony

ytantinople received the Austrian Knight on 11 June 1882y He has been married to Mathilde Kohn since 1862 and has three children.

7. von Adlersthal. Jonas WolU Ey bey yschitzer (also Eybeğschütz, son of 1690 in Krakow

Chief Rabbi Jonathan Eybeschitzer, born and died in 1764 in Altona, grandson of Chief Rabbi Nathan in Eybeschitz, received, on the basis of the false statement that he had received a royal Danish baronial diploma, from

Emperor Joseph II, dated Vienna, July 17, 1776, the title of Reichspanner and Baron with the title "von Adlersthal." When it was learned that he was

Jewish

ye, he had to return the diploma. (Heyer von Royen's field in the Herald 1890, page 124).

8. Agnado. Of Jewish descent is Alexander, Joseph Maria

Leo Peter Paul Raimund Ludwig von Gonzaga Agnado, Marquis de la Marismas del Guadalquivir, Vicomte de Monterno, born

June 29, 1784 in Seville, Spanish court banker, died April 14, 1842.

His son OneYippus Gonyalo Johann Alexander Olymp married Emilie Claire Mac Donnell in April 1863, who bore him a daughter, Carmen Ida Melanie, from her first marriage to Alexander Johann Maria Agnado, Marquis de

la Marismus del Guadalquivir.

married 4 June 1866 Nicolaus Raoul Adalbert,

Count of TalleyrandyPérigord, a descendant of the sovereign Counts of Périgord. The nobility of the Agnado originates from King Ferdinand VII of Spain. Alexander received it.

9. Agnilar. Diego de Agnilar (as Jew Moya Lope Pereyra), born around 1700, received in Vienna on March 27, 1726, from Emperor Charles VI a diploma as a yranian baron in the male

primogeniture.

He died in Rome in 1765.

10. Ahsbahs of the Lance. Friedrich Ah sy

bahs, born 23 September 1810 in Prague as the son of the local citizen

Georgs A., kk Generalmojar a. D. had in Vienna 9 June 1842 the Austrian Knighty

yt was preserved with the predicate "non der Lanze" and died on 5

January 1879 in Steyer. Since his only son from his marriage to the widowed Countess Mathilde

Alma, née Ebenberger, died before him on August 31, 1873. He adopted Leo, the son of his brother Ludwig, who had been promoted to Imperial and Royal Major on December 2, 1859, from his marriage to Giovannina Bartoletti. Born on August 9, 1841, his adopted son was knighted

in Budapest on January 5, 1874, and confirmed in Vienna on July 31, 1875. He married Gabriele Scultety von Szopor on August 10, 1867. (Briinner Taschenbuch der adeligen Hauyer 1884, pages 3–4.)

11. Ahsbahs von Revenna. Mayor and postmaster Ludwig

Ahsbahs, born on June 25, 1823, in Brandeis on the Elbe, was granted Austrian nobility with the title "von Revenna" on December 31, 1874. He died on January 3, 1878, in Leipzig.

12. Aivayowski. The marine painter Johann Aivayowski (son of Constantin), born on 7 July 1817 in Feodosia,

received on 6 February 1870 as the actual lich State Councillor the nobility.

13. Almeda. Emanuel Almeda, banker

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London received the title of Portuguese Baron for his person on April 22, 1875 (diploma April 30, 1875).

14. von Anker. Karl Ludwig Ferdinand Anker, born on December 8, 1800, son of the Jewish merchant Raphael Anker in Filehne, who died on March 3, 1841, royal Prussian agent to the Finance Ministry

rium, was baptized on October 16, 1825, and died on March 11, 1877.

His son, Karl Elwin Anker, born on December 19, 1835, a retired Royal

Prussian Colonel, received Prussian nobility in Berlin on May 5, 1866, and married Countess Anna von Hacke on August 14, 1844. (Briinner Taschenbuch 1889, pages 581–582).

15. von Anspach. The reader of the Duchess of SaxeyGotha

Dorothee Gabriele, born 1785 in Geneva

As the daughter of Iyaak Salomon Anspach (de Vuarier) and his wife Aimée Papet de Vuarier, she received the Württemberg nobility on 19 June 1814.

: 16. Arnould. The Arnould family in the
According to genealogist Barcillon, Provence is of Jewish origin. She bears the title "Barone de Vitroles."

17. Arnystein. Carl Arnystein, Dean and full professorly
licher Profeyyor of the Univerity of Krakow received 8 January
In 1882, as a Russian State Councillor, he was raised to nobility. N

18. Arnsteiner. Joyeph Michael Arnsteiner, banker in

Vienna, received the hereditary Austrian knighthood with "Edler von" on
20 May 1783 in Vienna.

became Baron in Munich on April 19, 1792.

Imperial Vicariate and Vienna, June 18, 1793 Imperialy

Baron Nathan Adam Arnsteiner, born in 1748, Imperial and Royal

Privileged Wholesaler, Swedish Consul General in Vienna, received Saloy along
with his trading partners

mon Herz and Bernard Eskeles 5 November 1797

the hereditary Austrian nobility, and on April 14, 1798, the hereditary Austrian
baronship as "von Arnstein." He died on September 6, 1838, in Vienna. His
wife was Franziska, daughter of the Berlin court banker Itzig, born in

1758 to June 1818. The Barons von Pereira–Arnstein descend from his
daughter.

Baroness Barbara von Arnstein, born in 1792 and died on April 29, 1814,

married the Royal Danish Captain and Legation Secretary Ernest von Hennings, while Caroline von Arnstein, born in 1777, died on January 10,

1806, her comrade, the noble Leoy
pold von Herz (born 19 January 1828) married.!)

19. von Aycher. Adolf Aycher, head of the poy

litiyical expeditions in the Imperial and Royal Ministry of Foreign Affairs,
received the Austrian knighthood on August 20, 1875, and later
became Imperial Court Councillor.

20. Ayyer, (in Holland).

21. Avigdor. On December 20, 1871, Serge Avigdor, Duke of
Aqua, born in 1821, died:

Machine Translated by Google

1) The also Jewish Senator of the Kingdom of Italy Cavaliere lyacco
Arto miiyt not noble.

viva, papal chamberlain and envoy of the Republic of San Marino and the
Prince of Monaco, who came from a Jewish family in southern France
and was ennobled by San Marino.

N 22. Baiersdorf de Erdés. Adolf Baiers:

do rf received ddo. Vienna, 30 September 1884, the Hungariany
ical nobility and the predicate "von Erd 6s".

23. von Bamberger. Dr. Heinrich Bamberger, born

December 27, 1822, on the Zwonarka near Prague, Court Councillor,
Professor of Medicine at the University of Vienna, formerly from 1854 to 1872
at the University of Wurzburg, received the Bavarian personal nobility in
1864. He died November 9th.

vember 1888 in Vienna, married to Auguste von Recheny

mountain.

24. Bardach von Chlumberg. Wolf Bardach, born in

1838 in Dobrowlany in Galicia, Imperial Cavalry Captain, First Class in the 9th Hussar Regiment, received the Austrian nobility with the title "Edler von Chlumberg" in Vienna on September 21, 1890. He still adheres to the Mosaic faith today.

25. von Baron. Benedict Baron, house owner, received Hungarian nobility on June 3, 1870, and permission to change his name to Barony on October 4, 1870.

26. Baronyi of Zala Eduard Baronyi, banker, was awarded the Hungarian nobility on 1 February 1882 and the title "Zala" on 16 April 1882.

27. Barreme. Johann de Barréme, a ge:

baptized Jew, lived in Tarrascon in 1512. His descendants come the Counts de Barréme in the rehearsal.

28. Bartoszewicz z. Bonaventura VBartosy Zewicz, a baptized Jew, was granted nobility in Lithuania in 1764. (M. v. Janekki, in the Herald's quarterly, citato loco.)

29. von Baruch. Samuel Baruch, factory owner, received Hungarian nobility on April 11, 1878.

30. von Bartich. Adolf Barich, factory owner, received Hungarian nobility on September 22, 1875.

31. von Baych. Samuel Bach, former Leibphysician to Emperor Maximilian of Mexico, kk excepty

10

Full Professor of Medicine at the

University of Vienna, received the Austrian Knighthood on 3 July 1869
yland.

32. Bayyeni von Threwenberg. Jacob Bayyeni,

received the Vienna 18 January 1622 as "bey

Freiter HoUude" from Emperor Ferdinand II a coat of arms with the crown and the name "von Threweny

berg" and ddo. Vienna 29. Auguyt 1622 Improvement of the noble coat of arms in the form of an open, noble, gey

crowned tournament helmet. However, despite the title, coat of arms, and crowned, noble tournament helmet, he did not receive the nobility. (Heyer von Royepfeld in Herold 1890, pages 123, 124)

33. von Bauer. Sigmund Bauer, born in 1842 in

Trebitsch in Moravia, the son of Ascher Löw Bauer, Director of the Franco-Austrian Bank in Vienna, who died on October 26, 1886, at the age

of 78, received the Austrian knighthood on August 15, 1873. He

became a stock exchange councillor and married Sophie May.

34. von Bauer. The Imperial and Royal Consul in

Brussels, Raphael Bauer, became Austrian on 11 October 1879. Knight.

35. Beaconsfield. Benjamin Disraeli, born 21 December 1804, son of the man born in Enfield in May 1766 and died 19 January

1848

Writer Iyaak Disraeli and the one in spring

1847 7 Maria, sister of George Bayyevi, grandson of the Venetian

merchant Benjamin Disraeli, became Earl of Beaconsfield and Viscount Hughenden in the Peerage of the United Kingdom in 1876. He died on 15 April

1881 without inheritance from his 1839 marriage to Marianne Evans

(since November 1868 Viscountess

Beaconsfield and died in December 1872) to leave behind children. His heir was his nee Benjamin, son of his brother, married to Katharina Trevor in 179

Ralph. A

He was HoUactor Wallenfteins and with a Serdele Schmieles married and died at the age of

+ years.

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11

36. von Beck. Anton Beck, born on January 6, 1812, in Butsch in Moravia, of Jewish descent, Doctor of Law, Imperial Court Councillor and Director of the Court and State Printing Office in Vienna, received the

Austrian knighthood in Vienna on September 12, 1877.

37. von BeckyPecce 0 ;. The Peccoz family, who came from a Jewish family in Aosta in the Kingdom of Sardinia

menden brothers Karl Beck, factory owner and Landwehry

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Major, owner of the Hofmark Pasing near Munich (born March 6, 1812 – October 29, 1867 in Augsburg), and Joseph Anton Beck, factory owner, were

granted the Bavarian baronship on October 17, 1840. Count Franz von Gatterburg married into this family in 1862, and Baron Johann von

Hertling in 1874.

38. Beer. January 4, 1797, son of Bany
quiers Jakob Hertz Beer, born in Berlin, Wilhelm Beer, secret

Commerzienrath, was yince 1844 Tuscany
nobleman and died on March 27, 1850. His brother

is the composer Meyerbeer.

39. Behrens. Jacob Behrens was born in 1852

Knight.

40. Beilstein. Theodor Beilstein, Professor of Chemistry
at the Technological Institute in St. Petersburg. Ennobled as a full State
Councilor on May 15, 1883.

. de Belmonte. Emanuel de Belmonte

(as Isaac Nunez), agent of the Royal Spanish Embassy to the States
General of the United Netherlands in Amyterdam, received from Emperor
Leopold II. in Vienna on May 26, 1873 the small palatinate for fine

When it was discovered that he was Jewish, the Emperor ordered the
diploma not to be issued. However, on June 11, 1873, he received the title of
Baron from King Charles II of Spain, which he could transfer to any

estate of his choosing. (Heyer von Rosenfeld in the Herold 1890, page 124.)

42. Benedict. The composer Julius Benedict, born on

November 27, 1804 in Stuttgart, was the son of the banker Moses Benedict
(born on February 17, 1772 – 1852) and Flora van Geldern (born in 1776 –
June 30, 1828). He received the Württemberg

12

Personal nobility and became a Knight in 1871. He died on 5 June 1885.

His daughter Adeline married Baron Heinrich

von Hgel. The name Benedict is a Latinization of Baruch.

43. Benedict of Mantenau. The 1809

born Dr. Joyeph Benediet, lawyer in Vienna, he: held the Austrian nobility in Vienna on October 10, 1873

with Edler von Mantenau. He died on February 17, 1880.

44. by Benvenuti. Johann Baptist Beny

venuti, Director of the privileged Austrian Na:

tionalbank, received the Austrian in Vienna on April 25, 1852

Imperial knighthood. He married Johanna Wirth, the widow of Leopold Gutmannsthal. The nobility was transferred to his stepson. (See Gutmannsthal.) Knight Johann Vaptist von Benvenuti was born on November 10, 1783, and died on February 15, 1858.

45. Bergin. In Lithuania, the baptized Jew Bergin was granted nobility in 1764. (M. von Janecki, citato loco.)

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46. Bernard. (In Provence.)

47. von Bernstein, Dr. Sigmund Bernstein, born in 1813, kk pensioner General Staff Physician, became Austrian Knight on 4 March 1879 and died

16 September 1886 in Vienna, leaving behind three daughters.

48. von Berres. Dr. med. Joyeph Berres, kk Profeyyor

of Anatomy at the Univeryity of Vienna, ery

On September 14, 1842, he was granted Austrian nobility with the title "Edler von." He was unable to prove his alleged descent from an ancient Spanish noble family, and the requested title "Perez" was not granted.

Countess Jacqueline von Wallis, Baroness Wilhelmine von Bibra,
Baron Guytav Krieg von Hochfelden, Johanna von Hanslab and

Camilla von Piyyaciec married into these families.

49. Biedermann von Turony. The wealth of this family is of

older date. The merchant Biedermann, who died in January 1816, lived in
Pressburg behindy

left 16 million guilders. Simon Biedermann, born 1805, royal

privileged wholesaler, director of the

13

Imperial and Royal Württemberg Consul in Vienna, he became an Austrian Knight
with the title "von Turony" on March 25, 1860, and died on April 24, 1864.

His wife, Henriette Amalie, born April 13, 1812, married January
26, 1885, a member of the wealthy Stuttgart court Jewish Kaulla family.
His son Robert married Baroness Adolfine Popper von Podhragy.

50. Biedermann by Ueszégh and Mosgo.

Guytav Biedermann, born in 1819, landowner in Vienna, received the
Hungarian nobility with von Ueszégh and Mosgo on September 29, 1867. He
was married to Eliyabeth Gumpel and died on June 14, 1880.

His sons-in-law were Count Henri de PuyYeux, Baron Felir von Bruyelle
Schaubeck, Baron Geza Fejervary de Komlos Keresztes, and Baron

Eugene Thavenot von Tavon.

51. Bielski. In Lithuania, Thaddeus received in 1764

Bielski the nobility (M. v. Janecki, eit. loco).

52. BifhoUsheim!) in England.

53. von Bleichréder. Gerson Bleichréder, Privy

Counselor in Berlin, son of the banker S. Bleichréder (born 1778, died December 1885) and Johanna, née Meyer (born 1792, died October 1882), was

raised to the Prussian nobility on March 8, 1872. He married Emma Guttenberg, born 1830, and died November 30, 1881, in Berlin. They had three sons

and one daughter.

54. von Bloch. Johann Bloch, a banker in Warsaw, born in 1836,

was granted Russian nobility in 1869. He married Emilie von Kronenberg in 1862.

His sons-in-law are Joyeph von Koscielski on

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Szarley Karczyn and Count Xaver Holynski. The State Councillor Johann Bloch received the Russian

Confirmation of nobility.

55. von Bogner. Franz Bogner, stock exchange and exchange broker, received the Austrian nobility on June 6, 1819

1) The Ritter family, ennobled in Prussia on March 5, 1880, has a lot of Jewish blood, but the male line is said not to be of Jewish descent.

14

with "Edler von." He was born in 1773 and died on October 14, 1854.

56. Bogner von Steinburg. Joyeph Bogner, Imperial Bohemian, Austrian and Galician court agent, received the hereditary Austrian

Knighthood, after he had already received the knighthood in the Rhenish Imperial Vicariate on June 8, 1792.

57. Bolza. Joyeph Bolza, born 31 July 1719, Electoral Saxon

Privy Councillor without seat and

Stimme, who became an Imperial Count on August 3, 1761, and on August

15, 1782, came from a family expelled from Portugal because of Jewish confiscation. He married Johanna Nepomucena von Martinitz. His mother-in-law

His sons were Count Georg von Stolberg-Stolberg, Count Auguyt Gondrecourt, and Heinrich Joseph von Gablenz, and his daughter-in-law Countess Maria Antoinette von Hohenfeld. Granddaughters (his sons)

married a Count Batthyany, Vincenz Zahradnik

von Guytana, Baron Franz Myrbach von Rheiny

field, Friedrich Jager Edler von Jaxthal. His sons married Baroness Katharina Tacco von Fdlsenstein and Victoria von Kendler.

Are also the

other counts, barons and knights of Bolza of Jewish descent?

58. von Bonn. Daniel Bonn, Imperial and Royal Major General

and Head of the Imperial Ministry, born in Frankfurt am Main on April 5, 1836, was knighted in Vienna on April 4, 1881.

59. von Born. The banker Julius Born received the Austrian baronship on November 27, 1880.

60. von Boychan. Wilhelm Boychan, born in 1810 and died on April

6, 1890, President of the Excomptegesellschaft, received the

Austrian knighthood in Vienna on June 8, 1867, as did Alexander Boychan, born in 1810, Vice-President of the Imperial and Royal Higher

Regional Court, + February 23, 1878 in Vienna, and Friedrich Boychan,

born in 1816, Imperial Councillor, wholesaler, died December 6, 1871 in

Vienna.

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15

61. von Boebner. Johann Jacob Boebner, born in 1741 in

Kolmar, was a Commerzienrath and banker in Brody. He became a Galician Baron in Vienna on April 1, 1784 and died in Vienna on September 10, 1823. Camilla Victoria Elisabeth Franziska Baroness du

Montet, born 1772, died 25 March 1850 in Nancy.

62. von Braibach. The Imperial and Royal Major of the 49th Iny

fanterieregiment Johann Wilhelm Braibach received the Austrian knighthood on December 20, 1850.

63. von Breidenbach. Born on January 11, 1809, Dr.

Eduard Julius Breidenbach, the son of the Electorate of Hesse, Court and Chamberlain of Hesse, Wolf Breidenbach (born 1751 in the village of Breidenbach, died February 28, 1829 in Casel), was baptized and acquired the nobility of the Grand Duchy of Hesse on November 1, 1837. He

died on November 25, 1882, as a former Grand Duchy of Hesse ambassador in Stuttgart. His second marriage was to Baroness Bertha von Giinderode, and his third and fourth marriages were to his sisters Julie and Emilie von Eisendecker. His son from his first marriage, Karl, born 9

March 1837, kk

Captain, received on 19 December 1870 the Grand Ducal

Heyyan baronship, but ended by suicide on March 28, 1871. His stepbrother (from his father's third marriage), Friedrich, born on April 1, 1860, also received the grand ducal Heyyan baronship on June 23, 1871.

Breyelau of Breyensdorf. Michael Breslauer of

Hildesheim, director of the mint at Minster in Westphalia, courtier of the

Electorate of Trier, had a son, Loeb Michael, who took the name Johann Leopold Michael Breyyelau at his baptism. He was initially a protected Jew in Charlottenburg near Berlin, later briefly

Palatinate-Bavarian Commercial Councillor and Palatinate-Neuburg Landy yayye, lord of the Hofmark at Karlskron and Karlsruhe, owner of the manors Schwartow and Mayyow in Pomerania. He received the imperial nobility with "von Breyyensdorf" in Vienna, November 25, 1800,

and died in Munich in 1805. His son from his second marriage married Auguste von Bary, whose first son married Baroness Marie von

16

Bibra, his second son, Stephanie von Hofstetten, his daughter, Baron Werner von Schleinitz.

65. von Brill. Maximilian Brühl, Largey trader and Dutch general conful in Vudapeyt, became Austrian knight on 24 August 1871.

66. von Brill. Ignaz Brill, wholesaler in Trieste, member of the Trieste Trade and Industry Association—

chamber, became an Austrian knight on April 28, 1879.

67. Roar of Domon y. The kk Rath,

Machine Translated by Google

Landowner and Imperial and Royal Dutch Consul General in Budapeyt, Max Brill, was granted Hungarian nobility with the surname "von Domony" on January 8, 1882. He died in Budapeyt on June 12, 1890.

68. Brunstein von Brunicki. Ignaz Brunstein and his nee and son-in-law Ignaz Brunstein received the Bavarian nobility with the title "von Brunicki" in Munich on January 12, 1815.

The latter received the order in Vienna on 12 February 1818.

consent in the Austrian Kaiserytstaat of the Royaly

Bavarian baronial title as a foreign one

serve, as well as his sons. Vienna, June 2, 1829.

Into this family married Count Ladislaus Wrychowetz, Countess Marie Fredro, Countess Marie Wallis, Noble Hedwig of

Zagorska, Johanne von Matzynski, Count Ladislaus Drohojowski, Countess Marie Drohojowska Roman Kniaz (Prince)

Puzyna and Helene von Korwin Szymanowska. :

69. Burchardt. Hermann Hirsch Burchardt, merchant in Berlin, has been a Portuguese baron since 1878.

(M. von Janecki, Herald, 1889. No. 6.)

70. Caan. Hendrik Johann Caan received October 6th 1821 the Dutch nobility.

71. Cahen d' Anvers. Mr. Cahen d' Anvers, mayor of Nainville, born in 1804 and died on 12 September 1881 in Nainville, became Italian

Count. His son Raphael, Knight of the Legion of Honor,

married Baroness Irene Morpurgo. Count Raphael's sons-in-law were Etienne Gourgangd, Comte de Taillis, and Prince Ferdinand of Faneigny.

Lueinge. The latter is through his grandmother Charlotte,

17

Countess D'Yifoudun, a great-grandchild of King Charles X of France.")

72. Camond o. Count Abraham Camondo, Financey

man in Paris, "the Turkish Rothschild," died on December 14th cember 1889 in Paris.

73. von Chaudoir. Johann Joseph Chaudoir, originally

from Berdyczow in Russia and currently living in Vienna, received the Bavarian baronship on April 5, 1814, and on November 17 (29), 1819, Imperial Russian recognition of the same, as well as on February 10 (22), 1820, its transfer to his adopted son Stanislaus. The latter, along with his son Maximilian, was permanently in Poland.

triculated. (M. von Janecki, Herald 1889, No. 6.)

74. von Chwolyon. Daniel Chwolyon, son of Abraham, entered the Russian Army on June 11, 1851.

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Civil service and received on 26 December 1877 as actual State Councillor of the nobility. He is a regular Pro:

feyyor at the University Petersburg, also at the orieny TallychKatholy Academy, corresponding member of the Academy of Sciences

in St. Petersburg. He married Fanny Cohn in 1850, whom he lost on May 29 (June 8), 1883. N

75. by Ciechanowski. Johann Ciech ay

Brzezinski (son of Jacob), Lord of Grodzies (Olkusz), actual State Councillor, Director of the Treasury Commission of the Kingdom of Poland, received hereditary nobility in 1842 and died on January 26, 1884, in Warsaw. His daughter Sophie married Anton Brzezinski (from a family ennobled on August 19 (31), 1847, whose Jewish ancestry is doubtful).

liability).")

1) Sigismund "von" Cahlmann, k. wirtt., who was born in 1804 and died on 9 February 1874, was not of noble birth.

Consul in London. The Order of the Crown, Second Class, of which he was a Knight, does not confer ennoblement.

2) The statement that the baptized Jew Christlieb Chlausberg, born December 27, 1689, Danish Elatsrath, died June 6, 1751, received the nobility, is unfounded.

18

76. von Cnobloch. Sigismund Cnobloch, born on 8

February 1871 in Freiburg an der Unstrut, a pensioner, formerly a wholesaler in Dresden

On March 30, 1838, he received the rank of Baron of the Duke of Saxony and on August 8, 1838, he received Royal Saxon confirmation of the same. He died on January 5, 1865. Countess Sara von Degenfel married into this family.

Schonburg, Countess Anna zu Lodron-Laterano, Baron Sigmund Conrad von Eybesfeld, Baroness Olga,

Conrad von Eybesfeld, Baroness Minna von Henikystein, Marcus Prennyschiitz

von Schitzenauy-yTrenck, Auguyte von Henne: berg.

77. von Cohn. Moritz Cohn, son of Ge-

Home Commerzienrath Cohn and his wife Marianne, Ducal Anhalt Privy Finance Councillor, Royal Prussian Court Banker in Deyyau, received the Ducal Saxonycoburgy on 21 February 1869

Gotha's baronial status and, on March 15, 1869, the ducal Anhaltian recognition of the same. He was also awarded the title of "Excellence" by the Duke of Saxony-Meiningen in March 1881.)

78. Cyillag. Judge Benjamin Cyillag was granted Hungarian nobility with the name "von Ettrekark" on June 20, 1874.

79. by Daninos. Alexander Daninos,

Machine Translated by Google

born 10 March 1810 in Livorno, French citizen, General Director of the

Imperial and Royal Privileged Insurance Company

geyell Riunione adriatica in Trieft received the Austrian knighthood on 16 February 1880 and died on 4 December 1883

in Trieft, married since 2 November 1839 to Henriette Salem. His son Alfred is secretary of the Riunione in

Mailaud and husband of Gemma, daughter of Eomthur

) Dr. Cohen, mediaeval councilor in Poyen, who received the

royal Prussian permission to adopt the nickname "von Baren" on August 20, 1841, is not of noble birth, as is the imperial court jeweler Cohen de Silva, born in 1770 and June 12, 1831 in Vienna.

19

Arnoldo Pavia and the Benevenuta Gentilomo.
Alfred's sister Elise married Knight Heinrich von

Neumann, Secretary General of the privileged Reunion Adriatica di Sicurta in Trieft.

80. by David. Jakob David, kk Hofrath of the Supreme Court

was on 1 June 1855 in the

Austrian nobility: and on January 3, 1859, he was elevated to the rank of Imperial Knight and died on January 18, 1859, as Imperial Court Councillor,

leaving behind issue.

81. von Delmar. Ferdinand Moritz, son of Moses Salomon

Levy, born in 1782, became Prussian Baron von Delmar on April 13,

1810, and died blind in Paris on November 27, 1858. He was a banker

and married Emily Rumbold, stepdaughter of the English Admiral Sir Sidney Smith, born in 1798, + January 16, 1861, in Paris, in 1832. He died without legitimate issue. A natural son named himself, without

to be recognized, Baron von Delmar. A Miss Antonie von Delmar

lived in Vienna from 1886 to 1876. The widow of Baron Ferdinand Moritz von Delmar adopted Emilie Victoria Elisabeth Rumbold, who received permission in Babelsberg on June 26, 1869, to add the name "Freiin von Delmar" to her maiden name. (See M. von Janecki in the Herold 1889, No. 6).

82. von Deyyauer. The royal Bavarian court councillor and lawyer

Georg Deyyauer received the Bavarian nobility on 31 March 1837, but was excommunicated on 17 January 1859 for forgery of documents of the court councillor—

and title of nobility was declared void and sentenced to

six years of third-degree fortress imprisonment. The loss of

nobility has no effect on children born before the conviction.

N 83. Deyya w. In Lithuania, the baptized Jew Theodor Deyyaw was granted nobility in 1764. (M. von Janecki, eit. loco.)

Machine Translated by Google

84. German from Hatvan. The Bern Brothers:

hard and Joyeph Deutysch, large landowners, received the Hungarian nobility with "von Hatvan" on January 15, 1879.

The former married his fellow tribesman Laura Weiss.

2

20

85. Dobrowolski. In Lithuania, in 1764, the baptized Jew

Dominik Dobrowolski received the nobility of the same Johann Dobrowolski.

86. Dobrzynski. In Lithuania in 1764 the baptized Jews Franz, Mathias and Anton Dobr—

zydski den Adek. (M. von Janecki, citato loco.

87. by Doc zy. The Court: and Miniyterialrat Ludy

wig Dozey, received the Hungarian nobility on June 8, 1878.

It is the well-known writer who still today is the moy
belonged to a faithful faith.

88. von Dormitzer. Maximilian (Maye) Dory

Mitzer, born in 1819, became an Austrian knight and died on February 15,
1881, in Vienna as the son-in-law of Baron von Parente. His brother

Jacob, born in 1812 in Prague, received the Austrian nobility title "Edler von"
on March 29, 1875 (diploma dated September 2, 1875). His wife was
Pauline Edle von Salemfels.

89. von DreyfuB. Theodor DreyfuB, born 9 May 1839 in

Stuttgart, son of Dr. Samuel DreyfuB (born 1804, 7 2 March 1853

in Stutty

gart) and Henriette, born Benedict (born 1809, 7 January 18, 1882), Imperial
Royal and Grand Ducal Saxon Consul a. D., landowner in Kreuth in Ober-

Bavaria, received the ducal Saxon title on 4 August 1872

Coburg-Gothayian baronship and, on September 23, 1872, the royal Württemberg
recognition of the same. He is non-denominational; his daughter Clariyye, who
married the painter Eugen von Blaas in 1883, is Catholic.

90. von Eckystein. Baron Eckystein, born in Copenhagen
in September 1790, French publicist
zyist, geyt died November 1861, yt came from a Jewish family.

91. von Eichthal. The Royal Bavarian Court-

Banker Aaron Eliyas Seligmanu, born in 1747, + 11 January 1824,
received the Bavarian baronship as "von Eichthal" with the coat of

arms of the extinct Thalmann family in Augsburg on 22 September 1814.
His son David, court agent of the Grand Duchy of Baden (d. 1850 in

Karlsruhe), received on 23 January 1813 the grand ducal

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Baden permission to use the title of Baron. Three descendants of the nobleman married into the ennobled Jewish families of Kerstorf, Weling, and Lamel, while Countess Marie von Armansperg, Count Kaspor

von Berchem, and Count Ludwig Boyyi married into the baronial family of Eichthal.

Federigotti, Countess Marie von Bronno-Bronska, Countess

lyabella Khuen von Belayi, Countess Louise Otting and

Funfytetten (a great-niece of the first King of Bavaria), Baron

Bernhard von Godin, Baron Ferdinand von Moreau, Baron Friedrich von Podewils, Baron Alfons von Rummel and Lord von Hößlin.

92. Eisenmann. Raphael Eisenmann, fuel manufacturer

and commission business owner in Berlin. kénigy

Portuguese Consul General, Portuguese since 1881, Portuguese Baron since 1884. . v. Janecki, Herold 1889, No. 6.)

93. Eisenstadter von Buß ias. Simon Ei-

. born in 1797, private citizen in Vienna, received

. May 1812 the Hungarian nobility with the title

7 Buziàs" and died on December 6, 1875, leaving behind seven

sons and three daughters.

94. Eisner von Eisenhof. The Trieste wholesalers Julius and Jacob Eisner were granted Austrian nobility on October 20, 1874, with the title "Edler von Eisenhof."

95. von Elkan auf Elkansberg. Leopold Anton Elkan, a wholesaler in Vienna, received Bavarian nobility with "auf Elkansberg" on December 25, 1825.

96. Elkan von Hirschberg. Hirschl Elkan, Remony tirungslieferant, received in Vienna on March 3, 1798 the hereditary

Austrian nobility with "von Hirschberg".

97. Angel of Janoyi. Adolf Engel, Largey

trader (wood induytrial and timber merchant) in Funfkirchen, large landowner in the Geypannschaft, patron of the Catholic churches on his property,

received on

22

March 29, 1886, he married "de Janoyi" into the Hungarian nobility. He has five sons and four daughters.

68. Angel of Mainfelden. Franz Anton

Engel, merchant and stock exchange councillor, general councillor who often:

Reichiychyungariychen Bank, born in 1805, received 6 May

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In 1875 he left the Austrian knighthood with "von Mainfelden" and died on June 3, 1887 in Grinzing. |

99. Engliych. Alfred Engliych received 23 Sepy tember 1881 transferred the Hungarian nobility of Karl von Popparic to himself.

100. Enoch. Julius Kasimir Mamertus Enoch, gey

Born in 1796 in Waryaw as the son of Jacob Enoch, Imperial Ruyyian

Privy Councillor of State, he received the Polish hereditary nobility in 1851 and died on 11 October 1880 in Paris.

101. von Ephrussi. Ignaz Ephrussi, banker in Vienna, received the Austrian knighthood on September 12, 1871.

102. von Epstein. The banker in Warsaw, Hermann Epstein,

son of the Polish ouziier Jakob Epstein, received the Russian nobility in 1863 and died in 1867, leaving behind three sons from his marriage to the bookseller's daughter Eleonore Glicksberg. A granddaughter of the

aristocrat, Alicia, married the Italian captain in 1876.

Count Sigismund Ryszewski, another Gabriele,

1883 Mr. de Linol.

103. von Epstein. Gustav Epstein, born in 1828, a wholesaler

and bank director in Vienna, became an Austrian knight on November 6,

1866, and died in Vienna on September 23, 1879, leaving behind a son and two daughters.

104. Epstein von Ankerberg. Born in 1857

On 4 June 1789, the Imperial Court Secretary Wenzel Epstein had conferred on the hereditary Austrian nobility the title of "Edler von Anker"

berg" and died on June 27, 1824 in Vienna.

105. von Erlanger. The merchant and royal Portuguese general,

born in Wetzlar on June 17, 1805y
consul in Frankfurt am Main was 19 November 1859

Portuguese Baron, received the ducal

yaxonymeingiychen nobility, became yterr. on 25 August 1871.

Baron, recognized as such in Prussia on May 22, 1872, and died on January 31, 1878. His son Viktor, Royal Spanish Consul in Vienna, who was

placed under guardianship in September 1884 for wastefulness, is his father-in-law.

father of Counts Alfred and Otto von Salm-Hooghytraeten.

106. von Eskeles. lyayhar Beruych Eskeles, son and

grandson of Polish rabbis, died in Vienna in 1759 as a wealthy rabbi. His descendant, the Grand:

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Bernhard Eskeles, a merchant in Vienna, received the Austrian nobility

with "Edler von" on November 6, 1797, and the Austrian knighthood on

March 12, 1810 (diploma issued April 8, 1811), and became an Austrian baron on November 29, 1822. He was born in 1754 and died August 7, 1839, in Vienna. He married Cäcilie, daughter of the court banker Itzig in Berlin. His father-in-

law

His son was Count Franz von Wimpuen, a son of Princess Victorie

of Anhalt-Bernburg Schaumburg,

his daughter-in-law Baroness Emilie von Brentano: Cimaroli. His son's sons-in-law were the Imperial and Royal General Baron Ludwig von Gablenz, Marquis Joseph de Gabriac, Baron Theodor von Raule, Knight James

von Bartling, and Marche Giovanni Caniy

Giani de Cerchi, Count Wilhelm Saracini of Belfort. His grandchildren have been called "von Gablenz-Eskeles" since April 30, 1873.

107. von Eybenberg. Prince Heinrich XIV of ReussyGreiz,
who died on 12 April 1799, married Marianne Meyer on 8 June
1797, the

baptized daughter of a Jewish merchant in Berlin, who bore the name of
"Frau von Eybenberg" without a special nobility diploma and died in 1814.
N

108. von Falk. Carl Ludwig Falk, born on 17 November 1817
in Breslau, was General Director of the Véslsruer Kammgarnfabrik
Aktiengesellschaft and member of the

member of the Lower Austrian Chamber of Commerce and Industry, became an Austrian
Knight on August 25, 1878, and died childless on May 21, 1883 in Vienna,
after his

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His wife Marie Henfling, who had married him on March 1, 1848, had
died on June 1, 1881 in Véslau.

109. von Falk. Sigmund Falk, director of the Pest printing
company, became an Austrian knight on August 5, 1879.

110. von Fennheim. The baptized Jew Eduard UUnheimer,
received the Austrian knighthood with "non Fennheim" on August 4, 1868,
and on March 31, 1875, he received imperial permission to abandon
his family name and use only the title. On May 27, 1882, he became an Austrian
Baron. He was born in Vienna in 1820.

boren and married Alexandrine Raics von Dragoy
miresfce. His daughter Iphigenia married Baron Ernst von Stenglin.

111. Fiycher. Philipp Fiycher, who married Lyonette Finalin de Peryigny
(born October 13, 1853, died March 15, 1880 in Cannes)

on November 15, 1876 in Paris, became Count of Rome "de Cheviere" in November 1876.

112. (Fischer) of Farkashaz. The Porcelain

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manufacturer Moritz Fycher, born in 1799, received the Hungarian nobility on 22 April 1866 and the name on 4 May 1870 change to Farkashaz. He died on February 25, 1880.

113. Fyhl. The baptized Jew Stefan Fyhl, he

held together with sons Johann and Stanislaus d. Krakow

April 15, 1507 the Polish nobility.

114. Fyhl. von Dirszt. Gutmann von Fyhl, received the

Hungarian title "von Dirszt" on June 27, 1885. Ladislaus and Viktor

Adolf Fyhl, received the Hungarian nobility as "von Dirszt" on April

19, 1889.

The divorced wife of Ladislaus, who was a banker, Etelka Steinfeld, married Count Ernst Zichy on 28 June 1891 in Budapest.

115. Fleisch! von Marxow. The Merchant

and Béryenrath Karl Fleihschl, received the ytterreichy nobility with "von Marxow" on June 23, 1875. Ernst von Fleihschl is a university professor

in Vienna.

116. Fleich von Bévés. The manor, born in 1815y

Alois Fleych, born on April 17, 1873, received the Hungarian nobility with the name "von Bévés." He died in Vienna on December 6, 1880.

117. Fleych von Brunningen. lyidor Vincenz Fleych, born

19 March 1819, industrialist, merchant

Chamber Councillor, Censor of the Austro-Hungarian Bank, President of the Rohrbach Sugar Company, Board Member of various other industrial companies

nehmungen, head of the wholesale company "lyidor Vincenz Fleych" received the Austrian nobility with "Edler von Brunningen" on May 20, 1879 and died on June 13, 1884. His daughter married into the Ripka Edle von Rechthofen family.

118. Flesh of Festan. Dr. Ludwig Flesch, Hofy

A court lawyer in Vienna, he received the Austrian knighthood "von Feytan" on July 22, 1872.

119. von Flies. Eduard Flies, grandson of Schutzzy

Heymann Flies, Royal Prussian Lieutenant General (ret.) (d. 11 December 1886 in Wiesbaden at the age of 85) married Therese von Schönfeld (13 May 1882

in Wiesbaden) and received the Prussian nobility on 18 June 1864

(M. von Janecki, Herald, 1889, No. 6). His daughter Therese married the retired Lieutenant Colonel Otto von

Wichmann. 5

120. von Félych. Johann Baruch (Bernhard) Félych, born 1756,

Imperial Court Councillor, Director of Studies, Professor, received in Vienna on June 22, 1802, the hereditary title

Austrian nobility with "Edler von" and died 13 Sepy

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tember 1820 in Vienna, leaving descendants.

121. Franchetti. Baron Raymondo Franchetti in Turin married Baroness Louise von Rothschild. Abraham Franchetti, banker in Vienna

dig and Treviso received the nobility and baronial status by decree of 17 October 1858 from King Victor Emmanuel of Sardinia. Of his sons,

Albert married Margherita, the daughter of the banker Marco Levi in Reggio, in 1888, and Georg married Baroness Chary in 1891.

Lotte von Hornstein, the composer's daughter.

122. von Frank. Demeter Frank, born 12 July 1829 in Horitz in Bohemia, General Director of the Romanian

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Bank in Bucharest became an Austrian Knight on August 11, 1880. He has two sons and a daughter by his wife Leonie, daughter of Angelo de Tedesco and Angelica Regina.

123. von Fraenkel. Anton Eduard Fraenkel, son of Samuel, banker and railway entrepreneur in Warsaw, later in St. Petersburg, received the Polish

nobility on January 2 (14), 1839, for his services in the Army

Loan of 1837. (M. von Janecki in the Herald quarterly 1888, page 173). He received the Russian baronage on March 9, 1857 (diploma of October

27, 1861) and married Alexandrine von Esen. His son-in-law was Baron

Karl von Kaskel, who died in 1874 and married Victoria, the daughter of Baron von Fraenkel from his first marriage to Bertha Morawska. (M. v. Janecki, Herald 1889, no. 6).

124. von Frankfurter. The railway entrepreneur Wilherm Frankfurter became an Austrian knight on October 18, 1874. His only son, Samuel, born in 1859,

committed suicide in Vienna on September 13, 1888.

125. Frankl von Hochwart. Dr. Ludwig August Frankl, born on

3 February 1818 in Chrayt in Bohemia, was secretary and archivist of the Israelite

Cultusgemeinde in Vienna, received on 10 December 1876 the

Austrian knighthood with "von Hochwart."

126. by Franklin. The 27th of January 1831 in

Berlin-born Christian Fürchtegott Otto Franklin, Proy

Professor at the Faculty of Law at the University of Tübingen, in 1878 he received the Württemberg personal nobility as a Knight of the Order of the Württemberg Crown, First Class.

127. von Frenckel. Friedrich Wilhelm Frenckel, Commerzienrath

and factory owner, received in 1868 with "von

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Frenckel" the nobility of the Grand Duchy of Finland. (Firn: lands Adelskalender 1883, p. 160, 161, 1890, p. 143, 144.)

128. von Freund. The railway director Karl Freund received Hungarian nobility on April 17, 1873.

129. von Freyberg. Markus Freyberg, son of Isaac, governor of Warsaw, became a Russian nobleman on November 22, 1838.

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130. Freyadtler of KovesyGyur. Anton Freyadtler,

born on October 15, 1814 in Neuyatz, owner of the estates TétýVaaBonyi and Köves Gyir in the VeBprimer Geypanyhaft, received the Austrian knighthood with KövesýGyür on October 24, 1880.

131. von Friedberg. Dr. Emil Friedberg, born on December 22, 1837 in Konitz in West Prussia, Royal Saxon Court Councillor, Professor at the University of Leipzig, received the Württemberg Personal Order in 1874

nobility, but did not use it.

132. von Friedberg. Dr. Heinrich Friedberg, born on January 27, 1813, in Mark Friedland in West Prussia, was a former Minister of Justice and was raised to the Prussian nobility on March 11, 1888.

133. von Friedland. Ferdinand Friedland, born in 1810, Imperial

Truchsess and Director of the Austrian Museum of Art and Industry, was born on December 20, 1865

Austrian knight and died on October 28, 1868.

134. FriedlandyFreeman. Baron Friedland-Freey
He married Maria Eugenie Caroline Victoria Fialin de Peryigny in November 1877. He came from Prague.

135. Friedlander von Malheim. Friedrich Friedlander,

born on January 10, 1825, in Kohl, Anowitz, Bohemia, and a genre painter in Vienna, received the Austrian knighthood "von Malheim" on August

29, 1889.

136. Frohlich von Feldau. Moriz Fröhlich,

Real estate owner, received the Austrian on 19 November 1877 imperial nobility with "Edler von Feldau."

137. von Fromm. Oskar Guytav Albert Georg Fromm, First

Lieutenant in the East Frisian Infantry Regimenty

ment No. 78, received the ducal

yachsenmeynigenyhil bburghauenychen nobility and on 21 April 1873 the royal Prussian approval to lead the same.

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138. Fuchs von Ban vet. January 31, 1831
Maximilian Fuchs, born in Senftenberg in Bohemia,
Director of the Hungarian Western Railway and owner of

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Kenyermeré and Banvet, received the Austrian knighthood with "on
Banvét' on March 31, 1883 and died on February 21, 1887 in Vienna,

leaving behind five sons and two daughters.

139. von Firth. Joseph Firth, born on 30 December 1822 in

Strakonitz in Bohemia, the youngest son of the factory owner Wolf Furth,
born on 3 July 1850, member of the Reichsrat, member of the Landtag of the
Kingdom of Bohemia, member of the Trade and Commerce

Chamber in Pilyen, honorary citizen of the city of Wallern, received the e
Mittertyand on 1 September 1880 and has three sons.

140. Gans von Lud aft i. The journalist Mor'z Gans, born in
1819 in Komorn, received the Hungarian nobility with the predicate "von
Ludayi" on 12 July 1867 and died on 29 August 1885 in Reichenau.

141. Gedali a. The banker Gottlieb Abrahamyon Gedalia in

Copenhagen, received the nobility of San Marino in 1871. He was appointed
on December 27, 1880, by the Supreme

court in Copenhagen for using cashiered stamps

marken sentenced to 14 days in prison.

142. von GeiringeryWinterystein. Dr.

Friedrich GeiringeryWinterystein, on June 20, 1870, received the

Austrian knighthood of his adoptive father, Knight Simon von Winterystein. He, too, was of Jewish descent. He married into the von Soelfon family.

143. Geitler von Armingen. This family's real name is

Jeitteles. Sigmund Christian Geitler, born in 1789, a merchant in Prague, was granted Austrian nobility with the title "Edler von Armingen" on November 27, 1854, and died on March 6, 1866. His wife, born in 1796 and married on July 24, 1870, was née Goldschmidt. His grandson, the Imperial Court and Court Advocate in Vienna, Sigmund G. Edler von Armingen,

committed suicide on November 3, 1882.

144. von Geryon. Max Geryon, sugar factory owner

in GroBySurany, representative of the factory in Vienna, received the Austrian knighthood on May 4, 1872.

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145. Geryonn von Gers burg. The merchantly Lord and Ducal Saxonycoburggygothai Consul Jakob Gersonn in Frankfurt am Main, received the Ducal Saxonycoburggygothai Barony on 17 September 1878

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yt, but was not recognized as a baron in Prussiay
His son Paul married on 29 September 1881 Baroness von Minster
from a family of the Franconian

bike.

146. Gideon. Sampyon Gideon, son of a Westy

Indian merchant, born around 1700, acquired great wealth as a banker in London and died on October 17, 1762.

His son Sampyon, born in 1751, was born in October 1789

Baron Eardly of Spalding in the Peerage of lrey

land) and died on December 25, 1824. Old Gideon had left 1,000 pounds sterling to a synagogue, the same amount to the London Hospital, and twice the sum to the Corporation of the Sons of the Clergy.

He had determined, in the event of the extinction of his wife's male issue, all his property should fall to the Duke of Devonshire, "without insisting on the duke's taking his name or being circumcised."

147. von Glayer. Wilhelm Glayer, born Bureau: head of the

Creditanstalt, received the Austrian nobility with "Edler von" on June 15, 1870 (diploma January 30, 1875). Royalie Edle von Glayer married Count Heinrich in 1888.

Folliot de Crenneville-Poutet, whose great

Mother Baroness Viktor'a von Poutet, a stepdaughter of the last Prince Karl Eugen of Lothringen, who died in 1825

was.

148. Luck of Marosy-Varadja. The Great

Landowner Moriz Glück received the Hungarian nobility with "Marosy

Varadja" on January 4, 1879.

149. Goldberger von Buda. Mrs. Elisabeth Goldberger,

born in 1783, died July 29, 1869, and her sons received Hungarian nobility with the surname "von Buda" on November 1, 1867. The Goldberger brothers von Buda had their name changed to Bethlenfalvi by the King of Hungary on March 27, 1868. Emanuel Goldy

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berger von Buda, wholesaler and royal Portuguese general consul in Vienna, became Austrian on 5 October 1879.

Knights. The family was related by marriage to Baron Popper von Podhragy.

150. Goldreich von Bronnek. Philipp Goldreich received the Austrian nobility title "Edler von Bronnek" on July 25, 1873. His son Ludwig, Dr. jur., lawyer in Vienna, married his kinswoman Roya Bachrach.

151. von Goldschmidt. Moriz Goldschmidt, Royal Prussian Consul and Chief Procurator of the House of Roth

child, born June 9, 1803 in Frankfurt am Main as son of Jakob David Goldschmidt (April 28, 1847) and Adelheid (Edel), née Roth (February 8, 1834)

child, a daughter of Meyer Anselm Roth: child, received the Austrian

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Knighthood and died on 5 April 1888. His brother Leopold Jakob Goldschmidt, born in 1811, Royal Württemberg

Bergisch Consul in Frankfurt am Main, received the Württemberg personal nobility in 1869 and died on August 25, 1885.

152. von Goldschmidt. Leopold Goldschmidt, Vice-President of the Trieste Chamber of Commerce, received the Austrian nobility title "Edler von" on April 25, 1879.

153. Goldschmidt von Libanka. Ludwig Goldschmidt, tenant of the Hungarian opal mines, received the Austrian knighthood "von Libanka" on March 17, 1874.

154. Goldymid. Lyon Goldymid was born on

7 August 1841 English Baronet and in 1846 in Portugal Baron de Palmeira. This native of Kayel

Family settled in the early 18th century in Engy country over.

155. Goldymid. Frederic John Goldymid, born 1818, English major general, son of F Lionel Goldymid became an English knight in 1855.

156. von Goldtman. Anton, Joseph, and Marianne, children of Karl

Goldtman, received Polish nobility on March 13, 1845, for the merits of their paternal brother, Joseph Joachim Goldtman, Bishop of Sendomir (M. v. Janecki in the quarterly Herald, 1888).

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157. from Gomperz. Max Gomperz, sheep wooly

Factory owner in Brno, received the Austrian knighthood on December 21, 1877, as did his brother, the factory owner Julius Gomperz in Brno, on May 24, 1879.

158. von Gorriyyen. The Grand Ducal Hessian General Consul Georg Friedrich Gorriyyen received the Grand Ducal Hessian nobility on 14 October 1869.

159. von Gottes mann. Adolf Gottesmann, he: held 23 April 1868 the Hungarian nobility and Eugen

God's man on May 26, 1884 the name and ungay

rish nobility of Anton von Jaszay. 1160. von Griinebaum. Guftan Griinebaum, Chief Inspector of the General Inspectorate of

the Austrian Railways, received the Austrian knighthood on 31 January 1876. His mother was the 16 March 1884

The late Therese Landauer, a sister of Nanette von Goldschmidt; he was therefore a distant relative of the House of Rothschild.

161. von Grunenthal. Friedrich Sigismund Siebmann,

born November 12, 1780 (of Jewish parents; his birthplace was

concealed), Royal Prussian Chief Tax Councillor, was succeeded by the Royal Prussian Chamber Director Otto Ernst von Grunenthal, who died in 1838—

thal and received the Prussian nobility as "von Grunenthal" on April 14, 1812. He died as a secret

Chief Finance Councillor on 2 June 1855. His son-in-law was Eduard von Gerschow.

162. von Gugler. Dr. Bernhard Gugler, Rector, Head of the Mathematical Department at the Polytechnical University-School (March 1880), received the Württemberg

Bergisch personal nobility. He was of Jewish descent.

163. von Günzburg. The Grand Ducal Hessian Consul General

Horatius Günzburg in St. Petersburg, he

held the title of Baron of the Grand Duchy of Hesse on 9 November 10, as did his father, the Imperial Russian Summer Courtier Joseph Günzburg, and all his descendants on 2 August 1874.

164. Gurski. In Lithuania, in 1764, the gey
Jews Ignaz and Joseph Gurski baptized the nobility. (M. von Janecki, citato loco.)

165, by Gutmann. The Industrialist Wily
helm Lyaak Wolf Gutmann became Austrian on January 4, 1878y

imperial knight. His son-in-law is Earl Robert Fitzjames, a direct descendant of Marshal Duke of Berwick, the King's natural son.

James II of England, Scotland and Ireland.

66. von Gutmann. The industrialist and coal mine

owner David Guttmann in Vienna became an Austrian knight on December 6, 1878. The family was related by marriage to the Barons von

Königswarter. 167. Guttmann von Gelsenkirchen. The landowner

Heinrich Guttmann, resident of Groß-Kanisza, received the Hungarian nobility

with "von Gelyei" on December 26, 1869. His son lřidor married Friederike Pollak Edle von Rudin.

168. von Gutmansthaly Benvenuti. Dr. Ludy

Wig Gutmansthal, born October 4, 1810 in Kierling, the son of Leopold Gutmansthal and Johanna Wirth, honorary citizen of the municipality of

Ratschach in Lower Carniola, received the nobility on December 25, 1859 (diploma November 29, 1859) from his stepfather, Knight Johann Baptist von Ben-

venuti and died on October 8, 1890 in Graz, married to Maria von Sonnenthal. His father-in-lawy

yon is Prince Eugene of Wrede, Yhis daughter-in-law is Baroness Emma of Conrad-Eybesfeld.

169. von Haber. Salomon Haber, born February 10, 1768, banker in Karlsruhe, died January 13, 1839, received the Baden nobility on June 2, 1829. His son Ludwig Joseph, born July 15, 1804, factory owner,

received it on October 24.

1869 (Diploma 28 Nov. 1869) the Austrian Freey

Baroness "von Linsberg." He is a life member of the House of Lords,

the Imperial Council. His brother, the banker, Samuel von Haber, born in 1813, received the Austrian baronship on April 26, 1873, and died in Paris on September 27, 1883. Married into this family was Princess Troubetzkoy, whose direct ancestor was Grand Duke Gedimin of Lithuania, as well as Count Octave de Behague, Countess Laura Brunetti, Count Christian Claes

Horn von Aminne, and Baron Max Scharschmidt von Adlertreu, Viscount

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Ernest de Grouchy, Hannibal Grimmer von Adelsbach, Richard Herwarth von Bittenfeld, Ludwig von Klock, Auguste Legrand de Villers, Knight Louis von Marx and James Mont: jaret de Kerjé gu. N

170. von Hahn. The Imperial and Royal Government
Councillor and Director of the Landerbank, Samuel Hahn, son of F. J. Hahn,

born in 1803 and died on February 28, 1891 in Hungarian Ostrava, became

an Austrian Knight on August 31, 1881.
His daughter Hermine married Baron Armin

Popper of Podhragy.

171. Halpert. Ludwig Halpert at Soroki near Warsaw, son of
the Baquier Salomon Halpert in Warsaw-
yhow, received the Ruyyiyian nobility in 1864 and died in 1880.

His daughter-in-law is Giie Caytriota-Scany

derbeg, his son-in-law Arthur of Rheinbaben.

172. von Hamburger. The Imperial Rusyian Collegiate
Ayesyor Eugen von Hamburger died on July 8, 1865.

Andreas von Hamburger became imperial ryyiyischer geh.
Council and since 26 Nov. 1879 Imperial Ruyyiyic except:

Ordinary Envoy and Minister Plenipotentiary to the Swiss Confederation.

173. von Hanseemann. A Pastor Hanseemann in
Aachen adopted a Jewish boy named David, born on 12 July 1790 in
Finkenwerder, who was born on 4 August 1864 in Schlangenbad as a Royal

Prussian Finance Minister.
Minyter a. D. died. His son, Adolf Hanseemann, Commerzienrath in

Berlin, received the Prussian nobility on March 8, 1872.

174. Hantover. The Imperial Rusyiyic Titular Councillor Heinrich

Hantover received the Rusyiyiyic hereditary nobility on 7 Auguyt 1873.

175. Hartleben von Sarkhazi. Franz Adolf Hartleben, publisher and bookseller in Peft, received the Hungarian nobility with "von

Sarky" in Vienna on April 17, 1880. there."

176. Hartmann von Wartenschild. The

kk Captain Wilhelm Hartmann (baptized Jew), hey

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held the Austrian knighthood with "von Wartenschild" in Vienna on May 12, 1887.

177. von Haurowitz. Harald or Harry (in Russia Ivan)

Haurowitz, son of Samuel, born 18 December 1799 in Schleswig, General Staff: Doctor of the Baltic Fleet, General Inspector of Medicine of the Russian Naval Department, received as a real State Councillor on 26 February 1847 the Russian nobility and

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Died on July 6, 1882 in Gmunden. His son-in-law was Knight Franz von Arneth.

178. von Hauser. The Imperial and Royal Lieutenant Colonel Georg

Hauser, born in Frankfurt am Main as the son of a Jewish merchant and

a woman born in Mettenheim, was baptized and received the Austrian Order of Merit on July 20, 1884.

imperial nobility.

179. Head. Francis Bond Head was born on May 22

1837 English Varonet. He is a descendant of Moses Mendes, son-in-law of a former Sir Francis Head, who passed on his maternal family name to his children.

180. on Heimann. A. von Heimann was 1888

President of the Riga Commercial College, Wasily Alexany drowitsch von Heimann, Imperial Ruyyiyian Lieutenant General, conquered Ardahan in 1877.

181. von Heimann. The physician Adolf Heimann

received 5 September 1875 as Imperial Ruyyiyer Wirky lich State Councillor the nobility.

82. von Heine. Maximilian Heine, born 6 November 1805 as

the son of the merchant Samyon Heine in Hamy

Burg and his wife Betty von (vecte van) Geldern; Imperial Rusyiy State Councillor, received the Rusyiy nobility and died childless on November 5, 1879. His brother Guytan, born June 18, 1810 in Hamburg, owner of

the "Wiener Fremdenblatt", received the Austrian knighthood on March 30, 1867, and on September 24, 1870 the Austrian

Reichish baronship and 20 October 1870 (diploma 30 October 1870) the authorization to run the free-

glorious name "von Heine-Geldern." He died on November 14, 1886

in Vienna. His wife was Emilie Kaan

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von Albeyt, his daughter-in-law Baroness Marie von Seidler, his sons-in-law Count Heinrich Sizz o von Noris and Alfons Edler von Kodolitych.

183. von Hellmann. Ernst Julius Heimann, son of a banker

in Breslau and a Friedlander, owner of entails in Dalkau, was granted Prussian nobility on June 12, 1883, under the name "von Hellmann." His daughter-in-law is Louise von Bonin from the Lupow family (M. v.

Janecki, Herold 1889, No. 6).

184. by Henle. The Bavarian Court Councillor and Legal Officery

conyulent Dr. Sigmund Henle, received the Bavarian personal nobility in 1882.

185. Herychel. John Frederik William Herychel, born 7 March

1792, 7 1871, became an English Baronet in 1838. He was the son of 15
November 1738y

born and died on 25 August 1822, the astronomist Friedrich Wilhelm

Herychel, who was the son of a muVician Jakob Herychel in Hanover, grandson of
lyaak Herychel

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and great-grandson of Abraham Herychel.

186. Herychell. The Lord Chancellor Fraerer Herychell, born 184
–, son of a baptized Jew who immigrated to England, grandson and great-
grandson of the Jews Juda and Hillel Herÿchell living in Strelno in Poland,

was

February 1886 English Baron.

187. von Herz. Salomon Herz, born in 1743, a wholesale
merchant, received the hereditary Austrian nobility with "Edler von" in Vienna on
November 6, 1797 and died in Vienna on May 3, 1825. His daughters-in-law were

Susanna von Nattermann and Caroline von

Arnystein. Two daughters of his son married knights

Karl Emanuel von Liebenberg de Zyittin and Count Cajetan

Alcaini. The brother of these two ladies: Carl Adolf Edler von

Herz, born in 1804, Director of the Banque de Roumanie, became an

Austrian Knight on February 10, 1870, and died August 18, 1881. His wives were Anna Maria Auguytina, Baroness von Brentano; Cimaroli and Marie

von Moreau, his mother-in-law.

daughter of Princess Marie Ghika. In 1890, Count Anton Triangi married

Noble Leopoldine von Herz.

a 3x

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188. Herz von Hertenried. Julius Herz, born in Bayreuth

in 1825 and a member of the advisory council of the Creditanstalt für Handel und Gewerbe (Credit Institute for Trade and Industry), became Austrian on May 24, 1887. Knight with "von Hertenried." N

189. Herz von Rodena and the General Secretary of the

Galician Karl Ludwig Railway Dr. Johann Michael Herz became Catholic and received the

Austrian knighthood with "von Rodenau", He committed suicide in December 1873, as did his wife in 1888.

190. Herzel von Hertberg. The estate owner Leopold

Herzel, head of the company Herzel and Caruta, he-

On April 3, 1881, he received the Austrian knighthood and on April 22, 1883, he received imperial permission to drop his family name and to only write Ritter "von Hertberg".

191. von Herzenstein. David von Herzenstein, a wholesale merchant in Odessa, lost his wife Lea, born in 1781, in Vienna on June 6, 1830.

192. von Herzfeld. Viktor Herzfeld, kk Cory

Vettencapitan, son of the 7 married on 16 February 1883

former stock exchange sensual Karl Herzfeld, received the Austrian knighthood on April 2, 1867, as did his brother, the Imperial and Royal Consul General R. Stephan Herzfeld, on December 12, 1871.

193. von Herzfeld. Josef Herzfeld, Generaly

Secretary, later director of Fonciere, Pest Insurance

anyt in Vienna, received the öğterr. on December 20, 1874.
Knighthood.

194. von Heyer. Dr. Heyer, secret senior directory

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Councillor and Leading Councillor in the Ministry of the In-
neren and the manor owner Heyer on Goychin, received Prussian nobility
on May 4, 1888. The family was formerly called Meyer.

195. Heymer. Wilhelm Johann Heymer, son of Georg, district

tax collector in Mariampol, received 12.

(24) January 1843, the Polish nobility. (M. v. Janecki in the quarterly journal
of the Herald, 1888, page 175.)

196. Hiersch from Hiregh. Karl Hiersch, Ministey
rialrath in the Hungarian Miniyterium at the Imperial Court,

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received the Hungarian nobility with "von Hiregh" on July 11, 1876.

Tor. von Hirsch. Maximilian Hirsch, Imperial and Royal Major
in the Engineering Corps, was granted Austrian nobility with the title "Edler
von" in Vienna on September 16, 1843. He died on April 19, 1846,

as an Imperial and Royal Lieutenant Colonel. His wife was Baroness
Therese Zawisch von Ossenitz.

198. von Hirsch. Theodor Hirsch received 25 October

1881 the Hungarian Then nobility.

199. von Hirsch auf Gereuth. January

Jakob Hirsch, born in 1764, royal Bavarian court: banker and wholesaler in Würzburg, received the Bavarian nobility with "auf Gereuth" on 13 August 1818 and died on 22 December 1840. His son-in-law was Joseph von

Kaulla, while his second son Jakob v. Hirsch auf Gereuth, born 2 July 1805, royal Bavarian. Court banker, Royal Württemberg Consul, Lord of Planegg and Harlaching,

became a Bavarian Baron on 2 August 1859 and died on 9 December 1885. A son

The latter married Zenaide of Poliacous. The family still adheres to the Mosaic faith.

LucianyJacquesyMaurice, born 11 July 1856, y 6 April 1887, was incorporated into the Belgian nobility with the title of Baron 26 September 1880.

200. von Hirschfeld. Ludwig Hirschfeld, son of Dr. Hermann Hirschfeld, born in 1796 and died on January 10, 1883, director of the Telegraphy

correspondence bureaus in Vienna, became 12 June 1877 dytery Imperial Knight. He also received the title of Imperial Knight

government council.

201. von Hirychel. Leo Hirychel received 20 Sept.

1857 (Diploma 19 November 1857) the Austrian Knight

yt was transferred to his father-in-law, Knight Kaliman von Minerbi as "von Hirychel-Minerbi", and was ducal yachony on 5 March 1877 as "von Hiryshl"y

Baron of Meiningen and later Count of Italy.

202. Hirschler of Aly6-Domboru. Max and

Leopold Johann Hirschler, received on 20 May 1887 the Hungarian nobility with "von Aly6-Domboru", le zterer am

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November 24, 1888 permission to change the name to "e Zalan".

203. von Hitzig. Daniel Itzig, court banker in Berlin, died on May 21, 1799, at the age of 77. He had a son, Julius Eduard, born on March 26, 1780. He was baptized, took the name 9173, and died.

November 26, 1849 as Royal Prussian Criminal Councillor.

The son of the same Friedrich Hitzig, born in 1811, Prey

yident of the Academy of Fine Arts in Berlin, who died on October 11,

1881, had a daughter Clara Susanna Maria Magdalena, born on July 22, 1846, who received the Prussian nobility on May 13, 1866, and on May

19, 1866, married Baron Adolf von SteUens-Frauy

Weiler married, but on October 30, 1878, he—
was separated.

204. von Hock. The Imperial and Royal Miniyterial Councillor of the Hany

Carl Hock (of Jewish descent), received the Austrian knighthood on June 19, 1852, and became an Austrian Baron on December 2, 1859. He was born

in Prague on March 13, 1808, and died on January 2, 1869, as a member

of the House of Lords and Privy Councillor. His wife was

Sophie von Appeltauer.

205. HoUmann von Hofmannsthal. The

June 10, 1759 born lyaak Löw HoUmann, GroBy

dealer in Vienna and head of the Israelite Cultusy

municipality, received the hereditary Austrian title on 13 August 1835 Reichish nobility with "Edler von Hofmansthal" and died December 2, 1849").

Some of his descendants converted to the Catholic faith.

206. HoUmann von Lérincz. Jakob HoUmann received the

Hungarian nobility with "von Lérincz" on 17 August 1884.

207. Hénig von Honigsberg. Israel Hönig, born on October 30,

1724, was a Lower Austrian government official and bank and tobacco director. He received the Austrian nobility title "Edler von Hénigsberg" on September

2, 1789, and died on January 19, 1808.

*) His daughter-in-law was Noble Petronilla von Rhd.

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His descendants remained faithful to the Mosayic faith until modern times. In 1864, Edler Soliman died

von Hönigsberg as Secretary of the Prague Israeli Ge-

community. In this family, which also included the (1877) emperory

liche Rath and spa doctor in Wildbad, Noble Dr. Benedict von Honigsberg,

married Knight Ferdinand vou Arlt, the son of the famous physician.

208. Hénig von Honigshof. Lazar Honig,

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Born in 1769, kk ensign, who on 24 August 1826, as a former kk captain, received in Vienna on 16 August 1791, with his siblings Enoch, Hermann, Lazar, and Ernst, the hereditary Austrian nobility with Edler von

Hénigshof.

209. Hénig von Honigstein. The kk privy

The married wholesaler Adam Albert Honig, born in 1740, + 20 December 1811, received the hereditary title on 19 January 1784y

rural-Austrian nobility with "Edler von Hénigstein" and 10 May 1807 the Austrian knighthood as

"Knight of Henikstein." His three sons, Joseph (born 1768, died

April 29, 1838), Karl (born 1773, died July 9, 1828), and Johann (born 1775, died July 16, 1855), received the Bohemian knighthood on December 16, 1812.

Joseph and his wife Elisabeth, née von Sonnenstein (born 1770, died

June 17, 1823), sons Friedrich, retired Imperial Colonel, Wilhelm,

Royal Dutch Senereal in Vienna, and Alfred, Imperial Major General, received the title of Baron on May 3, 1859 (diploma May 25, 1859). A

sister of the three brothers, Caroline, married the orientalist Baron Joseph Hammer von Purgstall. Countess Franziska de Paula Ledéchowska, Baron

Wilhelm von der Decken, called von QUen, Baron Sigmund von Cnobloch,

and Santana von Scholl married into this family.

The Hönig von Honigshof and Honig families

von Hénigstein ysembly, by the way, from brothers of lyrael Hénig Edler von Honigsberg.

isch. Born in 1803, the kk Obery

Johann Honiysch, retired medical officer, became an Austrian knight on October 31, 1878 and died on August 29, 1887 in Graz, leaving behind a son and a daughter.

211. von Hornthal. On April 23, 1815, Franz Ludwig Hornthal,

police director in Bamberg (born May 5, 1765), received the Bavarian nobility and the coat of arms of the extinct von Roggenbach family on June 27, 1833.

At his father's baptism, his two godparents, the Lords of Horneck and Erthal, gave him the name Hornthal. The ennobled man's granddaughter, Anna, married Baron Marschalk von Ostheim.

212. Horschitz. Sally Horschitz, a merchant in Hamburg, received the baronship from Italy (San Marino?) See M. von Janecki. Herold 1889, No. 6.

213. von Jacobi. Jacob Jacobi, General Secretary of the Kaiser Ferdinand Northern Railway, became an Austrian Knight on December 16, 1868,

and later Imperial Court Councilor. His daughter Wanda married Joseph Lord, lord of Zsigmondhaza, on September 10, 1882.

214. Jakubowski. In Lithuania, 24. Noy

In August 1964, Michael Kasimir Felix Jakubowski, a baptized Jew, was granted the nobility. (M. von Janecki, citato loco). They were the sons of Franz Jakubowski.

Adalbert Jakubowski from Emperor Charles VII ddo. Franky

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On 5 May 1744 the Imperial and Bavarian knighthood with "Edler von". Vincenz Jakubowski was

ddo. Vienna 26 December 1808 (Diploma 1810) Austrian

Imperial Baron and his nee Ladislaus Jakubowski received the transfer of the

Baron status to his person in Vienna on October 10, 1832. In this family

In addition to many Polish noblemen, he married Baron Guytav von Gemmingen-Hornberg and Anaytayia, a member of the baronial Kottulinsky family.

(M. von Janecki. Herold 1889, No. 6).

215. Jankowski. In Lithuania, Felician Jankowski, a baptized Jew, was granted the nobility in 1764. (M. von Janecki, citato loco).

216. Jarmund In Lithuania in 1764 the gey Jew Stanislaus Jayrmond baptized the nobility. (ibid.)

2217. Jelenski. In Lithuania, in 1764, the baptized Jews Jacob, Matthew and Stanislaus Jelenski received

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the nobility. (ibid.) From this family came the actress Irma von Jelenska, who married Ed. Levi in 1882.

218. Jellinek von Harcaszti. Heinrich Jellinek (in German Hirschel), General Director of the Budapest Tramway Company, received the Hungarian nobility with "von Har—" in Vienna on

January 6, 1890.
caszti".

219. Jerusalem of Salemfels. Leopold Jeruy

Salem, Kattundruckfabrikam (October 2, 1842), was granted Austrian nobility with the title "Edler von Salemfels" on September 15, 1841. His son Theodor, a retired captain, was granted Austrian knighthood on March

19, 1864.

220. Jeruyalem of Salenyegg (not Salems—

eggs). The kk lieutenant colonel Ferdinand Jerusalem he—

held in Vienna on March 24, 1889 the Austrian nobility

with "Edler von Salenyegg."

221. Jeyyel. Georg Jeyyel, son of the merchant ZA Jeyyel, judge of the supreme court, born in 1824, became an English knight in 1872.

222. Jeyyel. Sir Charles Jeyyel de Lodham was

May 25, 1883, English Baronet. He married the daughter of Lord Goldymid in 1890.

223. von Inyelt. Samuel Inyelt, landowner, hey held the Hungarian nobility on March 8, 1881, and the title "of Hell" on October 4, 1881.

224. Joel of Jodlson. Karl Noel, b. 1762, court and court advocate and public notary, became Austrian knight on 1 September 1817 with

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"von Joélson" and died on November 7, 1827, in Vienna. His

son Joseph, born in 1794, a banker and court agent, received permission to use the title of Jodlson on September 6, 1862, and a coat of arms amendment on July 12, 1865, and color change on March 26, 1869.

His sons-in-law were Baron Joseph Philippovich von Philippsberg and Baron Hermann Dahlen von Orlaburg. His two sons

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Moritz Karl Ludwig, retired Imperial and Royal Major, and Alfred Franz

Philipp, Imperial and Royal Major General, were granted knighthood on October 10, 1862. The latter became an Austrian Baron on November 23, 1881. His wife

The latter is Baron Hermine Dahlen von Drla=: burg, the son-in-law

of the Austrian knight Dr. Friedrich von GeiringeryWinterytein.

225. Isaac. Sir Henry Aaron Isaac, of the Mosaic faith, Lord Major of England, was knighted in 1888, i.e., became an English knight. 8

226. Isaac of Newfort. The Imperial Field Marshal

Lieutenant Heinrich Isaac, born on April 10, 1813 in Werlington in the County of Suolk, was...

Vienna 16 April 1878 Austrian Baron.

227. von Itzstein. Anton Itzstein, primatic councilor and Supreme

Court President, Grand Ducal Franky

Furtish Privy Councillor, Chief Police Director and Head of the Jewish Community in Frankfurt am Main, received 8 May

In 1810 he was raised to nobility by the Prince Primate. His mother-in-law His daughter was Katharina von Deindl. The family lived in Bavaria in

a modest position (court clerk).

Wallpaper printers, packers).

228. Kaan. The Imperial Colonel in the 49th Infantry

gimente Wilhelm Kaan, received the Austrian nobility with "Edler von" on May 18, 1872. He died in Graz in 1887, leaving behind a son.

229. Kaan von Albeyt. Heinrich Samuel Kaan, a wholesale

merchant and quaeystor in Peyt, was born in Hungary and received the Hungarian nobility title "Edler von Albeyt" in Vienna on November 3, 1826, and died in Vienna on February 22, 1844.

Into this family, which continues to flourish in Austria and Bavaria, married Count Theodor Cyaky, Baron Alfred Menyi von Klarbach, Baron Guytav von Heine, Geldern and Maria Mayer von Mayerfels.

230. Kadich von Pferd. The Imperial and Royal Lieutenant Colonel

of the stud farm, Heinrich Kadich (originally Kadisch, meaning "Temple servant" in Hebrew), was awarded the Austrian nobility title "Edler von Pferd" on March 14, 1871.

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231. von Kallir. Born in Brody in 1794

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Mayer Kallir, banker in Brody, received Austrian nobility with the title "Edler von" in Vienna on October 4, 1869, and Austrian knighthood on August 8, 1874, and died on June 1, 1875. His son Nathan, born in Brody on November 11, 1821, and president of the Chamber of Commerce in Brody, died on February 4, 1886.

232. von Kanitz. The wholesaler and exporter Eduard Kanitz in

Vienna became Austrian on 4 August 1886.
imperial knight.

233. von Kaskel. Michael Ernst Karl, born October 6, 1798

in Dresden, son of the Royal Saxon Commercial Councillor Michael Kaskel and Sara Schle-

yinger, son-in-law of Baron Frankel, Royal Saxon Privy Chamberlain,

President of the Saxon Bank in Dresden, Royal Swedish-Norwegian General: Consul in Dresden, Head of the Bank Michael Kaskel, received the Austrian nobility in Paris on October 28, 1857, and the Austrian baronship in Vienna on

February 9, 1869 (diploma in Vienna on May 19), and the royal Saxon

recognition of the baronship in Pillnitz on June 4, 1869.

nobleman's estate. He died on July 31, 1874. His son Felix married Baroness Emma von Oppenheim and is his wife-grandfather of Karl von Leipziger.

234. Kaufmann–Ayyer. The banker Jakob Kaufmann

Ayyer in Cologne, husband of Henriette Ayyer, born in 1817 and 6 July 1885 in Cologne, became an Austrian knight on 15 April 1870. He ended his life in 1878 by suicide

murder. His son Ludwig, a banker in Berlin, married Baroness Bianka von Landau.

235. von Kaulla. The banker in Munich, Joseph Wolf

Kaulla, born in 1805 as the son of Wolf Kaulla, 7th kk councilor and court banker on 10 January 1841, received on 29 November 1841 from the Prince of Hohenzollern

Hechingen, and on May 20, 1843, he received royal Württemberg recognition. He died on March 3, 1876. His son, the Imperial and Royal Captain (ret.) Theodor von Kaulla, was forced to sell the Illereichen estate

inherited from his father. Rudolf Kaulla, born August 10, 1814, married.

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Hofrath, court banker, received the Württemberg personal nobility in 1852 and died on June 15, 1872. Leopold Kaulla, secret Hofrath and court banker in Stuttgart, received the Württemberg personal nobility in 1878.

233. Kazimirski. In Lithuania, in 1764, the

Felician Kazimirski, baptized Jew, was granted nobility. (M. v. Janecki, cit. loco.)

237. by Kerstorff. April 12, 1769

The born wholesaler Heinrich and Pappenheimer, son-in-law of Baron Aaron Elias von Eichthal, received the Bavarian nobility on May 5, 1817, with the award of the name and coat of arms of the extinct von Kerstorff.

He died on 2 July 1832. His sons-in-law were Baron Karl von Aretin and Alexander

from K6nitz.

238. von Kochmeyter. The director of the Pester Lloyd-Dampfschiffahrtsgesellschaft, Friedrich Kochmeyter, received the Austrian Free Trade Association in Vienna, June 6, 1876.

herrnstand. He is born on November 16, 1816 in Oedenburg.

239. von Kohen. Ignaz Kohen, Imperial and Royal Consul in Malta, frigate captain, became Austrian on September 24, 1877. Knight. His son Arthur succeeded him in office.

240. Kohen of Tengervar. The kk General Consul in Liverpool, Heinrich Kohen, became an Austrian knight with the title "von Tengervar" in Vienna on 12 October 1881.

241. Kohl von Kohlenegg. Imperial and Royal Captain Lorenz

Kohl was granted Austrian nobility with the rank "von Kohlenegg" in Vienna on December 2, 1829. He was born in Vienna in 1783 and died as an Imperial and Royal Lieutenant Colonel on January 22, 1851. His son Leopold, born on December 13, 1851,

1814, + May 1, 1875, wrote under the name "Poly Henrion." His brother Edgar, a retired major, married Baroness von Neuwall, sister of Countess von Auersperg.

242. von Kolisch. Ignaz Kolisch, born on April 8, 1837 in Bratislava, owner of real estate on the Kablikova near Vienna, banker and publisher of the Vienna "Allgemeine Zeitung", received on April 14

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1881 the ducal Saxon-Meiningen baronship.

The same, who was a Hungarian subject, was ennobled and baronized by the Duke without prior permission of the Emperor, for which reason he was denied permission to accept this title in the Austro-Hungarian Monarchy. He then left the Hungarian state on July 19, 1884, in Budapest, and became Duke of Saxony and Meiningen on July 26, 1884.

As a foreign subject he could now

AustriayHungary. He died on April 30, 1889, in Vienna.

243. von König. Kolomann Konig, Consul General of the Republic of San Marino in Vienna, received a noble title in 1880.

Patriciate and Baronate of the Republic of San Marino. He was born in Raab, Hungary. (M. von Janecki. Herold 1889, No. 6.)

244. von K6nigswarter. The founder of this family's wealth was the private wholesaler Moritz K6nigswarter, born in 1780 and died in Vienna on June 12, 1829.

His son, Maximilian Kénigswarter, born in 1817, a former deputy of the Seine Department in the French Commonwealth, became a Portuguese Baron. His petition for confirmation of this foreign title was not granted due to the fall of Napoleon III. He died in Paris on October 12, 1878. His daughter, Antoinette

She married her relative Jules de Kénigswarter, then Baron Eugen Jakob von Kantstein, on June 15, 1875. The sister of Baron Maximilian,

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Josephine, born April 13, 1811, died May 14, 1861, married her

cousin, Jonas K6nigswarter, a banker's son from Frankfurt am Main, born August 10, 1807, in Frankfurt am Main, in 1829. He was the head of the bank.

Moritz K6nigswarter's house in Vienna, became an Austrian Knight on May 25, 1860 and an Austrian Freeman on October 23, 1870

Lord and died on December 23, 1871. His son Moritz married Charlotte Edle von Wertheimstein. Their daughters-in-law are Edle Irma von Gutmann and Melanie Blaskovich von Ebeck, the latter of whom converted to

the Mosaic faith. Another K6nigswarter, named Heinrich, Duke of

Saxony-Eoburg-Othain,

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tionsrat (as chargé d'affaires 28 Dec. 1858, as ministry
Reyident 27 March 1864, authenticated in Paris) became count Romano and
was confirmed as such in France in 1870, with the particle "de." His son

Jules was the son-in-law of Baron Maximilian von Kénigsy

wait.

245. von Kraft. The Son of Jewish Tradey
man Michael Kohn in MarktyErlbach took part in

He was baptized Roman Catholic and named "Martin Karl Kraft." He

acquired the Stain estate and, as a Baron and Consul of the Duke of
Saxony-Meiningen in Munich, attained Bavarian nobility on January 17, 1832. He
died on March 23, 1842. His son-in-law was the well-known Bavarian

General Baron Jakob von Hartmann, another the Royal Württemberg

Chief Finance Councillor Ludwig

wig Friedrich von Herzog.

246. von Kraus. The baptized Jews Dr. Alfred Heinrich Kraus,

Captain of the Imperial and Royal Gendarmeriey

corps and Joyef Kraus, postmaster in Pardubitz, received, the former 8
December 1858 the Austrian knighthood, the latter 10 March 1875 the Austrian
nobility with

"Edler von", both, received the Austriany on 2 August 1881

Reichisch Barons. Alfred was Imperial Field Marshal

lieutenant and governor of Bohemia, Joyeph Burgery

master of Pardubitz.

247. Krausz von Megyer. Meyer Krausz, factory

owner, received Hungarian nobility with the name "von Megyer" on September 3, 1882. His son Isidor, a doctor of law, married his comrade Rense

Wahrmann in Budapest in 1883.

248. Krenner von Balla. Samuel Krenner received Hungarian nobility on December 21, 1885, and the title "von Balla" on September 29, 1886.

249. von Kriegshaber. Abraham Kriegshaber, wholesaler in

Lemberg, received the nobility with "Edler von" in Vienna, 17 June 1794. His son Anton, a Galician wholesaler, was granted the nobility in Vienna, 14 December 1808 (diploma

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ddo. Vienna, 14 Dec. 1818) the knighthood. The family still exists.

250. von Kronenberg. Leopold Kronenberg, son of

Stanislaus, a builder in Warsaw, received Russian nobility in 1869. He was president of the administrative council of the Vistula Railway in Warsaw.

His son-in-law was Count Karl Zamoyski, and his daughter-in-law was Elisabeth Péltorocka, daughter of a noble marshal.

Leopold's brother, Heinrich (Andreas) Kronenberg, Dr. med., born in 1813, received the nobility and

died September 11, 1887. His son-in-law was Johann von Bloch, banker and actual State Councillor in War-

yow. The daughter of his daughter Marie, married to Leon Lowenstein, Marie married the Count de Corberon on July 31, 1889 in Paris.

251. Krzyzanowski. In 1764, the baptized Jew Franz Krzyzanowski was granted nobility in Lithuania. (M. von Janedi, citato loco.)

252. von Kubinzky. Born on 9 December 1814 in Prague as the son of the merchant Iyaak Kubinzky and the 1784 born and 26 March 1866 in Praguey

Benen Eyther, née Epytein née Friedrich Kubinzky, wholesaler, imperial councillor, commercial court assessor, censor

of the Austro-Hungarian Bank, Vice-President of the Administrative Council of the Bohemian Escomptebank, became an Austrian Knight in 1884 and died on October 15, 1888 in Prague.

His daughter-in-law is Bertha Fröhlich v. Feldau.

His son Emil is Vice-Consul of the United States and father-in-law of Baron Dr. Julius von Waldberg.

253. von KuUner. The brewery owner and town councilor in

Ottakring, Ignaz KuUner, born in 1822, + 23 March 1882, received the Austrian nobility with "Edler von" on 6 May 1878.

254. von Kuh. The General Secretary of the Bohemian Western

Railway, Dr. Angelo Kuh, a brother of the poet Emil Kuh and sister-son of the Knight von Sichrowsky, became an Austrian Knight on September 20, 1874, later

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Imperial and Royal Government Councillor. His son Felix committed suicide on December 3, 1883.

255. von Kuhner. The large landowner David Kuhner received the Austrian knighthood on October 17, 1881. The family is related by

marriage to the noble von Zeiss! family.

256. Kwiecinski. In Lithuania, the baptized Jew Josef

Kwiecinski was granted nobility in 1764. (M. v. Janecki, citato loco.)

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257. Lachmann von Falkenau. December 2nd.

Karl Richard Lachmann, born in 1814, Lord of the Lord-

yschaft Falkenau, in the district of Grottkau, and the Ritzergut Wingendorf in the district of Lauban, received in Coburg, 6 July 1863 the ducal yaxe-Coburg-Gothaych Barony

yland and ddo. Berlin, 23 Nov. 1864 Royal Prussian permission to bear the baronial title. He died 11 February 1882. His sons-in-law are Baron Ferdinand von Zedlitz und Neukirch and Count Bernhard

by Schweinitz.)

258. von Lamel. The Israelite merchant in Prague, Simon Lamel,

born on August 28, 1766, received hereditary Austrian nobility with the

title "Edler von" in Vienna on January 7, 1812 (by the highest decree on December 5, 1811) and died in Vienna on April 18, 1845. His daughter married Jerusalem von Salemsfels.

Through another daughter Thereyia he is grandfather of

Ritter's Wiener von Welten. His son Leopold, born in 1790, was a wholesaler, banker, and branch director-

EscompteyAnjyt It der privilegirten österreichische Nationaly bank, head of the Prague trading class, was ddo.

) According to the Neuburg Collective Journal, Volume 30, pp. 105-112, it comes from a baptized Jew from Swabia, who was born in Vienna on March 20, 1676 in the Imperial Court.

Ernst Friedrich von Lemble (not Lamble von Reinertshofen), raised to the baronial rank, Palatinate and Neuburg.

Rath, Landvoigt, which is disputed by others, since the diploma states: "descended from an old noble, knightly lineage."

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Vienna, April 17, 1856, Austrian knight, and died August 19, 1867, in

Prague, married to Baroness Julie von Eichthal. He left behind only three daughters.

259. von Landau., The Rothschild agent in Florence, Horace

Landau, became Austrian on January 15, 1867
imperial knight.

260. von Landau. On 22 November 1822

Royal Prussian Commercial Councillor Jakob Landau, born in Breslau, received the title of Baron of the Duke of Saxe-Coburg-Gotha on August 13, 1881,

and died on August 9, 1882. He was the head and founder of the Bank-

haus "Jakob Landau" in Berlin. His sons-in-law were Knight Ludwig von Kaufmann-yAyyer, Baron Jules von Machiels-Clinbourg, and Knight Heinrich von Poychinger.

261. von Lapenna. Descended from Spanish Jews, born on

26 February 1825 in Sign in Dalmatia

née Luigi Lapenna, Dr. juris, kk Hofrath, Senatey

President of the Supreme Court of Justice and Cassation, he became an Austrian Baron on September 2, 1880, and died in April 1891 in Villa Waldhof near Persenbeug. His son Marino married a fellow tribesman, Philippine

Friedlander, and his daughter married Count Rudolf Pace.

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262. Las ki. The banker in Warsaw, Alexander Laski, son of Charles, received Polish nobility in 1837.

His son Alexander married the daughter of Chevalier Joyé Marques Lisboa, his other son Ladislaus, director of the International Commercial Bank

in St. Petersburg

burg with an annual income of 160,000 rubles, member of the Council

of the Great Russian Railways, married Countess Stephanie Linska, the daughter of the latter Marie, Count Sigismund Wielopolski.

(M. von Janetzki, Herald 1889, No. 6.)

263. von Leard. Joseph Leard, chief city engineer in Fiume, received Hungarian nobility on September 20, 1877. 2864. von Lederer. The Imperial Captain Selig

mann Lederer, became an Austrian knight on December 17, 1880.

265. Lehne von Lehnshausen. The Imperial and Royal Colonel

Lieutenant Gustav Lehne, a son of the 1876 + Baron

50

Denil Eskeles and Miss Keile, received ddo. Vienna, 1 March; 1879 the Austrian nobility with "Edler von N later became k Oberst and married a Baroness T Thinn von male

266. von Lenz. July 3, 1836 in Warsaw

born Leon Ladislaus Bielecki, received ddo.

Gotha, 17 May 1831 under the name "von Lenz"

the ducal Saxe-Coburg-Gotha barony.

He is the son-in-law of Mr. von Kronenberg.

(See there.) His brother Severin Heinrich Lowenstein, received according to the decree of the Duke of Saxony's State Ministry

riums ddo. Coburg, 12 May 1883 Name change to "Lenz" and became ddo. Gotha, 7 February 1884

Duke of Saxecoburgygothaiych Baron.

267. von Leon. The Imperial Council, Tradey

Court assessor, commercial councillor, Reichsratsabgeor daneter, head of the wholesale company "Jacques Leon Söhne in Vienna", Gustav Leon, received the

Austriany on 5 June 1876 in Vienna.

Imperial knighthood. A Miss von Lützow married into this family.

268. Léon of Wernburg. Julius Lehn, Bey

Owner of the Imperial and Royal Privileged Mechanical Wood and Sheep Wool Factory in Wernstadt, Member of the Pery

manenzeommiysion im kk Handelsminiuterium, Gemzindey

and district representative committee, received the Austrian

knighthood with "von Wernburg" on April 28th, married Hermine Pollak von Rudin and is 9th No.

Born in Vienna in 1842.

269. by Le yyer. The 11th of November 1817 in Warsaw

Léwenystein, née Stanislaus Leyyer, banker in Wafry yhow, Royal Bavarian Consul General, Grand Ducal Saxon Consul, Consul of the Republic of Peru, Trade

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judge, stock exchange elder, received on 13 February (grant of arms: 27

March) 1876 the ducal yaxenymeiningiychen

Barons and 29 July 1876 Imperial Russian An- d recognition of the same. He died on March 23, 1890 in Warsaw. His eldest son Leon, Dr. med., received in Ems, 27 June 1877 Royal

Prussian approval for

51

Carrying the title of Baron, his second son Kasimir, he: held 13 February 1877
Royal Saxon recognition of the Baron status, his fourth son Johann was ddo.

Brussels, 20 September 1877, received the Belgian baronship. Stanislaus's brother,
Sigismund Karl Noël Leyyer, born in Warsaw on 21 August 1818, received the
papal title of count on 28 November 1871 in Rome, which was confirmed in

Spain on 18 February 1884 in Madrid and recognized in the Duchy of Saxe-
Meiningen on 18 June 1887 in Meiningen. He married Laura, widowed

Countess of Dunin-Borkowska, née Countess Krayicka of Siecin.

270. Levay von Kiytelek. Heinrich Levay, insurance
director and representative of the Israelite community in Peyt, received the
Hungarian nobility "von Kiytelek" on August 25, 1868.

271. Levi. Baron Dr. Giorgio Enrico von Levi in Florence

married Baroness Nina von Worms in 1880.

The brothers GiacomoyGiorgio and Angelo-Adolfo Levi in Venice received
from King Victor Emmanuel of Sta: lien 10 April 1864 the baronage in the
primogeniture of both lines.

272. von Levitay Rechts. Born in Mainz in 1826

As the son of the Hessian Court Councillor Johann Heinrich Levita and
Elisabeth Jacquer, Friedrich Heinrich Karl Levita, Dr. juris, Grand Ducal
Hessian Privy Councillor, received the Grand Ducal Hessian nobility with
"rights" on 4 February 1869. He was later assigned to the German
Embassy in Paris and died on 13 September 1884 in Lucerne,

leaving no children from his marriage to Baroness Karoline von Weile.

273. Lewi. The Doctor of Medicine DM Lewi, received the
nobility on 31 December 1831 as a Russian State Councillor.

274. von Lieb. The retired Imperial and Royal Major, Jakob
Lieb, received the Austrian nobility with the title "Edler von" on February 23,

1890.

*) The royal French lieutenant in the Royal Bavarian Regiment Louis Levi became a Baron of the Palatinate in June 1778, but is probably

not a Jew.

4*

Do.
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275. von Lieben. The "Zérfenrath of the Vienna Stock

Exchange Chamber, and Director of the Austrian-

Leopold Lieben, born in 1835, was granted Austrian nobility on 13 May 1877 (diploma on 5 February 1891). His daughter Ida married the Viennese private lecturer Franz Brentano (died

Tremezzo).

276. Liebermann von Wahlenndorf. The pensioner and homeowner in Berlin, Adolf Liebermann, became an Austrian knight with the title "von Wahlenndorf" on March 14, 1873, and received

Prussian permission to bear the nobility on September 10, 1873.

277. von Liebenberg de Zyittin. Ignaz (before

baptism lyrael) Liebmann, born 1772, priv.

Wholesaler in Vienna, received on 9 August (diploma 11 October) 1817 the Austrian nobility with "von Liebenberg" and on 21 September 1817 Hungarian endowment, together with

Awarded the title "de Zyittin", he became an Austrian knight on

May 28, 1829, and died June 10, 1844 in Vienna. His second son,

Leopold Franz, born in 1800 in Vienna, Director of the Imperial and Royal Privileged National Bank, received the Austrian title "von Zýittin" on March 16, 1840. Count

Wallafried Vetter von Lilienberg, Baron Joh. von Bruck, Katharina von Amberg, Noble Karl von Anthoine, the former minister Knight Johann von Chlumecky, Noble Pauline

von Herz, Knight Gustav Plentzner von Scharneck, and Marie von Ziolecka. A member of the family, Alfred, fell in a duel in Paris on October 24, 1879.

278. von Lindheim. The grandchildren of the merchant

Abraham Levi in Breslau, the brothers Alfred and Ernst Lindheim in

Vienna, partners of the large

Iron and Commission firm Lindheim and Company, received on November 9, 1860 (with the highest resolution on September 18, 1860) the Austrian nobility because of the merits of their father (Hermann Dietrich Lindheim, born in 1790 in Breslau, Royal Prussian Privy Commerzienrath, died March 11,

1860 in Vienna), which on July 29

53

1861 was recognized by the King of Prussia, who—

She raised her brother Wilhelm Hermann to the nobility on the same day. Alfred von Lindheim became an Austrian knight on November 30, 1877. Louise von Angeli, the noble Clarisa, and Mathilde von Vivenot

married into this family.

279. von Lippmann. The factory owner Leopold Lippmann in Vienna became an Austrian knight on May 6, 1872.

280. Lippmann von Liyyingen. The wholesaler Joseph Lippmann in Vienna became an Austrian knight with the title "von Liyyingen" on December 15, 1868. Eugenie Lippy

mann, Edle von LiyVingen, married the knight Alfred von Wurzbach on

May 21, 1874.

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281. von Livio. The banker in St. Petersburg, Franz Stephan

Livio, became a Bavarian knight on June 2, 1814, and died without sons on April 24, 1819. His wife was Baroness Clementine von Bode; his daughter married Baron Ernst von Kramer in Bavaria.

282. von Lébenstein. Alexander Robert Lébeny

ytein, grandson of a Jewish banker in Lübben, Lord of Lohya, received the Prussian nobility on July 15, 1839.

His son married Countess Marie von Einsiedel.

Il. Marie von Tumpling, his other son Elisay

Beth von Rathenow. Louise von Muschwitz (presumably the wife of the nobleman) also married into the family.

(See M. von Janecki, Herold 1889, No. 6.

283. Loebenstein von Aigenhorst. The 1798-born Imperial

and Royal Medical Officer Dr. Jakob Loebenstein became an Austrian Knight with the title "von Aigenhorst" on August 25, 1869, and died on July 16, 1875, with his remains in his grave.

layyung of sons.

284. Lopes. Mayay Lopes, Esquire of Jamaica, Member of

Parliament, became an English Baronet on 5 October 1805. His sister's son, Ralph Franco, who succeeded him as Baronet, adopted the name "Lopes" instead of the previous name "Franco" by royal permission. His second son, Heinrich, born in 1827,

rich Karl Lopes, became an English knight.

285. von Löw. The Imperial and Royal Major Johann Low received the Austrian nobility title "Edler von" in Vienna on March 12, 1885.

286. von Léwenberg. The Imperial Section Councillor Otto Lowenberg became an Austrian Knight on July 18, 1881.

287. von Léwenthal. Jakob Johann Léwenthal, wholesaler and director of the National Bank in Vienna, he: held the Austrian nobility with "Edler von" in Vienna, May 2, 1823, and became an Austrian knight in Vienna, August 16, 1830. Knight Johann von Löwenthal, (born February 13, 1891 in Paris), retired field marshal, held the Austrian baronship in Vienna, November 24, 1865 (diploma in Vienna, April 2, 1871).

was preserved. His wife was Aloyse von Wylezynska, and his two sons were Duke Louis Decazes and of Glücksburg, Count Marie-François-Négus Théodoric-Antoine Gouy d'Arcy, and Ludovic Charles Maro-Hippolyte Héabert, Marquis de Beauvoir. Duke Decazes is, through his mother, a great-grandson of Princess Wilhelmine of Nassau-Saarbrücken.

288. Löwenthal. Guytav Lowenthal, Doctor of Medicine, son of Joseph, was ennobled on April 29, 1848, as a Russian State Councillor.

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289. von Löwenthal. The Imperial Ministerial Councillor Maximilian Lowenthal became an Austrian Knight in Vienna on July 31, 1863, and an Austrian Baron on February 11, 1867, in Vienna. His daughter-in-law is Baroness Anna Maroicic von Madonna del Monte.

290. Löwenthal von Linau. The wholesaler and director of the Creditanstalt in Vienna, Joseph Michael Löwenthal, born in 1796 in AychaUenburg, was made an Austrian knight with

"von Linau." He died on July 17, 1872. Count Oskar Griy Maud d'Oryay married Betty Lowenthal von Lin au, née Juraneck, on 5 February 1877.

291. Lonyada y Lonyada, (recognized in England as a Baron). Isaac Baron Baruh Duke of Lonyada ny Lonyada, married to Lydia Baruh y Lonyada, had a son Emanuel Baruh, Duke of

Lonyada y Lonyada, who married Honorine Scholaytique Lezenne on 8 June 1862 in Payyy.

292. Lutynski. In Lithuania, Theodor Lutynski was ennobled in 1764. (M. von Janecki, cit. loco.)

293. Lyzynski. In Lithuania, Franz and Ludwig Yyzinsfi were ennobled in 1764 (ibid.).

294. by Machiels–Clinbourg. Jules Machiels, a

banker in Paris, born on September 30, 1847 in Amsterdam, received the Saxony degree on August 8, 1884.

CoburgyGothayic baronial estate as “von Machiels–Cliny

bourg.” He is the son-in-law of Baron Jakob von Landau.

295. Magayiner. The Imperial Ruyyiyic State Councilor Dr.

Marcus Magayiner received the Ruyiyiyic hereditary nobility on December 17, 1837.

296. von Magnus. The banker in Berlin, Friedrich Martin

Magnus, a baptized Jew, born November 7, 1798, and February 17,

1859, received Prussian nobility on March 2, 1853, and Prussian baronship on December 18, 1868. His first wife was Fanny Frankel, his second Henriette von Prittwitz und Gauron.

His son-in-law is Anton von L'EYytocg, his daughters-in-law are

Baroness Helene von Brunnow, Marie von Witzleben and Caroline von Zeyschau.

The daughter of the latter and his son married Karl von Prittwitz and Gauron. The brother of the nobleman Friedrich Martin von Magnus,

Heinrich Gustav Magnus, born on May 2, 1802 in Berlin, was a professor at the University of Berlin. He received the Württemberg nobility in 1842 and died on April 5, 1870.

297. Magnus. Wolf Magnus became an English baronet.

298. Majowski. In Lithuania, Anton Majowski was ennobled in 1764. (M. von Janecki, citato loco.)

299. von Malchus. Karl August Malchus, born on 26

September 1770 in Zweibrücken, received the title of Baron from King Jerome of Westphalia on 15 August 1810 (diploma 30 November, sealed 14 December 1811).

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and as "Count of Marienrode" on June 9, 1813, the rank of

count, which, however, was not recognized in Württemberg after Napoleon's fall. As Royal Württemberg Finance President, he received the title of

Baron from the Württemberg government on February 26, 1818.

He was confirmed as a prince and died on October 23, 1840. Mocking

songs about him can be found in Molitor, "History of a German Princely Town", Zweibrücken 1885, pages 573 and 574. His daughters-in-law were all middle-class. However, Heinrich Arand von Ackerfeld, Bertha Ganzstuck

von Hammersberg, A. v. Anger, Anna Arand von Ackerfeld, Carl Fischer

von Weikersthal, Mariana Kellner von Kdllenstein, Baron Ludwig

von Pechmann, and Baron Alfred von Ellrichhausen married
into this family.

300. Mallner von Maryegg. The Imperial and Royal Major

General Hermann Mallner, born in 1828, received the Austrian nobility with the name "von Maryegg" on August 6, 1882, and died on December 9, 1887, in Vienna.

301. von Markowski. In Lithuania, the

Markowski family the nobility in 1764. (M. v. Janecki, cit. loco.) N

302. by MannlichyLehmann. The Cityy

Karl Lehmann, retired court judge in Berlin (born 1889), was granted Prussian nobility on November 23, 1864, as "von MannlichyLehmann." His wife was Adelaide von Mannlich, her son-in-law Count Gustav von

Wartsleben. (M. v. Janecki, Herold 1889, No. 6.)

303. von Marx. Ludwig (Louis) Heinrich Friedrich Marx,
administrative director of the Austrian Land Credit Institute in Frankfurt am

Main, became an Austrian Knight on March 15, 1867. His wife is
Baroness Mathilde

Haber von Linsberg.

304. by Marx. Dr. Karl Marx, Professor at

Polytechnic in Stuttgart, received the Wirttemberg in 1877
Bergisch personal nobility.

305. von Mauthner. Guytav Mauthner, Direky
torialyDeputy of the Austrian Creditanyt for

Trade and commerce, became an Austrian knight in Vienna on January 22, 1884.

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306. von Mauthner. Dr. Philipp Mauthner, born in 1835,

became an Austrian knight on September 14, 1887, and died on November 28, 1887.

in Vienna, leaving behind 3 sons and 1 daughter.

307. Mauthner von Mautstein. The kk

Regimental doctor in the 39th Infantry Regiment, Dr. med. Ludwig Mauthner, was baptized and was born on 10 January 1850

Austrian knight with "von Mautstein" (not Mauthy

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ytein). His son-in-law is Knight Franz von Littrow.

308. Mauthner von Zyorzynski. The peny. kk District

Captain Matthaus Mauthner, received on 28 August 1886 (Diploma, ddo. Vienna, 4 November 1886) the Austrian

imperial nobility with "Edler von Zyorzynski."

309. Mautner von Markhof. The Great Indu-

yttrielle Adolf Ignaz Mautner (of Jewish descent), husband of Julie Kadiych,

the sister of the ennobled Kadich, received the Austrian knighthood on 14 May 1872 with

"von Markhof". He was born on October 26, 1801, in Smiritz in Bohemia.

Baron

Ernst von Haynau, a great-grandson of Elector Wily

Helm | of HeyyenyKayyel, Baron Edith Sunytenau of Schitzenthal,
Barons Otto and Rudolf of Wachter, Elye of Buol, Elye Fýcher of
Ankern, Noble Peter of Reininghaus, Géza of Szilvinyi.

310. von Mayer. The Commerzienrath A. Mayer in Coblenz and

his brother A. Mayer in Frankfurt am Main received the Coburg Free
Order at the end of 1879

herrnytstand. g

311. Mayer von Alyé6-Ruszbach. Ignaz Johann

Mayer, a citizen of Eisenstadt, received the Hungarian nobility with "von
Alyé6-Ruszbach" in Vienna on September 23, 1825. His sons-in-law

were the Lords von Haanen and von Löhner.

312. Mayer von Csenger. The landowner Salomon Mayer

received the Hungarian nobility with "von Csenger" on June 21, 1876. N

313. by Menasce. The banker in Alexandria, Jacob Levy Menasce,

was often:

58

Imperial Knight and Austrian Baron on January 31, 1875.

314. von Mendelssohn. The Royal Prussian Commercial Councillor,

Franz MendelssohnyBartholdy in Berlin, received the Prussian nobility on May
4, 1888.

315. Michaelis. Hieronym Michaelis, son of Friedrich, Collegiate Councillor
and first professor at the Military Hospital, received Polish nobility on
August 19 (31), 1847. (M. von Janecki, Quarterly of the Herald 1888,
page 176.)

316. Michalowski. In Lithuania, Johann Michalowski was ennobled

in 1764. (M. von Janecki, eit. loco.)

317. Milkuychitz von Milewsky. Stanislaus MilkuYchitz, a

baptized Jew and wholesale merchant in Krakow, was granted the nobility "Edler von Milewsky" in Vienna on October 12, 1803. His descendants write themselves simply "von Miliesti." The family is related by marriage to the Barons

"von Haugwitz."

318. von Minerbi. Born in 1782, the Grand Dukey

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dealer in Triezt Kaliman Minerbi, was born 24 June 1850
Austrian knight and died March 20, 1878 as Vicey

President of the Trieste Chamber of Commerce. His husbandy
yon is Count Leo von Hiryschl.

319. The Israelite religious community born in 1799y

Mayer Rachmiel Miyes, who headed the family, received the Austrian nobility with "Edler von" on July 13, 1881 and died on February 28, 1891. His son Johann, born in 1820, + April 22, 1887 in Lemberg, had descendants.

320. Montefiore. Montefiore, an Italian Jew married to

a Jewess from Livorno, came to London in 1752. His son Joseph, a straw hat merchant, married Rachel, daughter of Abraham Mocatta. Their son Moses, born on October 14, 1784, became an English baronet in 1846 and died on

July 28, 1885, at the age of 100, leaving no children from his marriage to

Judith, daughter of Levy Barent Cohen (born 1862). The grandson of his

brother, who was married to a Rothschild, Abraham Franeis Montefiore,

also became a baronet on New Year's Day 1886.

321. from Morpurgo. On August 10, 1853, the director of the Austrian Lloyd's Company in

59

Triest Elio Morpurgo, born 17 January 1804, + 17 August 1876 the Austrian knighthood and 12 January 1867

the Austrian baronial class. His sons-in-law were Count Cahen d'Anvers and the Imperial Knight

master, general agent of Lloyd and Brazilian consul in Trieste, Georg von Hauszer.

322. von Morpurgo. The banker and wholesaler in Trieste, Josef Morpurgo, became an Austrian Baron on March 19, 1869. He was born on February 4, 1816, in Trieste.

323. Morpurgo von Nilma. Born in 1829 in Gorizia, the son

of Moyes Samuel Morpurgo, who died in 1853, and Rachele, née Carl Marcus Morpurgo, a banker in Trieste, he became an Austrian knight with the surname "von Nilma" on February 14, 1869. Alix Eleonore von Morpurgo, wife of

Count Karl Strayoldo since 1876, probably belongs to this family.

324. from Mosenthal. On January 14, 1821

in Kaýýel as the son of 1850 + Herz Moyenthal, born librarian of the kk Cultusministerium and poet, Dr. Salomon Hermann Moyenthal, became 10 March 1871 Austrian knight and died 17 February 1877 in

Vienna, childless. His wife was Noble Caroline von Weil. His stepbrother, Julius Moyenthal, a wholesale merchant and Imperial Consul in Cape Town, became an Austrian Knight on August 1, 1874, and died

on September 24, 1880.
if childless.

325. von Nayyau. The editor-in-chief and publisher—Adolf Nayyau, editor of the press in Vienna, was made an Austrian knight on 22 August 1881 in Vienna.

326. von Neuwall. Marcus Leidesdorfer, born in 1754, imperial

privileged wholesaler and fieldy

Hospital contractor, Zalantha received the Austrian nobility on September 4, 1817 (diploma from Vienna, October 30) with the title "Edler von Neuwall" and permission to call himself by the title alone. He died on January 26.

1838 in Vienna. His sons Samuel August (born 1782, + 29 December 1851) and Ignaz (born 1784, 75 May 1856 in Vienna), were born. Vienna, 28 February

60

In 1834 (by the highest resolution of Vienna, January 17, 1834), he was admitted to the rank of knighthood of the Kingdom of Bohemia. Marcus's grandson, Knight Albert von Neuwall, Imperial Ministerial Councillor and head of the Finance Ministry, born in 1808, was also admitted.

Vienna, 19 November 1868 the Austrian Baron-

He died on May 13, 1870. His mother-in-law

sons are Count Gottfried von Auersperg and Knight Edgar Kohl von Kohlenegg.

327. Niewiarowski. In Lithuania, Andreas Manin

Niewiarowski was ennobled in 1764. (M. von Jannecki, -citato loco.) N f

328. Nizielski. In Lithuania, the Nizielski family was granted nobility in 1764.

329. von Normann. Born on 21 May 1802 in

Siegfried Normann, a banker born in Danzig and later a pensioner in Berlin, was baptized on May 9, 1861 and received Prussian nobility in Berlin

on December 28, 1863. He died on April 20, 1874. From his marriage with

Karoline Wulff Levin, called Halle, had a daughter, Marie Philippine, whose husband Erik von Witzleben, as a royal Prussian captain, died on June

27, 1866 at Trautenau. The sons of this marriage were Erik and

Kurt von Witzleben, on August 2, 1876, received royal Prussian permission to establish the Witzleben Norman name and coat of arms association. (Brunner Taschenbuch, 1889, page 248.)

330. Nowakowski. In Lithuania, in 1764, Johann

Nowakowski the nobility. (M. von Jannecki, cit. loco.)

331. von Obermayer. Karl Obermayer, a retired colonel of the

Bavarian Landwehr, was born in 1812 and received the Württemberg personal nobility in 1869 and died on January 13, 1889, in Vienna. His sons-in-law were the Imperial and Royal Consul in Constantinople, Stephan

von Kwasai, and Count Hirschl-Minerbi in Rome. He was

President of the association "Niederwald."

332. Ofenheim von Pontauxin. Victor Ofenheim, born in Vienna in 1820 as the son of a wholesaler who died in 1851, was General

Director of the Lemberg

60

Chernivtsi Railway, received the Austrian

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and knighted with "von Pontauxin" and died on October 11, 1886 in Vienna. His wife was Sophie Pfuyterichmid von Hardtenstein, and his son-in-law

was Knight Karl von Boleslawski, Imperial Consul General in Galatz.

333. von Oppenfeld. The brothers Georg Moritz and Karl Daniel

Oppenseld (originally Oppenheim) received the Prussian nobility on May

21, 1859, and the latter on October 18, 1861. The former died in Nice on May 25, 1861. Kurt von Leyyer, Leopold von Buggenhagen, and, in 1876, First Lieutenant von Hagen in the 3rd Dragoon Regiment married into this

family.

334. von Oppenheim. Friedrich Wilhelm Oppenheim, son of

Salomon Oppenheim and Henriette Bondi, Imperial Russian Collegiate Aesthetics, was born in Hamburg on October 5, 1799. He received Russian nobility and

died on March 16, 1852, in Achern in the Grand Duchy of Baden.

His wife was Maria Elisabeth Oppenheim. Dr. med.

Alexander Oppenheim, Imperial Rusyan State Councilor, Excellency, Senior Physician at the St. Petersburg Arsenal, received Rusyan nobility confirmation on 13 Auguyt 1879.

335. von Oppenheim. The banker Simon Oppeny

home in Cologne, Royal Prussian Secret Commercial Councilor, born May 21, 1803 in Cologne, 7 December 24, 1880, received March 18, 1867 (diploma April 20, 1868) the Austriany

Reichish Barons and 14 February 1868 the Royal Prussian permission

to lead the Baron-

yt des and yhis brother Abraham, Commerzienrath in Cologne, received the Prussian Baron on the same dayy

yt. Count Gisbert von Brey married into this family

dow, Baron Georg de Plancy, Alexander von Frankeny

berg and Ludwigsdorf, Baron Felix von Kaskel (according to M. v.

Janecki in the Herold 1889 No. 6, also a member of the de Landes

family).

336. Baron Armand (or Hermann) Oppeny

heim, married to Antoniette Chabert, had 3 daughters, of whom Marie married Baron Joyeph de Baye in 1877, Helene Marie Erneytine married Henri Alfons Louis Marquis in 1883, Bernhard de St. Jean Lentilhac and Marie Aline

62

Genovefa married Count Ghislain Valentin D'Eftourmel in 1888. | don't know

where the baron title comes from.

It must have been awarded between 1883 and 1888, in the latter year Baron Armand was dead.

337. von Oppenheimer. The landowner and Imperial Council

member Ludwig Oppenheimer in Bohemia received the Austrian knighthood on July 25, 1868, and the Austrian baronship on January 18, 1879.

338. In Lithuania, in 1764, the Orłowski family received

the nobility. (M. v. Jancccki, cit. loco.)

339. Ornystein von Hértystein. The Imperial and Royal

Colonel of the 34th Infantry Regiment, Aurel Ornystein, received this. Vienna, 7 November 1872 the Austrian nobility with "Edler von Hértstein".

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340. Oscheyko. The baptized Jew Stanislaus Oscheyko

received the nobility on May 6, 1499, from King John Albert of Poland at the request of Grand Duke Alexander of Lithuania. (M. von Janecki,

Herold 1890, p. 98.)

341. In 1764, Michael Oswiey received litanies

. imsf i the nobility. (M. v. Jancki, cit. loco.)

342. Oettinger-Wallenstein. The Russian State Councillor and
Gey, born on 17 September 1790 in GroByGlogau
ycruiser of Rio de Janeiro, Joyeph Jul ius Oettingery

Wallenystein, received the Ruyyiyiye nobility, but ended his life by suicide on
June 24, 1843.

343. von Parente. The wholesaler in Trieste, Aron lyaak

Parente, born on May 21, 1775, received the Austrian nobility with

"Edler von" on December 6, 1847 and died on May 12, 1853. His and his
wife

Regina Morpurgo's son, Noble Salomon von Parente, born 13 August

1808, Chamber of Commerce President, Dukey

lich Braunschweig General Consul and wholesaler in Trieÿt, received the Austrian
Freey on 27 October 1873

his sons-in-law were Knight Maye of Dormitzer and Knight CeYare of
Perugia.

344. von Parente. The private citizen Emil Parente received
the Austrian nobility with "Edler von" on June 2, 1880.

345. Pawlowic z. In Lithuania, Peter received in 1764

Pawlowicz the nobility. (M. v. Janecki, citato loco.)
63

346. Pawlowski. In Lithuania, Kasimir Pawlowski was ennobled
in 1734 (ibid.).

347. by PereirayArnystein. The one from a

Heinrich Pereira, born on 22 July 1773 and from a Portuguese, baptized Jewish family, married on 19 September 1802 Henriette, daughter of Nathan

Adam Freiherr v. Arny

ftein, was founded on February 16, 1812 under the name:
"Pereira-Arnystein" in the Austrian Frey

He was raised to the lordship and died on 23 September 1835 in Baden near Vienna. Countess Seraphine Amadé de Varkony and Count Felix Arz von Arzio married into this family.

Wayegg, Count Franz von CoroniniyCronberg, Count Moritz

and Countess Victoria von Fries, Countess Henriette von Lariysch-

Moenich, Countess Dorothea Széchenyi, Baroness Katharina von

Diller, Baron Peter Pirquet von Cesenatico, Baron Felix

Skrbensky von Hriyatie, Baroness Anna Vranynecy

zanyyDobrinovic. In Saxony lives a noble family of Pereira.

Whether the same one into which the freey

It could not be determined whether Maria Thereye and Clara von Kochtizky, who married, belonged to a line with a previous family.

348. Peretz. Yegor Peretz, son of Abraham Peretz, emperor of a Spanish Jewish family.

Machine Translated by Google

Russian Privy Councillor, Member of the Reichy Councillor in the Department of Laws, received the Russian hereditary nobility on January 24, 1873. He has a son and a daughter.

349. of Perugia. Knight Ceyare of Perugia, bank director in

Pisa, is son-in-law of Baron Salomon von Parente.

350. Pfeifer von Hochwalden. Born in 1829
born timber merchant Joyeph Pfeifer, became an Austrian knight with "von Hochwalden" on December 11, 1874 and died on May 12, 1885 in Vienna.

f 351. von PfeiUer. Born on 23 May 1822 in

Stuttgart as the son of the 1842 deceased royal Wirttemberg
Bergisch HoUactor, Banker and Court Councillor Marx PfeiUer and
grandson of the 1766 born and 14 February

64

Ezechiell PfeiUer, royal Württemberg and royal Prussian court agent who died in
Weikersheim in 1827,
born Joyeph M. PfeiUer, received the Austrian knighthood on November 4,

1872, and the Württemberg personal nobility in 1873.

352. PfeiUer von Weiyyenegg. The GroBgrundy

Owner Karl PfeiUer received 1 April 1887 (diploma 25.
April 1887) the Austrian nobility with "Edler von Weiyyeny
egg". N

353. PfeiUer von Wellheim. Heinrich PfeiUer, traffic director

of the private Southern Railway, became an Austrian knight with the surname
"von Wellheim" on July 21, 1884.

354. von der Pfordten. Born on 11 September 1811 as the son

of the Royal Bavarian District Judge Heinrich Ludwig von der Pfordten and
Crescentia, née Eder, née Dr. Ludwig Carl Heinrich von der Pfordten,
Royal Bavarian State Minister a. D., he achieved the Bavarian Baron status
on 11 August 1854.

and died on August 18, 1880. At the same time, he also received renewal of
the supposedly old nobility of the family. He claimed to be descended from the
old Saxon family of the Porte, whose coat of arms was also awarded to him.

In truth, he came from the Jewish von der Porten family, which still exists in Hamburg.

355. von Philippsborn. The brothers Karl Alexander

Wilhelm Max, Director of the Foreign Office in Berlin (born October 4, 1815, died December 24, 1885 in Wiesbaden), Karl Friedrich Eugen, retired Royal Prussian Captain, owner of the manor in Michelsdorf (born

1817, + 7 April 1880) and Karl Ludwig Bernhard Richard

Philippsborn, Royal Prussian General

Post Director (retired) (born 1818, 7 July 1884 in Berlin), sons of

the secret legation councilor and editor-in-chief of the Prussian State Newspaper, Johann Karl Heinrich Philippsy, born in Stettin in 1784 to Jewish parents

born, received the Prussian nobility on 31 July 1865. Are also the on 23 July 1843 by Prince Heinrich LXXII.

Machine Translated by Google

von ReuByEbersdorfyLobenystein in the baronial rank hey

hobenen of Jewish descent?

65

356. Phillips. Benjamin Samuel Phillips, son of Samuel Phillips, born in 1811, was Lord Mayor of London in 1865/66 and became a Knight of England in 1866.

357. von Picciotto. The Imperial and Royal Consul General

in Syria, Raphael Picciotto, was created an Austrian Knight in Vienna, 18 November 1806. The Imperial and Royal Consul General von

Picciotto died in Aleppo on October 27, 1858. His son was Consul General

of the Grand Duchy of Tuscany there.
Knight Moiyé by Picciotto it 1890 kk General: |

in Aleppo.

358. Pick von NemesyD6mdlk. Sigismund Pick, estatey
man and large landowner in KiByZell in Hungary, received Hungarian nobility
with "von NemesyD6mélk" in Vienna on May 8, 1888. He has two sons

and two daughters.

359. by Poliakou. Born in April 1888 in St.

Samuel Poliakou, son of Salomon, Imperial Russian State Councillor in 1875,
who died in Petersburg, and his brother Lazarus, Imperial Russian State

Councillor in 1883, received the Russian nobility. The former's daughter,
Zenaide, married Baron James von Hirsch

on Gereuth.

360. Pollak von Borkenau. The wholesaler and municipal
councilor Moritz Pollak in Vienna became an Austrian knight with the surname
"von Borkenau" on January 21, 1874. He is director of the Lower Austrian
Escomptegesellschaft; his daughter Risa, the wife of Eduard Chmelarz, is custodian of
the Court Library.

361. Pollak von Klarwill. The real estate owner and writer lyidor

Pollak in Vienna became an Austrian knight with the surname "von Klarwill"
on August 14, 1881.

362, Pollak von Klumberg. The retired Imperial and Royal
Field Marshal Lieutenant Alexander Pollak became an Austrian Knight

with the surname "von Klumberg" on March 22, 1867.

He was born in 1821 and died on 27 February 1889, behindy left a son.

363. Pollak von Rudin. Aron (Adolf M.) Pollak, born in 1817,

royal privileged sealing wax, soap and

66

Zundwaarenfabrikant became Austrian on 1 February 1869)
Reichish knight with "von Rudin" and died on June 1, 1884.

His sons-in-law are Julius Leon von Werny

burg and lyidor Guttmann Edler von Gelyei.

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364. Ponte Reno von Ponnrode. Abraham Ponyen (alias

V Bunzel), a Jew from Mainz or Cologne, papal banquier, received

the nobility on May 31, 1796, by resolution of the congregation and on December 6, 1800, by motu proprio of the Pope. His son Ludwig Joseph, born September 30, 1798, ducat-

Saxonycoburggygothaiych secret legation councilor, died 14 June 1869, received 30 June 1847 as "Ponte Reno de Ponnrode" the Roman nobility and the

grand duca

Tuscan Barons 17 February 1848 and 10 Noy

vember 1856 the ducal Saxe-Coburg-Gothayian Freey

herrnitand. His wife was Emilie von Zdekauer, his son-in-law Baron

Friedrich von Vil lecz.

The "Ponte Reno" refers to the Rhine bridge near Cologne or Mainz.

365. The wholesaler and primator of the Bohemian
Trade Jews Joachim Popper received ddo. Vienna 1 April

In 1790 he was given the hereditary Austrian nobility title "Edler von" and died on
March 10, 1795 in Vienna.

366. Popper von Podhrady. The Großgrundbesitzer
Owner Leopold Popper (D 2 March 1886) received 23 Sepy

tember 1869 the Hungarian nobility with "von Podhrady" and 16 December
1882 the Austrian baronship.

His sons-in-law are Heinrich Goldberger of Buda and Knight Robert
of Biedermann-

Turony, his daughters-in-law Bianca Marcheya Marcheyi de
Castrone and Hermine von Hahn.

367. Porges of Portheim. The Gey

Brothers Moyes Porges, factory owner, member of the municipal council

in Smichow and Israelite cult-

Municipal representative in Prague, director of the Josefstadt Nursery, member
of the board of the Prague Cotton Printing Company (born 1781 7 May 21,
1870 in Prague/Schmichow) and Juda (Leopold) Porges, house and real

estate owner, city councilor of the royal

67

Capital Prague, 110 of the Israelitic Cultusreprezentanten

tanz (born 1784, 7 10 January 1869 in Prague) received 5 June 1841
The Austrian nobility with "Edler von Portheim" Eduard Porges Edler von
Portheim, the son of Juda, Vice-President of the Prague Chamber of
Commerce was baptized and became 5 July 1879 Austrian

Knight.

368. von Posner. Karl Ludwig (Louis) Posner, stationery and

drawing props dealer, 195 representative of the Islamic community in Pest, became an Austrian knight on January 22, 1874.

369. In Lithuania, Thomas and Anton Poziomkowski received the nobility in 1764, as did

370. Joyef Boynansti and

371. Andreas Przewlocki. (M. von Janecki,

Machine Translated by Google

citato loco.)

372. Rachel von Lowmansegk. The brothers Johann

Christoph, Johann Thomas, Banguier in Dresden, Paul Moritz and Georg Mathias Rachel, whose mother belonged to the Hanseemann von Léwmansegh family—

heard, received the knightly Imperialy on 30 June 1744

nobility and 28 December 1747, Electoral Saxon recognition of the same. John Thomas's sons-in-law were Count John Roman of Kaysersmark and Osolinsky, a grandson of August the Strong, King of Poland, and a Lord of Sellentin.

373. von RaUalovich. On 21 August 1877, David von RaUalovich, born in 1824, died in Odessa.

374. Rapoport von Porod a. Born on 15 July

1840 in Tarnow, Doctor of Law, Court and Court Advocate in Vienna, Member of the Imperial Council—

On July 13, 1890, Minister Arnold Rapoport received the Austrian nobility with “von Poroda” (diploma dated ddo.

Vienna, 6 September 1890).

375. von Ra yt. The Jew Ferdinand Martin Liebmann,

whose mother was born Salomon from Berlin, born 28 January 1781, received as owner of the Lordship of Unter-Faal in Styria on

6 March 1830 the Bavarian Indigenate and on 12 March

5*

68

In 1830, he received the Bavarian nobility with "Edler von." He received the Bavarian baronship under the name "Rayt, Herr zu

Faal" on May 15, 1831, and died on December 14, 1863, in Coburg. His wives were Noble Johanna von Sonnenfeld, Thereyia Louise von Konenberg, and Thereyia Lesczynska von Skarbek; his daughters-in-law Noble Maria Sophia von Inzenfels and

Noble Johanna von Gindershofen, and his son-in-law Gottfried

Ernst

ven ForyteryPhilippsberg. The daughter of his eldest son married Koloman von Mixitych.

376. de Ratis bonne Hirych Beer, the grandfather

of the converts Marie Théodore and Alphonye Marie de Ratis bonne, a rich Jew from Medelsy

home in Alsace was ennobled by King Louis XVI.

den. (M. von Janecki, Herold 1889, No. 6.)

377. von Reinach. Adolf Reinach, head of the firm A.

Reinach and Company, banker in Frankfurt am Main (d. 12 September 1879), received the Italian baronship on 29 March 1866 and, on 12 August 1867, royal Prussian permission to use it according to the law of primogeniture. His daughter-in-law is Alice Lacuése de Ceyyac.

378. by Reuter. July 21, 1821 in Cassel.

born Paul Julius Reuter, telegraph office owner in

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London, received the yachsen-coburgy on 7 September 1871

narrow baronial class.

379. Nipka von Rechthofen. September 29)

Imperial Councillor Adolf Ripka, born on 18 December 1812, received the Austrian nobility with the title "Edler von Rechthofen" on 7 April 1879 and died on 17 February 1884.

380. von Royenberg. The Dutch Consul General in Vienna, Friedrich Royenberg, became an Austrian Knight on August 16, 1871.

381. Royenfeld. On August 24 (September 5), 1839,

Nicolaus RoYenfeld received the Russian nobility from his uncle Markus Freyberg. (M. v. Janecki, Herold, 1889, No. 6.)

382. by Royenthal Otto Bernhard Karl

Royenthal, Land Elder and Manor Owner at Brynny

69

eck, Hannuyek and Polom received the Prussians on 3 May 1869

yhian nobility. (M. von Janecki, Herold 1889, No. 6.) He was born on May 3, 1823, in Brynneck and died on December 17.

He has been there since 1889. His sons-in-law are Karl von Mitschkey Collande and Eugen von Koppy.

According to the Gothaische Freiherrlichen Taschenbuch 1891,

Page 668 married Floy, born on December 11, 1834

Rentine, daughter of the Land Elder von Royenthal auf Brynneck, Baron Aloys von Pilot-Brynneck. This cannot be a daughter, but only a sister of the Land Elder, and in this case is not of noble birth, assuming that the data

given in the 1889, 1890 volume of the Brünner Taschenbuch are correct.*)

383. von Rothermann. The sugar factory owner Daniel Rothermann, born in 1805, received the Austrian knighthood on

October 10, 1878 and died January 26, 1890 in Hirm near Wiener-Neujtadt.

384. von Rothmund. December 28, 1801

born Dr. Franz Christoph Rothmund, k. bavarian secret

rath, Obermedieinalrath, received the Bavarian per: yonaladel in 1857, as did his son, the university professor of medicine, Dr. Edmund Rothmund, born on 1 August 1820 in Munich in 1876.

385. von Rothychil d. On 25 September 1816, the

bankers in Frankfurt am Main, Any

Selm Mayer and Salomon Mayer Rothschild, as well as on 21 October (diploma 21 May 1817) Carl Mayer and Jakob Rothschild the Austrian nobility. These 4 brothers")

*) Currently Portuguese Consul General in Amytery dam Baron G. Royenthal. The title of Baron comes

probably from Portugal.

*) They were sons of the Heyyeney Kayyelyh court agent Mayer Anyseim Rothschild and Gudula, née

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Schnapper, grandson of the merchant Anychel Moyes Rothschild in Frankfurt am Main and a née Lehnich. Female relatives of the Rothschilds are the Beyfuß, Goldschmidt,

Monte Fiore, Sichel, and Schnapper families.

70

and a fifth Nathan were added. Vienna, September 29

September 1822 Austrian Baron. A son of Nathan, Baron Antony von Rotyschild, became English in 1846

Jewish Baronet. He was succeeded in 1876 by his new wife, Sir Nathaniel Meyer de Rothschild, as Baronet. Into this richest Jewish

family married Alexander Berthier, Prince of Wagram, a cousin of Duchess Marie in Bavaria, and Duke Anton Agenor of

Gram-

mont, the Earl of Roseberry, Elliot York.

The fourth son of the Earl of Har dwise. Varon

Raymondo Franchetti, Baron Etienne Guytav Frieys

derich van Zuylen van Nyevelt.

386. Rozen. The Advocat at the Court of Appeal-

Court of the Kingdom of Poland, Adam Rozen received the Polish nobility on July 30 (August 11), 1829. (M. v. Janecki, Vierteljahrsschrift des Herold, 1888, page 177.)

387. Ruby stone. On November 30, 1829 in Vkhvatnets on the border of the governorate

Podolsk and Beyyarabien as the son of Gregor Romya-nowitych Rubinsteyn from Berdichnev and Kalerija Chrytoferewna

Léwenysteyn from PrussiansSchlesyen, born Anton Rubinstein, Director of the Conservatorium in St.

Petersburg received as a real State Councilor) the Russian nobility.

388. RuU of Nyilhegy. Jacob RuU ery
held 17. December 1887 the Hungarian nobility with "von Nyilhegy.

389. Ruß von RuBthal. lvidor Nuss, kk
Rittmeyter and Auditor a. D. received ddo. Vienna, 7th February
bruar 1873 the yterreichiy ch knighthood with "von RuBthal."

390. von Salinger. On January 6, 1880, the Imperial
Russian Collegiate Councilor Dr. Ludwig von Salinger died in Berlin at
the age of 74.

391. Salomon. The Russian medical officer Joseph Salomon,

son of Salomon, was ennobled as a Russian State Councillor on 31 August
1849.

392. Salomons. David Salomons (F 1873) the first Jew to

become SheriU or Lord Major of Lony

71

don was, Member of Parliament for Greenwich, was born in 1869

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English Baronet. He was succeeded by the son of his deceased brother Philip
Salomon, David Lionel, born 28.
June 1851.

393. Salvador. Moses Salvador, who lived in the Hague,
received the Dutch nobility on November 23, 1821 (February 20, 1822).

394. Samuelyon. Sir Bernd Samuelyon was

1884 English Baronet.

395. Saporta. The noble family descends from the Spanish

Jewish Saporta family. Their ancestor is Louis de Saporta, a native of Barcelona and physician to King Charles VIII of France. His descendants are related

with the Amalric family, de Forbin la Barben, de Gassaud, de Gabrielli de Gubio, de Boyer de Fonscolombe.

The Electoral Palatinate Chamberlain and Captain Anton Auguy

ytin von Saporta received recognition of the rank of count by the Electorate of the Palatinate on 9 September 1768. He was married 1. to Baroness Karoline von Ambotten (a sister: daughter of the second wife of Count

Palatine Gustav Say

muel of Zweibrücken. 2. with Baroness Henrtette von Ga iy

Spitzheim. His son Friedrich (from his second marriage) married |.

Clara von Stetten, 2. Baroness Johanna von Fechenbach, whose

only daughter Caroline married Baron Franz von Nolshausen. The brother of

Anton, who married Sophie Nicole de Moreau

Marquis Josef Anton (of Saporta) of Monty

Salier continued the line. In fine descent

married Countess Irene Boyer de Fons Coy

lombe, Countess Roya Marie Amalie von Gayyaud,

Countess Valentine Forbin de Varben, Marie de Cadolle,

Emilie Clotilde Gabrielli de Gubio, Beatrix de Gin eston s,

Amanien de Noailhan, Charlocte Adrienne Jeanne Dompierre

d' Hornoy.

* Born in 1748 in England as the son of Jacob S. and Esther

Portella.

72

3%. Sayyoon. The opium dealer Albert Ab-

dallah David Sayyoon, son of David Sayyoon, born 1817, who was a member of the legislature from 1868 to 1872

giving council of Bombay, became an English knight in 1872. His son married a Baroness von Rot hy

shield.

397. by SchaeUeryVoit. Friedrich Heinrich

Ludwig SchaeUer, born 16 October 1819 in Halbery

ytadt, Lord of Blankenfelde near Treptow, k. prussian Geh. Commerzienrath and publisher, received ddo.

Berlin, 6 May 1865 when "von SchaeUeryVoit" the Prussian

shed nobility. Cr yt died on October 20, 1887 in Berlin; his wife was

Margarethe Voit, his son-in-law Count Friedrich von Eulenburg.

398. ShaUirov. The Jew Shafir was baptized as Paul in

Russia in 1654. His son Paul

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was a translator in the Russian Legation Chancellery. His grandson, Peter, born around 1670, a real Privy Councillor, Imperial Vice-Chancellor, and General Postmaster, became a Russian Baron on May 30, 1710, and died on March 1, 1739. His sons-in-law were Prince Sergei Dolgoroukov, Prince Alexei

Gagarin, Prince Vasily Khnovansky, and Count Alexander Golovin.

His son's son married Princess Anna Krapotkin, whose sisters were Princes Nicolai Romodano-Usky-La

duiychénsky and Michael Volkénsky.

399. SchauB von Kempfenhausen. Born in 1799, the
royal councilor, lawyer in Munich, Dr.

Anton SchauB received the Bavarian nobility with "von Kempfenhausen" on
March 6, 1856 and died on September 25, 1867.

The President of the Royal Bavarian Court married into this family.

rian Higher Regional Court, Ferdinand von Hauben

ychmie d, Knight Alfons von MaUei and Laura von Seybold.

400. von Schenk. Adolf Schenk, head of the company "A. Schenk"
in Vienna, Director of the Vienna Bank Association,

Exporter, became Austrian in Vienna on August 2, 1872

ycher knight. He married Baroness Johanna von Heil iV

genytad t. His daughter Margarethe married 27 May

73

1891 the hereditary count Wilhelm Wurmbrand-Stupy

ach.

401. Schey of Korom la. On 20 September

December 1798 born wholesaler in Güns in Hungary received on 3 March
1859 (diploma 13 May 1859) the Austrian

Imperial nobility with "Edler von Koromla." He died on June 26,

1881, in Baden. Through this diploma, the nobility was extended to his
nephew, Friedrich, born March 5, 1815, in Giins. Two special diplomas
were issued on May 13, 1859. Uncle and nephew received the Austrian
nobility on December 2 and 4, 1863.

Reichisch Ritteryt, Friedrich 25 December 1869 the Austrian Freiherrnyt, which his uncle on 20 Dey December 1871. Baron Friedrich Schey von Korom bla was Grand

Ducal Heyyan Privy Councillor and died on 15 July 1881. Another of the Baron's

Philipp, Karl Schey, industrialist, received on 24 April 1866 (diploma 11 March 1867) the degree awarded to his uncle

borrowed knighthood transferred to himself.

402. SchiU. Mayer SchiU, a merchant in Hamburg, received the title of baron from Italy (San Marino?) M. v. Janecki, Herold 1889, No. 6.

403. von Schleyinger. Dr. phil. Guytav Schleyinger received the Austrian knighthood on October 15, 1869.

404. Schleyinger von Benfel d. The kk catering

commissioner Robert Schle, born in 1809

yinger became an Austrian knight with "von Benfeld" on August 14, 1867, and died as Imperial High War Commissioner in June 1874, leaving behind

sons.

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405. Schmoczner von Meczenzé f. Adolf Schméczer

received on 12 May 1886 the Hungarian nobility with "von Meczenzef.

406. Schmulewitsch. Doctor Schmulewitsch was ennobled in 1889 as an Imperial Russian State Councillor. N

407. von SchneideryGlen the Merchant Theodor Schneider in Berlin received 21 February 1882

the Grand Ducal Saxeycoburggygothai Barons

and 18 July 1887 name change as "von Schnei-
the: G ken d."

408. von Schnapper. Mayer Arthur Schnapper, born in 1822 in

Frankfurt am Main as the son of the banker Schnapper and Henriette

Worms, who died on 30 July 1879 in Vienna, became an Austrian knight on 30
September 1865 and died on 26 June 1886 as a banker.

quier in Vienna. His younger brother Moritz, born in 1824 in Frankfurt

am Main, became head of the M. Schnapper bank, a member of the
administrative board of the Austrian Land Administration, the Northwest Railway,
and the Bohemian Western Railway. 30 September

tember 1865 Austrian Knight and 10 January 1879 Austrian Baron with "von

Wimsbach". He was also Brazilian Consul in Vienna and died

August 29, 1890, in Wimsbach near Ljubljana. Born in Vienna in 1823, the
son of the banker Anton Schnapper, who died on November 24, 1870,
and the noble Marie von Wertheimstein, born on May 2, 1883, Mari:
milian Schnapper, banker and vice-president of the Lower

Austrian Relief Society, became an Austrian knight on October 29,
1880.

409. von Schönfeld. The sons of Salomon Dobruska, Jewish

merchant and principal tenant of the Imperial Tobacco Farm, Karl,

Second Lieutenant, Franz Thomas, co-director of the Garell Library, Josef,
Ensign, Maximilian, Leopold, Emanuel, and the Schönfeld brothers (actually
Dobruska) received hereditary Austrian nobility in Vienna on July 25,

1778. (M. v. Janecki, Herold, 1889, No. 6.)

410. Schorer. David Ilyaac Schorer was ennobled into
the Dutch nobility on June 12, 1819.

411. Schosberger de Tornya. The ee in Budapest,

born in 1796, Simon Wilhelm Stiefy

Berger received the Hungarian nobility with "de Tornya" on January 10, 1863, and died on March 25, 1874. His son Sigmund, Imperial Councillor,

became a Hungarian Baron in Budapest on March 12, 1890. The daughter of Heinrich SchoBy

berger de Tornya, wholesaler in Peyt, Ottilie married Baron Paul BornemiBa de Nagy Kaßon on 3 July 1882.

75

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Her sister Ilona married 1. according to Jewish rite the lawyer in Budapeyt, Dr. Julius Royenberg, 2. (after annulment of this marriage) 15

October 1883 Count Stephan Batthyany, whom her first husband married 22 October

tober 1883 in a duel), 3. 17 April 1886 Knight Viktor von Quermann.

412. by Schuhmann. On 27 January

Born in 1815 in Grünberg as the son of the merchant David

Schuhmann and Serafine Fraenkel, k. Prussian real eminent councillor

Leopold Schuhmann received the Prussian nobility in 1880 and died on October 18, 1886 in Berlin.

413. Schoolyard of Dom bo var. Dr. Geza

Schulhof, a member of the Israelite community in Pest, received Hungarian nobility with the surname "von Dombovar" in Vienna on December 10, 1885. He had two sons and six daughters by his wife, Klementine

Pick.

414. von Schwabacher. The Cairo banker Heinrich Schwabacher received the Austrian nobility on October 5, 1869.

415. von Schwabacher. Born in 1817 in Obery

Dr. phil. Simon Leon Schwabacher, born in Württemberg as the son of Urias Schwabacher, Chief Rabbi in Odessa, received the nobility, resigned his office in April 1888 and died on December 11, 1888 in Odessa.

416. Schwartz von Szalka. Jacob Schwartz received the

Hungarian nobility with "von Szalka" on April 4, 1887.

417. Schwarz von Zimony. Armin Schwarz received the Hungarian nobility with "von Zimony" on January 29, 1887.

418. von Seelig. Born in 1819, Dr. phil. Ernst Seelig, kk Statthaltereirath a. D., + May 1874, became an Austrian knight on November 11, 1861.

419. von Seidler. On 15 February 1830

Director of the Anglo-German Cross, born in Hungary-Austria Bank Adolf Seidler became an Austrian Knight in Vienna on

March 2, 1871 and an Austrian Baron on August 12, 1882 (diploma in Vienna on September 4).

76

His wife is the noble Mathilde von Braumiller, his sons-in-law

are Baron Maximilian von Heiney Geldern and Bruno Schén from Mutzenbecher.

420. von Seligmann. The Imperial and Royal Surgeon

General Dr. Leopold Seligmann was appointed Austrian on November 16, 1874. imperial knight.

421. von Sensburg. Ernst Philipp Sensburg, born on 1 July 1752 in Lommerstadt near Bamberg of Jewish parents, was baptized (Catholic), became

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Grand Ducal Baden Ministry Director, Secret State

and Cabinet Councillor, received the Grand Duke on 4 August 1815
lichybadischen Freiherrntand and died 3 July 1831 in

Karlsruhe. (By Wechmar and Hahn, Handbook for Baden and its Servants.
Heidelberg 1846, page 28.) Baroness Erneytine Juliane von Adelsy
married into this family.

heim, Margarethe von Hefner-Altenneck and Dr.

Maximilian Joseph von Chelius, the well-known pro

fessor of medicine in Heidelberg.

422. von Siber. Born in 1751, the Lower Austrian

Reich Government Councillor, Chief Police Chancellery Director Siber received
the Austrian nobility in Vienna on May 2, 1795

with "Edler von" and became a Baron in Vienna on August 6, 1816. He

died on December 30, 1836. His wife
daughter was Caroline von Appel.

423. von Sichrovsky. The director of the Imperial and
Royal Privileged Northern Railway, Heinrich Sichrovsky, became an Austrian
Knight on July 9, 1866. His wife was Betty Kohn.

424. Simon. The English Member of Parliament Serjeant Simon
became an English knight in 1886.

425. by Simon. On 10 November 1810

as the son of Zacharias Jakob Simon and a born real secret councillor and

Reichsgerichtspräsident Dr.

Eduard Simon received the Prussian nobility on March 18, 1888. His granddaughter married Walter von Oppeln: Bronikowski.

426. von Singer. Born on September 2, 1828 in Raab, the owner of the "Extrablatt" in Vienna became an Austrian knight on April 24, 1879, and died on March 6, 1886, leaving behind two sons.

77

427. Sochor of Friedrichsthal. JU Dr.

Eduard Sochor, Imperial Court Councillor, General Director of the Karl

Ludwig Railway, Member of the Reichsrat, became an Austrian Knight with the rank of "von Friedrichsthal" on November 10, 1874, and an Austrian Baron

on November 28, 1886 (diploma December 31, 1886).

428. von Sonnenfels. Alois Winner, the gey baptized Jew, son of Chief Rabbi Liebmann in Berlin, Master of Oriental Languages, received in Vienna on September 20, 1746, the hereditary

Austrian nobility with "von Sonnenfels". His son Franz Anton, kk

Hofrath, Truchsess, Director of the Finance Court, became Imperial Baron in Vienna on January 28, 1797. His

second son Franz Joyeph, born 1732 F 25. April 1817 is the well-known writer.

429. von Sonnenthal. On 31 December Adolf Sonnenthal, born in Pest in 1834, court actor

and director at the Burgtheater in Vienna, was born in 19th Dey zember 1881 oysterreichischer Ritter.

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430. a. In Lithuania, in 1764, Joyef Sz pa czy

kiewicz the nobility. (M. v. Janecki).

431. Spiegl von Thurnsee. Edgar Spiegl, editor of

the Wiener Extrablatt, received the Austrian nobility with the title "Edler von Thurnsee" in Vienna on February 11, 1887. He was born in the Egerland region, attended the lower grammar school in Eger, later worked in Prague and Pest, and converted to the Catholic faith before marrying a Christian.

432. Spitz von Szorkola. Julius Spitz received the Hungarian nobility with "von Szor: ko la" on February 1, 1884. *)

*) The Chevalier Sigmund Spitzer, former ambassador of

Turkiye to the court of Naples, is not of noble birth but only a Knight of Franz Joseph since 1857y

Order. His wife is Herminia Kohn, his husband-in-lawy

son of Count Leopold Fernand Balny d'Aorcourt.

78

433. von Springer. Maximilian Springer, a banker and wholesaler

in Vienna, was born on November 10, 1807, in Ansbach. He became an Austrian knight on July 30, 1869, an Austrian baron on July 27, 1872, and died on April 13, 1885, in Vienna, leaving behind sons.

434. von Stein. Born on 23 March 1831 in

QUnbach am Main, son of Louis Stein and Sarah Baß, was born Adolf Louis Stein, General: Consul of the Republics of Liberia and Domingo, and was granted nobility on June 8, 1874 by the Prince of Reuss of

the younger line, and baronship on May 24, 1876.

He received recognition of the Baron on March 10, 1875y
yt des in the Grand Duchy of Heyyen.

435. Stone of Zombor. The House Owner
Nathan Stein received the nobility "von Zombor" on January 3, 1871.

436. von Steingraber. Sigmund Steingraber, born on 17

May 1837 in Troppau, Imperial Court Councillor, General Directorate
Councillor at the General Directorate of the often:

Reich State Railways became Austrian on May 21, 1885

Imperial Knight and died July 20, 1886 in Britzendorf

in Austria, leaving behind two sons and two daughters.

437. von Steinmann. The Royal Prussian Privy Councillor and

High President of the Province of Schleswig-Holstein, Georg Franz
Maximilian Steinmann, born on October 7, 1830, the son of the Royal Justice
Councillor Karl Friedrich Ludwig Steinmann, who died on April 20, 1884,

and Elenore, née Gotheimer, received the title of "Excellency" and Prussian
nobility in Charlottenburg on May 5, 1888. His wife is Baroness Klara

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von Werthern. He has a son and three daughters.

438. Stern. David Stern, a banker born in London in 1807,

became a Portuguese baron in 1864 and died on January 20, 1877. His
brother became a viscount.

David was born in Frankfurt am Main and head of the Stern Brothers
firm.

439. von Stern. Born in 1818, the Ducal Brunswick Consul and

General Councillor of the Austrian

a0

Hungarian Bank in Vienna Leopold Stern became an Austrian Knight on January 21, 1879 and died on November 12

vember 1886 in Vienna, leaving behind a son.

440. von Stieglitz. Born in 1777 in Arolsen as the son of

Bernhard Stieglitz, the imperial court-

Banker Ludwig Stieglitz became a Russian Baron on August 22, 1826, and died on March 18, 1842. His son Alexander died on November 5,

1884, as a Russian Privy Councillor. Ludwig's brothers were Johann (that he

was ennobled in Hanover is probably a misconception-

(a relationship with the senior medical councilor and personal physician, Doctor Stieglitz, who became Commander of the Royal Hanoverian Guelph

Order in 1839), Nikolai and Boris. Johann's son, Nikolaus, born in 1809,

died in March 1878 as a Russian privy councilor. His wife was Julie,

daughter of Admiral Alexei Greig.

The son of Boris, Tedor received the Russian

personal nobility, his son Boris, on December 19, 1883, the Russian hereditary nobility. The daughter of Baron Alexander married the State

Councilor of Pol owz oU.

441. Suayyo. The Jew lyaak (Antonio) Lopez: Suayyo was

elevated to Baron Avarés le Gras on January 3, 1676, by King Charles II of Spain (1665-1700) as Duke of Barabant. (H. Graetz, History of the Jews X., page 327.) *

442. In Lithuania, in 1764, the Swi ay family received the nobility. (M. von Janecki.)

*) The fact that Süsskind was a widespread Jewish surname in the

Middle Ages has given rise to the Protestant Süsskind family in Württemberg being considered descendants of a baptized Jew. However, this lacks

any other evidence.

The ancestor of the family is Michael SUGkind, pastor in Buttenhausen, born around 1565 in Pforzheim.

His descendant, the banker and chamberlain Johann Gottlieb e, became a Bavarian baron on 18 February 1821, the Obertribunalrath

Herrmann Süßkind in 1860 the Württemberg personal nobility, as well as in 1820 the

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State Councillor Christian SUBkind.

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443. In Lithuania, in 1764, Woyciech (Adalbert) received Szymanski the nobility. (M. v. Jannecki.)

444. von Tauyyig. The director of the privilegedy

ten Allgemeinen dyterreichiyischen Bodencreditant became 6yterreichiycher Ritter on December 22, 1879.

445. Tauyyig of Bodonia. The Chambery

physician to Grand Duke Leopold II of Tuscany, Dr. med.

Gabriel Tauyyig, became an Austrian knight with "von Bodonia" on May 8, 1855.

446. Teixeira. Isaac Teixeira in Amsterdam

received the Dutch nobility on September 27, 1817.)

447. Texeira. The Texeira family originally

the predicate "Sampayo and Dor" and

It was a Portuguese noble title. King Philip IV of Spain decreed that the Sampayo coat of arms be included in the coats of arms of Spain on March

3, 1643. This privilege was granted to the king.

Jewish resident in Flanders, Don Diego (as Jew Abraham) Texeira (Teixeyra). This Diego came from a baptized Jewish

family, but became a confessor of the Mosaic faith between 1643 and 1660. His son Manuel (as Jew Isaac), born around 1630, + around 1695, was a

banker in Hamburg and resident

Dent of Queen Christine of Sweden. His daughter Sarah married Abraham Suayo. His wife's name was Esther.

His sons were Diego, gentleman of the Queen of Sweden, and Benjamin. Both emigrated to Holland. (H. Graetz, History of the Jews, X, pages 21, 227, 228, 263, 264, 457, 459.)

448. von Todes co. Eduard Todesco, born in 1815, son of Hermann, a privileged wholesaler in Vienna, was appointed Austrian

*) Joyeph Heinrich Teixeira de Mattos, Dutch

Consul General in Venice, received 27.

November 1888 the Dutch nobility. Abraham, son of the first marriage of Abraham Teixeira and Ribeca

de Mattos added his mother's name to his name

His stepbrother David's son added the name of his grandmother d' Andrade.

Knight and ddo. 30. October 1869 Austrian Baron and died on January 17, 1887. His sons-in-law are

Henry Worms and Baron Ludwig von Oppenheimer.

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449. Treves of Bonfil i. The banker and vice-

president of the Chamber of Commerce in Venice, Joseph Treveg, received from Napoleon J. as Regent of Italy the Iron Crown of the Second Class and the Barony

for his Perjon, which was confirmed in Austria on November 27, 1816. His sons Isaac (born 1790, 1791 F Oe-

tober 1855) and Jakob (born 1790 + 7. Auguyt 1885) received ddo. Schönbrunn 7. Auguyt 1835 (diploma ddo.

Vienna 24 September 1835) the Austrian nobility with

"Nobleman of Bonfili." The former was born in Vienna in 29th century. nuar 1839 (diploma ddo. Vienna March 15, 1839) Austriay

Chiykh knight, the latter also from Venice, October 17, 1838 (diploma from Vienna, February 4, 1839). Both were bankers in Venice. Her brother, Raphael Vita Trey

ves, lyraelityc merchant in Venice received ddo.

Vienna, April 18, 1836 (diploma from Vienna, June 7, 1836), the Austrian nobility with "Edler von Bonfil" (without an i), and Schönbrunn, July 9, 1839 (diploma from Vienna, November 1, 1839), the Austrian knighthood.

Baron Camill married Julie d'Almbert in 1876.

450. Trojanowski. In Lithuania, Anton Trojanowski received nobility in 1764.

451. Turnau von Dobcezye. The baptized Jew Jacob

Turnau, owner of the Dobzyel estate in Galicia, received the Austrian Order of Merit in Vienna on December 12, 1857.

Reichish nobility with "Edler von Dobezye" and died in 1863.

His son Joyeph, kk Feldmaryhallieutenant i. R., born on 14 December 1828

in Buda Rozanicka in Galicia, was made Austrian Knight in Vienna on 11 January 1881

and died on March 4, 1889 in Vienna.

452. Turteltaub von Thurnau. The Gey

Brothers Joyeph Leopold Turteltaub, Religious Commisyary in Carinthia, District Judge of the Ortenburg Lordship and Anton Turteltaub, Vienna Mint Office Treasurer, received

17 November 1763 the hereditary Austrian nobility with "von Thurnau".

453, Tyfiel. Benediet Tykiel, son of Franz, State

Referendary to the State Council of the Kingdom of Poland, received the Polish nobility on February 24 (March 8), 1842.

(M. von Janecki, Viertel, Herald's journal 1888, page 177.) N

454. von Uckro. Wilhelm Ludwig Schleyinger, born in 1792,

district administrator and manor owner of Uckro (Luckau district), was called Uckro by the Highest Cabinet Order on July 16, 1855, and was granted Prussian nobility on January 7, 1865. He died in Dresden on July 12, 1874.

His son married Selma von Beeren and his

Daughter of Baron Karl von Langermann and Erlencamp.

455. Ullmann von Erényi. The wholesaler Karl Ullmann received the Austrian Knighthood on July 19, 1880. He is the director of

the DonaudampfschUahrts-
society for Hungary, his sons Emmerich and Ludy

wig were members of the Peyter lyraeliyischen Gemeinde in 1886.

456. von Unger. The retired kk Oberstabsy
Doctor Anton Unger, born in 1805, became an Austrian knight on
April 21, 1868 and died on August 15, 1881.

457. di Vier (Devier, Devières). Anton, the son of
the Jewish smuggler Manuel Devier, General Police Master of St.
Petersburg, received 24 Ocy

tober 1726 the Ru
but was restored on 14 February 1743. His wife was Anna, sister of the prince

ian countship, was declared forfeit on 22 May 1727,

Menshikov. His grandson Count Boris Petrowych Dey

four, born around 1754, was declared forfeit of his count's title and nobility
by Senatsukas on April 30, 1798, and banished to Nerchinsk for perpetual
forced labor.

458. von Vierordt. Karl Vierordt, profesy ...

459. Bogel. Julius Vogel, born in 1835 as son of Albert
Leopold Vogel, General Agent for New Zealand in London, became English Minister
in 1875.

460. von Wahl. June 30, 1832, in Muhly
Albert Wahl, born in Alsace, Director of the

83

AlféldyFiuman Railway, received the Austrian knighthood on 6 September
1880.

461. von Waldberg. Moses Waldberg, banker in Bucharest, was
born in Vienna on June 12, 1875 in Austria.

Austrian Knight and ddo. 16 April 1884 Austrian Baron. His son Dr. Julius

married Stella von Ku-

binzky.

462. von Wassermann. On 15 July 1811

Moses Wassermann, born in Laupheim as the son of Rabbi, Royal
Württemberg Church Councillor, Rabbi in Stuttgart, received the Württemberg Per

jonaladel. g

463. von Weil. Born in 1806 in Leockenheim near

Dr. Karl Weil, Imperial Court and Ministerial Councillor, was born in

Frankfurt am Main and received the Austrian knighthood on October 8, 1864,
and died in Währing on January 5, 1878. His son-in-law was the poet,

Knight Salomon Hermann von Moyenthal.

464. Weil von Weilen. The one on December 28th

Joseph Weil, born in Tetin in 1830, was the scribe of the Imperial Court
Library and received the Austrian-

ych knighthood with "von Weilen", later the Hofraths-
and professorship. He has two sons. N

465. von Weily Weiß. The banker in Verona, Ignaz Weil-Weiß,
received the Austrian nobility in Vienna on April 3, 1855. i

466. Weiner. Peter Weiner, Russian Titular Councillor, received
the Russian hereditary nobility on November 28, 1883. He has

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2 sons and 2 daughters.

467. Weiyenfeld von Weiya ch. The banker Julius Weiyenfeld
in Vienna was crowned Reichsischer Ritter with the name "von Weiyach"

on 17 January 1871.

468. Weiß von Weißenhall. Karl Weiß, imperial privileged

wholesaler, director of the Austrian Creditanstalt für Handel und Gewerbe, received the Austrian knighthood "von Weißenhall" on June 2, 1872. His son-in-

law is Knight Guftan von Mauthner. His brother, Cavaliere Moritz, was awarded the title of Knight on January 31, 1882.

aé*

54

White in Milan, whose daughter-in-law is Countess Katharina Lucernavi, was not of noble birth.

469. Weiß von Wellenstein. The banker and money changer in Vienna, Maximilian Weiß, became 1. February 1873 Austrian knight with "von Wellenystein".

470. von Weisweiler. The Royal Bavarian Count

hereditary knight in Madrid Daniel Weisweiler received the Bavarian personal nobility in 1869 and the Bavarian hereditary knighthood on June 12, 1870.

471. von Weißweiler. The Spanish confederation in Frankfurt a. M.G.C. Weißweiler received the Royal Personal Nobility in 1969.

472. Weisz von Baroytyanko. Theodor Weisz received the Hungarian nobility with "von Baroytyanko" on 5 May 1881.

473. Weisz von Tolna. Jakob Weisz was granted

Hungarian nobility in Vienna on October 27, 1872, and the title "von Tolna" in Vienna on January 19, 1874.

474. von Weling. Eduard Seligmann in Bamberg,

New York, and son-in-law of Baron Aaron Elias von Eichthal, received the Bavarian nobility as "Edler von Weling" on December 17, 1816. His mother-in-law-

yons are the Barons Joyeph and Andreas von GroBychedel and

Count Karl von Leyden.

The widow of his son Friedrich, who died in 1849, Auguste Glony, married Count Maximilian von Leublfig, who adopted his stepson Karl

Andreas Edlen von Weling.

On July 20, 1872, King Ludwig II of Bavaria granted him and his descendants permission to bear the name and coat of arms of the Counts of Leublfig. He married Baroness Gabriele von Thiingen.

475. von Wertheim. Franz Wertheim, born 13 April 1814 in Krems as son of the kk financial watchman Franz, who died 2 May 1854 in Matzleinsdorf

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Wertheim became an Austrian knight on March 21, 1863 and

85

August 17, 1871, Austrian Baron. He was a Cajien manufacturer and vice-president of the Lower Austrian Chamber of Commerce and Industry and died April 4, 1883. His only legitimate son, Karl, born in 1848, died March 1, 1866, in Vienna. His natural son, Franz Gunst, born in Bratislava on May 9, 1865, became his father's universal heir according to a testament of

March 14, 1883. He took the name "Wertheim" with the highest

permission of October 13, 1886, and was raised to the Austrian nobility

with the title "Edler von" on November 13, 1886.

raised.

476. von Wertheimer. Joseph Wertheimer, born in 1800,

was a merchant and chairman of the Isra-

elitist Cultus Yemeinde in Vienna was founded on 11 July 1868
Austrian knight and died on March 16, 1887 in Vienna.

He was president of the Israelite Alliance.

477. Wertheimer of Wertheimstein.

On August 7, 1694, the banker Samson Wertheimer received an imperial

chain of grace and an honorary penny from Emperor Leopold | for his many
services in the rapid advancement of military operations. His great-grandson,

the court chamber agent of the Electorate of the Palatinate and the Duchy of
Zweibrücken, born in 1742, was created Imperial Nobility "Edler von
Wertheimstein" on December 19, 1791. He died on January 18, 1811. He received
this title from his brothers.

In Vienna on April 13, 1792, Hermann Lazar Wertheimer, and in Vienna

on October 14, 1796, the Electoral Palatinate and Ducal Zweibrücken Court
Chamberlain Lazar Samuel Wertheimer, granted hereditary Austrian nobility with
the same distinction. The widow of a descendant of Joseph Emanuel, Emilie, née
Mendelsohn, was baptized in 1865, as was her son Wilhelm in Rome in

1864, and her son Felix in 1865. By imperial decree of April 27, 1866 (diploma
August 14, 1866), they received permission to drop the name

Wertheimer and to use the name "Wartenegg" while retaining the old predicate.

kats. The Royal Bavarian Privy Fiscal Councillor and Consul in Vienna, Leopold

Werty
heimer Edler von Wertheimstein received

86

On August 12, 1862, he entered the Austrian knighthood and died on January
7, 1883. Baron Moritz von K6nigswarter married into this family.

Samson Wertheim(b)er, mentioned at the beginning, was the son of

Joseph Joseph.

Wertheimer in Worms, where he was also born. His son Emanuel Wolf married Lea, daughter of the chief factor Emanuel Oppenheimer, on September 25, 1726. He was the father of the Electorate of Bavaria's

court actor Samuel and Grand-

father of the three ennobled brothers.

478. Weyelowsky. The Brothers Abraham, ruyiy

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ycher resident in Vienna (born 1685 7 1782), lyaac, russiy
Privy Councillor (7 September 1754) and Theodor,
Imperial and Royal Russian Privy Councillor, Curator of the University of Mosy

kau, sons of the Jew Paul Weyelowsky received the Ruyiyian nobility.

479. Wetzlar von Plankenyttern. The 1715

born Karl Abraham (after baptism Albrecht) Wetzlar, head of the natural delivery
of the Imperial Army in the war against Prussia, received in Vienna on November
23, 1777 the banner and Imperial Baron status for himself and his

Judaism to the Catholic faith converting bodyy

He inherited and was given the title of "born." He died in Vienna in 1799
and left behind 5 million guilders in manors, houses, and cash. He

had 4 sons and 5 daughters married to counts and barons.

Family married Count Karl von Clary and Aldriny

Baron Joseph von Baillon, Baron Franz Maria Nell von
Nellenburg, and Noble Karoline von Zepharovich. The mother

of the well-known composer Thalberg also came from this family.

480. von Wiener. Dr. Friedrich Wiener, born in Prague on

November 20, 1817, President of the Bohemian—

The Austrian Bar Association was established on 5 April 1873
Chiŷch knight and ftard 9 March 1887 in Vienna with

Left behind are 5 daughters.

481. von Wiener. Wilhelm Wiener, born on September 7, 1828

in Prague, was an Imperial and Royal Government Councillor and owner

of the “Neues Fremdenblatt” in Vienna. He became an Austrian Knight on April
22, 1876, and died on June 18, 1890, in Vienna, leaving behind two sons.

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482. Wiener von Welten. The banker and wholesaler in

Vienna, Eduard Wiener, born in Prague in 1822, became an Austrian
knight on June 30, 1867 with

“of worlds.” He was president of the Creditanyt and
DonaudampfschiUahrtsyGeyschaft and died on October 15, 1886 in Vienna. He
had two sons, of whom Alfred was 14.

June 1886, and two daughters. The latter married Counts Goswin Johann
Seldern and Camillo Razumowsky, the latter being the son of a

brother of the husband of Empress Elisabeth of Russia.

483. von Wilmersdorfer. The Commerce—

Council and Royal Saxon Consul General in Munich, Maxi

milian Wilmersd6érUer received the Bavarian, personal knighthood.

484. Winternitz of Pradaburg. The kk
Oberst Adolf Winternitz received the Order of Merit in Vienna on July 15, 1883.

the Austrian nobility with "von Pradaburg".

485. von Winterftein. The Chamber of Commerce

prapident in Vienna Simon Winterystein, born 16 December 1819, became 16 May 1869 Austrian Knight and

12 August 1874, Austrian Baron. He died 11 June 1883. (See "von Geiringer-Winterstein")

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486. Wodians of Capriora. Samuel Wodiy

He received the Hungarian nobility with "von Kapriora" on July 2, 1844. He was born in Szeged on December 3, 1810—

borne Director of the Privileged National Bank and Grossy

A merchant in Vienna, Joseph Franz Moritz Wodianer von Kapriora

became an Austrian knight on November 26, 1858, an Austrian baron on July 4, 1863, and died on July 8, 1885, in Baden near Vienna. His daughter-in—

law was Fraulein von Aczél; his sons-in-law were Count Leopold Ferri,

Count Vincenz Nemes von Hidvég, and the noble Geza von Wachtler.

487. Wodianer of Maglod. The wholesaler Albert (Béla) Wodianer received the Hungarian title on June 23, 1867. rish nobility with "von Maglod".

488, von Wolf. The former Consul General of Saxony-Meiningen, August Wolf, in Meiningen, became Baron of Saxony-Meiningen on February 5, 1872.

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489, by Wolf. Eduard Emil Wolf, Director of the Central Bureau

of the European Danube Commission in Galatz, became an Austrian Knight on October 19, 1875.

490. Wolf von Wolfenau. Anton Wolf, known that Ayyocié of the Schuleryches Wechyelhaus received ddo. Vienna 21 July 1784 the nobility with "von Wolfenau".

491. Wolf von Wolfsthal. Franz Anton Wolf, merchant in Galicia, received this. Vienna, June 26th

1783 the Galician knighthood with "von Wolfsthal".

492. WolU. The doctor WolU in Poyen was ony

supposedly Baron de l' Empire by Napoleon J. He married a niece of Count Stanislawski. His granddaughter

married Count Marcelli Tyszkiewicz.

493. von WolU. The Director of the Creditanyt Hermann WolU became an Austrian knight on June 2, 1872. He was born in 1835 and died on May 4, 1878.

494. WolU. Born on 12 October 1830 as son

of the baptized Jew Dr. Joyeph WolU, Vicar of Isle Brewers and Lady Georgiana Mary Walpole, daughter of the Earl of Orford, née Sir Henry Drummond WolU became an English knight in 1862.

495. WolU by WolUenberg. The 1800 Borne kk Oberst in Pension Jacob Abdon WolU received the Austrian

nobility with "von WolUenberg" on November 18, 1852 and died on August 13, 1884 in Laiy

bach. He married Katharina von Freygang and had a son and two daughters. (Related by marriage to Neumann von Ettenreich. f

496. Wolfy von WolUytern. The banker Vincenz Stern

received the Austrian-

Chiñh nobility with "von WolUytern".

497. Wollheim da Fonseca. The Portuguese Oulcier Dr. phil.
Anton Eduard Franz Joyeph Wollheim,

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born 12 February 1810 in Hamburg as the son of Hirsch Jacob Wollheim
and Henriette Goldschmidt A 24 October 1884, was called since 1850

"Chevalier da Fon:
ecea.

498. Wolomsti. Franz Lukas Wolowski (as Jude Salomo
Schor), son of Elya Schor, Rabbi

89

von Rohatyn, born in 1710, received the Polish nobility in 1790, but lost it in
1793 and died around 1809. He had

ye yet in 1759 with his brother Nathan Schor (Michael Woy

lowski) were baptized. Two grandchildren of Franz Lukas, Johann, Undersecretary
in the State Secretariat and Theodor, poly

Retired Polish captains received Polish nobility on January 2 (14), 1839,
and March 13 (25), 1845. (M. von Janecki, Vierteljahrsschrift des Herold
1888, p. 329.)

499. Worms. Salomon Benedict Worms, born in 1801 in

Frankfurt am Main, was a banker in London and became an Austrian Baron in
Vienna on March 27, 1871 (diploma in Vienna on April 23, 1871) and

died in October-

ber 1882. His daughters-in-law were Baroness Emmy Schey von Corom

la, Baroness Fanny von To: desco and the daughter of
Baronet Sir Benjamin Phillips.

500. Worms de Romilly. This family, into which Karl
Marie Thiebald, Marquis de Broc—
Baron Henry de Montesquiou-Fezensac, who married
Juan Cambo de Cambre, is said to have given himself the
predicate "de Romilly" and would therefore not have been of noble birth. |

501.3acdherth. Wilhelm Zachert, cloth manufacturer, born in 1798, was
born on 4 July 1870 (diploma 6 December
ber 1873) Ruyyiyian Baron and died in November 1885 in Berlin. His
factory was located in Suprayye in Lithuania.

502. Zbitniewski. In Lithuania, Adam, Paul, Peter, Ignaz,
and Johann Zbitniewski were ennobled in 1764. (M. v. Janecki.)

503. Zdekauer von Treukron. Friedrich Auguyt

Zdekauer, born in 1810 in Prague as the son of the wholesale dealer
Moritz Zdekauer and his

Mrs. Charlotte, née Frankl, Imperial Councillor, banker in Prague, received
the Austrian nobility with the title "Edler von Treukron" on May 12, 1855,

became an Austrian Knight on July 11, 1865, and an Austrian Baron
on January 31, 1873. He

was a savings bank director and died on May 4, 1873. His wife was
Antonia Edle von Muth. His son-in-law was Baron Joseph Wolu von
Wachtentreu.

His sister Emilie Zdekauer received 17 Feb.

In 1858 he was raised to the personal nobility, married Baron Ludwig Ponte Reno von Ponnrade and died on June 14, 1869. His brother,

JU Dr. Carl Zdekauer, born
1819, wholesaler became 3 February 1868

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Austrian knight and died December 6, 1873 in

Prague. His daughter-in-law is Baroness Alexandrine von Geusau. 5

504. von Zdekauer. The physician Dr. Zdekauer

He came to St. Petersburg from Bohemia in the first decades of the 19th century. His son, Nikolaus Franz Zdekauer, born on March 17, 1815, in Scacabourg, Imperial Privy Councilor, full professor of pathology, and consulting personal physician, received Russian nobility.

505. von geißl. Dr. Hery, born in 1816

mann ZeiBl, brother of Moyes Zeißl, was kk excepty

Full professor and government councilor. He received the Austrian nobility title "Edler von" in Vienna on August 21, 1883 (diploma in Vienna on October 12, 1883) and died on September 23, 1884. His daughter-in-

law was Louise von Kuhner.

506. Zelienski. Joyef Zelienski, son of Ignaz, profeyyor at the Lyceum, received the Polish nobility in 1847.
(M. v. Janecki. Quarterly of the Herald 1888, page 330.)

507. von Zwicklitz. Felix Zwicklitz, born in Breslau and a

public partner of the firm "Lindheim und Compagnie" in Vienna, was granted Austrian nobility with the title "Edler von" on February 27, 1886 (diploma from Vienna on March 26, 1886).

Addendums.

508. Abrahamson. The Ruyyiy State Council

and doctor Abrahamyon received the Ruyyiyian nobility in 1872.

509. Barota of Tresztenicz a. Simon

Baro a received the ungay in Vienna on 8 January 1882

91

rian nobility of Moyes of Barota and the predicate "of Tresztenicza".

510. von Bauer. The sugar saber Moritz Bauer, born on 12

October 1812 in Royitz in Moravia, received in Vienna on 25 November 1870
the Austrian

Nobility. His daughter-in-law is Noble Marietta von Chlumecky.

511. Bocearoy Rosales. Emanuel Boccaro, born 1592 in

Liyabon, Doctor of Medicine, from—

practicing physician in Hamburg, received ddo. Regensburg 17.

June 1641, after he had received baptism, the small palatinate was
granted to him and he died in 1667

or in 1668 in Livorno. (Herold 1890, p. 124.) He did not become aristocratic
through this diploma.

512. Benecke von Gréditzberg. In an official document, Christian is
described as a Jewish banker

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Wilhelm Benecke, banker in Berlin, owner of Gro-

Ditzberg, born on December 12, 1778, in Frankfurt an der Oder, the son of Michael Christian Benecke and Helene Christiane Nickisch, a preacher's

daughter. He received the Prussian nobility with "von Gréditzberg" in Berlin on April 4, 1829, and died on June 4, 1860, in Berlin. His sons-in-law were the Royal Prussian Chamberlain and Legation Councillor von Schack and the

Royal Prussian General, Major von Schlegell. His son Richard married Hedwig von Rosen, who later married the Cere-

monienmeyter von Frankenberg rerlobte, but died as a bride.

513. Blumenstock von Salben. Dr. Heinrich Blumenstock,

son of Salomon Blumenstock, a citizen of Krakow, received the Austrian knighthood "von Halban" in Vienna on November 18, 1890 (diploma January 9, 1891).

514. from Hartogensis. The Jew Hartogenyis Buel was

ennobled by the Duke of SaxeyCoburgyGotha: ennobled.

515. Kuhn von Kuhnenfeld. Franz Kuhn, born in 1772 in Rothwasser in Moravia as the son of a baptized Jew, was a captain in

the 1st Infantry.

92

Regiment received the Austrian Order of Merit in Vienna on 20 February 1823. Reichish nobility with "von Kuhnenfeld" and died in 1842.

His son, Franz, Imperial Field Marshal of the Dispensary, born on

July 15, 1817, in ProBnitz, received the Austrian baronship on December

28, 1852, as did his brother, Alexander, Imperial Major General, born in 1826

in Ungarisch Hradisch, on June 17, 1868 (diploma on September 8, 1868).
Count Caesar Strasoldo, Baron Rudolf von Seckendor-Gudent, Knight Victor von
Tschusi zu Schmidhofen, and Noble Roza von Thoren married into this family.

516. by Meyerbeer. The Royal Prussian Music

Director Giacomo Meyerbeer, born on September 5, 1791 in Berlin, brother of
the ennobled Beer, received the Württemberg personal nobility in 1854

and died on May 2, 1864 in Paris. His sons-in-law are Baron Ferdinand von
AndrianyWerberg and Baron Emanuel von KerU.

517. von Miller. The board of the Israelite

Cultusgemeinde in Munich is a Mr. von Miller.
(Further details unknown.)

518. Nathan. The British Counsellor General in Vienna, Gustavus
Nathan, became an English knight on July 30, 1891.

519. von NeumannyEttenberg. The kk

First lieutenant of the 2nd GenieyRegiment Robert Neumann

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He received the Austrian knighthood as von "NeumannyEttenreich" in Vienna on

September 27, 1854, and died on July 6, 1880 as a royal colonel. His
wife was Barbara Edle von Ettenreich.

520. von NeumannySpallart. Born on 22 February
1797 in Tychowitz in Moravia
and court advocate JU Dr. Joyeph Neumann received the Austrian

knighthood on 22 January 1875 as "Neumann von Spallart" and
died on 2 November 1880

in Vienna as an imperial councilor. His wife was Elisabeth Edle von Spallart,

and his sons-in-law were Karl Ritter Schwabe von Waiyenfreund and Edler Moritz von Statzer.

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521. von Steinitzer. The district administrator of Wolfsberg

in Carinthia, Johann Steinitzer, received hereditary Austrian nobility in Vienna on August 25, 1803.

522. von Stengel. Maximilian Stengel, banker in Berlin, received the Austrian knighthood on December 10, 1879.

523. Stern Edler von Rechfelden, last President of the Imperial and

Royal Regional Court in Salzburg, is of Jewish descent.
Died 1884.

524. Weizmann von Zawidowski. Eduard

Weizmann, born on April 27, 1828 in Lemberg, owner of the Zawidowice estate and member of the Galician Diet, received the Austrian title of Baron in Vienna on May 6, 1881.

imperial knighthood with the title "von Zawidowski".

His wife is Karola von Kriegshaber.

Additions.

1. To Ayer. The purchaser of the nobility was Tobias

Michael Carel Ayer, born in Amsterdam on 28 April 1838, Ministerial Councillor in the Foreign Office.

2. To Hansemann. The wife of the nobleman is Ottilie von

Kuserow, the son-in-law is Richard von Hindersin.

3. To Haurowitz. Dr. Haurowitz, kaiy. ruyy. wirkkl.

State Councillor and personal physician received the Württemberg personal nobility in 1846.

4. On Hellmann. The Nobility's Daughter-in-Law
The purchaser was Louise von Bonin.

Since the family name is different for several familiesy

ne was, jo should not undesirable the following lifts.

Abudiente, see Gideon.
Devier, yese di Vier.

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Disraeli, see Beaconsfield.
Eeardly, see Gideon.
Henikystein, see Hénigystein.

94

'ohn, see Kraut.

LeidesdorUer, see Neuwall.
Leublfing, see Weling.

Levi, see Lindheim.
Liebmann, see Liebenberg and Rayt.

Marienrode, see Malchus.
Pappenheimer, see KerytorU.

Ponsen, see Ponte Reno.

Seeligmann, see Eichthal and Weling.

Siebmann, see Grunenthal.

Winner, see Sonnenfels.

WolU, see Adlersthal.

Notes.

1. Since the above work is not intended for narrower subject-circles and the author wanted to make it as short as possible, he has omitted the information on the enrollment of families in Bavaria-

Those interested can find what they need in Gritzner's rank surveys. Likewise, when the diploma states "raised to the nobility and baronial rank," the author only wrote "raised to the baronial rank," since the former

would seem unnecessary to lay circles.

2. The printing house does not have the typefaces for the forms of L peculiar to the Polish language. 3. ©

The reader will therefore excuse the lack of Polish names. For German readers, this is

Book was only written to those who had these Polish letters

forms are incomprehensible to the Theik.

3. For reasons of space, the author has refrained from quoting as much as possible, as in the first edition.

Final work.

Half a thousand ennobled Jewish families are listed as such. This number can certainly be increased. According to M.

According to Dr. v. Janecki, to whose work the author owes many data, over 100 families were ennobled in Lithuania on the basis of the Reichstag Constitution of 1768. In addition, there are many families ennobled in Russia, whose Jewish ancestry is not certified with certainty, but in part highly

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probably Auerbach, Arnheim, Bade: rach, Bermann, Deutch,

Elkan, Frankeny

ytein, Goldychmidt, Goldberg, Goldytaub, Goldmann,

Heynemann, Haymann, Hirych, Jacobyon, Leon, Leyyar,

Lew, Levin, Lew: berg, Strauß, Wiener, Wertheim,

Worms.

In addition, there are certainly many noble families in the Romanic countries, especially Spain and Portugal.

In the former country, at the time of the Moorsy

The title of "Nagid" or "Nayyi" (prince) was conferred on Jews by Almanyur, guardian of the "Chalif Hisham" around 985 by Jacob Ibn' Gan, who was later deposed, restored around 987, and died around 900; further

by King Habus of Granada in 1027 to Samuel Halevi Ibn Nagrela, born

in 993 in Cordova (1055), who was succeeded by his son Joseph, born in 1031, but died on December 30, 1066. Around 1038, King

Jahja of Saragossa made Jekntiel Ibn Hayyan or Alhayyan Prince of Princes, but he was murdered in 1039. The Jewish physician Abu-Aje ySalomony Iben Alm: nalllem bore the title of "Prince and Mevyir" under the Caliph

Ali (1106–1143), as did the physician Abdul:

96

hasan Alraham ben Meir Ibn Kamnial from Sara goyya. The

"Prince" Salomo Ibn, who was murdered on May 2, 1108, served under a Christian prince in Spain.

Fernhyal. The astronomer Abraham ben Chija Albary

geloni, born in 1065, died in 1136, served another Muslim prince and

bore the title "Prince" Abu ManBner Samuel ben Chan anja received the title "Nagid" (Prince) from the Caliph of Egypt in 1134/1153.

King Alfonso VII Ramires of Castile (1126–1157) appointed Jehnda

Ibn Esra, son of Joseph Ibn Isra, as Nasi (prince) in 1146. In 1155,

Isaac ben Jehnda was named "prince" of the Jews in Beziers. King Alphonso VIII of Castile (1166–1214) appointed Joseph ben Solomon Ibn Shoshan (born around 1135, 7 1204/5) and Abay

Ham Ibn Alfachar (born around 1160, 7 after 1223) as "princes."

The list of these Nayir, Nagid, or princes can certainly be increased. Let

us only mention the successor of the above-mentioned Samuel ben Chananja, namely Nathanael. In Egypt, Nagyd was also mentioned in 1187, born

March 30, 1135 in Cordova, as the son of Maimun ben

Joseph, born Moses ben Maimuni, who on November 27, 1198, had his son Abelmani Abraham Maimun, born in 1185, died in 1254; this was followed

by his son David, born in 1233, died in 1300, the latter by his son

Abraham. Also in other

In the Middle Ages, Jews achieved such freedom in many countries. drawings. In 490, King Airvi of Cranaganor on the Malabar coast granted Joseph Rabban special rights and princely honors, which were passed

on to his descendants

yt were hereditary. | recall here the dignity of the

Exilarchs. If one wanted to go further back into antiquity

To go, we should mention the "Alabarchs" in Egypt, the Roman knight Tiberius Julius Alexander in 63 AD, a Jew who had apostatized from

the Mosaic faith, and Joseph of Tiberias, a baptized Jew who was elevated to the rank of Cony by Emperor Constantine | (307–337 AD). But let us return to modern times. Above all, we should mention Joao Miques, a baptized

Jew who had converted from Christianity.

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adopted the name Joyeph Nassi, whom the Turkish Sultan appointed as

a nobleman of the bodyguard, in 1566 as

97

Duke of Naxos, as which he died on August 2, 1579.

f you count all these Navyi that are in the romay

f the number of families ennobled in the Niytian countries and in RussiayPolandy
Lithuania is added to those listed by the author, the total number would

probably reach, perhaps exceed, 1000, a number which is expected to increase

rom decade to decade.

Certainly not without interest in cultural history –
Whatever point of view one takes –
is the topic discussed above. As Hey

The various AryanySemitic crosses listed in the Salzburg

published in the magazine "KyUhauyer"

censuses") of marriages between middle-class Jews and Jewish women
with members of the non-Jewish nobility, to which the author refers here.
The author requests that additions to this work for a possible further edition
be sent to the editors of the "KyUhauser" in Salzburg.

*) Year 1890, Issue 5, Issue 10, Year 1891 Issue 9.

Printing error correction.

Page 5, line 6 from the top read Ezof instead of Czof.

On pages 6, 21, 23, 29 and 33 read Aguado

instead of

Agnado. 6, 36 read Aguilar instead of Agnilar.

"10, Note, read Hendele instead of Herdele.

happy religious schism of the West
that the sages of Israel, the rabbis, strive-
seven. the dispute among the Nazarenes. as e

fire began to intensify; for,
he says, when the dogs bite each other,
Leave the little lamb alone. The second...

The Christians are the ones. The lamb is Israel.

Israelites, —

that.

CN.

puella.

denxieme.

superior), through.

the victim.

He will.

one deals with Barmlier—
neatness and with sprinkles.
with mercy —
Zen Israel etc.

Second

Rohling, August
The polemic and the
Human sacrifices of rabbinism

Dr. theol. Carl Mommert
Knight of the Holy Sepulchre and Pastor of Schweinitz
c -Silesia)

"Printed and published by E. Höberland, Leipzig: R.
1905.

rr

Mommert

Human sacrifice among the ancient Hebrews.

Published by E. Haberland, Leipzig-R.
furthermore, from Pastor Dr. theol. Carl Mommert of Schweinitz:

The Church of the Holy Sepulchre in Jerusalem in its original state
Conditions. 1898. (VIII and 256 p. 80.) M. 5.50.

The Dormition Abbey and the German property on traditional Zion.
1899. (VIII and 132 p.) M. 2, 50.

Golgotha and the Holy Sepulchre in Jerusalem. 1900.
(VIII and 280 pp.) M. 5.50.

Topography of ancient Jerusalem.

Part I: Zion and Akra, the hills of the Old City. 1900. (X and 393, p. 80.) M. 8.

Part II: The Solomonic Temple and Palace Quarter on Moriah. 1903.

(VIII and 306 p. 80.) M. 7.

Part III: Solomon's wall construction, the water supply of Jerusalem, the

Building the wall of Manasseh. 1905. (VIII and 182 p. 8%.) M. 4.50.)

Aenon and Bethania, The Baptismal Places of the Baptist. 1903. (VIII and 8888)
97 pp.) M. 2, 50.

Pilate's Praetorium, or the site of Jesus' condemnation. 1903.
(VIII and 184 pp. 8%) M. 4.50.

From the life of a village priest. 1904. (490 pp. 80.) Mark 4.50.

HUMAN SACRIFICE
AMONG THE ANCIENT HEBREWS

FROM

DR. THEOL. CARL MOMMERT

—

Knight of the Holy Sepulchre and Parish Priest of Schweinitz
(Prussian Silesia).

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A8 TOR, LENOX AND
TILDEN: FOUNDATIONS,
1906

Open letter to Jews and Christians.

Judaism and Christianity differ in their beliefs.
spring in such close relationships to each other that the sentence-
The following has been stated: “Novum Testamentum in Vetere latet,

Vetus Testamentum in Novo patet” — ie: “The New
The Testament is hidden within the Old Testament; the Old Testament will be revealed to
the
Understandings unlocked through the new. — But if one wanted to

To illustrate these relationships, use an image, for example.
one could say: “Judaism is the vine,
from which the vine of Christianity sprang,” — or:
"Judaism is the foundation on which Christianity..."
as a temple for the worship of the Jew and the Christian
"built upon the common God." — Jesus, the founder of Christianity
The first bishop of the Catholic Church was a Jew. The apostles of Jesus, the first bishops
The Christian church included Jews. The first Christian communities
consisted predominantly of Jews, and, if the
World Apostle, Saint Paul, on his travels in the lands he had described
newly founded Christian communities collected alms,
so it happened to the “brothers who lived in Judea” (Apostles-
(History XI, 29-30), — and he distributed the produce in Jerusalem
(aa O. XII, 25).

If, in later times, there were a conflict between Jews and Christians
a seemingly insurmountable gap opened up, and at
various Christians encompassing broad segments of the population
Aversion to Jews under given circumstances, sometimes more, sometimes less
less justified occasions in not always entirely parliamentary
Given that it gave vent to taric forms, it is hardly surprising.
when a thinking mind asked the question and to consider
sought answers as to what the reason for this strange occurrence was.
appearance.

I asked this question because I love the light, as a counterpoint.
I have undertaken a thorough study and am handing over the

The fruits of the same are now being presented to the public. In the present case In my writings I discuss the "human sacrifices of the ancients". Hebrews." A series of similar booklets is to follow. is associated with the "ritual murder and blood superstition" at the later Jews," as well as with the "testimonies of pious Jews and Christians against the blood libel of the Jews" are concerned with this. — I give myself over to the super-generation suggests that, once the point of contention has been sufficiently illuminated is all well-meaning people, both Christians and Jews and Muslims, to eliminate evils recognized as abhorrent- stand unite, and then, after the stumbling block has been removed Once eliminated, the hands fraternally join together in a compatible manner. Living side by side will be enough. In this sense, under- I am writing what the Jew Cremieux, former Frenchman Minister and Chairman of the »Alliance-Israélite e, in \$ 11 his work printed in the "Journal des Debats" on April 7, 1840 The public letter states: "Si la religion juive commande ainsi le meurtre et l'effusion du sang humain, levons-nous en masse, Juifs-Philosophes, Chretiens, Musulmans; abolissons, m&me dans les hommes qui le pratiquent, ce culte barbare et sacrilege, qui place l'"homicide et l'assassinat au rang des prescriptions divines" — di: "If the Jewish religion condones murder in this way and commands the shedding of human blood, then let us: Jewish philosophers, Christians, Muslims en masse rise up against us, and this barbaric and god-robbing cult, which elevates murder and manslaughter to the status of divine commandments, including eliminate the people who practice it."

Schweinitz (Prussian Silesia), April 7, 1905.

Dr. theol. Carl Mommert
Roman Catholic priest.

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- V. The Redemption of the Firstborn
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- VII. Dying before John the Baptist
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Chapter One.

The names of God in the Old Testament.

An invaluable tool for understanding

Jewish worship of God in general and of people-

The study of the victims among the Jews in particular offers us insights into their plight.

Physiology of the Jewish national god Yohweh!) Eloah & Hai-

briim (emarz Tr 7772), di Johveh, der Gott der Hebreränen,

also Moleoch Johveh (7? 7872 2. Mos. III, 2 uaa O0),

di the "Angel of John the Baptist" or, more accurately, Moloch

"Johveh", but usually "Johveh" without further specification named.

The original revelation to which the Jewish consciousness of God is attributed His connection refers to God, the almighty creator of the heaven and earth, with the word "Elohim" (ON, one Plural form, which corresponds very well to the New Testament openness- The revelation of one god can be united in three persons. In the second chapter of Genesis, the Mosaic creator connects Report containing the word "Elohim" and the name "Yohveh" and leaves the work of creation, which "Elohim" began, through »Johveh Elohim« CHs 77%) the Jewish national god,

Because the Jews were not allowed to pronounce the name "Yohveh" (#77%), So the punctuation marks, to indicate that "Adonai" should be read, were placed The vowels belonging to this word are subtracted. Therefore, it is often, especially after the Luther's actions were mistakenly read as "Jehovah" instead of "Johveh". The interpretation "Jehovah" must therefore disappear.

It is also interesting that the highest god among the ancient Romans had a name. has a name reminiscent of "Johveh". Indeed, the nominative case already indicates this. "Jupiter"e = "Jove-Pater" referring to "Johveh", this is even more common among the other case: Jovis, Jovi, Jovem, Jove the case. The term »Elohe« However, formed from "El", it is likely identical to the Arabic word "allah" (God). his, which is formed from the article al and the word ilah.

Mommert, Ritual Murder. I

FENG 2 —

to reach a conclusion. In the first chapter of Genesis (Genesis 1:26) Elohim says: "Let us make mankind "In our image and likeness" — and in the same Chapter (I, 27) states: "And Elohim created man in in his image: in the image of Elohim he created him, man "And woman he created them." — In the second chapter of Genesis In contrast, Moses presents a new creation account (Genesis II, 4—9) the "Yohveh Elohim", the God of the Jews, as world-sculptors appear and create Adam by (Genesis II, 7) writes: "Yoh Elohim formed Adam from earth and

He breathed into his face the breath of life, and so it was

“Adam, a living being.” — Yom Havvić Elohim, the Jewish God,
Is he then the one who plants the pleasure garden, and Adam, who
he had formed from earth, placed it there so that he might cultivate it.
and keep. It is the Lord God who came to Adam (Genesis 2:16).
says: "You may eat from every tree in the garden, etc." —
It is John the Elohim who (Genesis 2:22) gave Adam the
Eve gives herself as a helper. It is John the Lord who makes it rain.
brings forth all kinds of trees from the ground, and the animals of the
The field and the birds of the sky are formed from earth (cf.
(Genesis 2:5, 9, 19). It is John the Lord who (Genesis 3:10, 19)
9 and 13) after the Fall of Man, Adam and Eve were held accountable.
The scape draws, the judgment is passed ([. Mos. III, 14-19), and Adam
and expels Eve from Paradise (Lith. III, 23-24).

Only in the fourth chapter of Genesis does "John" appear without
Attachment.

Through John the Baptist, the God of the Jews, Eve's mother believes
to have become (Genesis 4:1). Cain and [the other] sacrificed to the Lord.
Abel. John the Baptist holds Cain accountable for his murder.
The name of John the Baptist is given by Enos, the son of the Lord.
Seth, whom Eve called "Elohim" as a replacement for the slain one
Abel has given, called.

The descendants of Seth appear when the people arrive-
They began to multiply on Earth as "children of Elohim"
(Children of God) now in contrast to the descendants of the
Cain, whom Eve had received through "John the Baptist", and which
as “children of men” (Genesis VI, 2).

John the Baptist sees (Genesis 6:5) that the wickedness of men
Having grown up on earth, he regrets that he has not known Adam.
does, and he (John) says (Genesis 6:7): “I will do this

— 3 —

Destroy from the earth the earthly being (Adam) that I created,
from humans to livestock, from vermin to birds
of heaven: for I regret that I made them.”

Noah finds favor before the Lord: for he walked with

Elohim (Genesis 6:8-9). Elohim grants Noah the power to...
 He decided to build an ark, and the Lord commanded him, when
 the time of the flood came, to enter into it, and let it
 then it will rain for 40 days and 40 nights, whereupon Elohim of the
 Noah remembers, and a wind blows across the earth. After-
 Elohim, whom the waters of the flood are diverted, is called the one to whom the waters of
 the flood are diverted.
 Noah came out of the ark, and he then built for the Lord
 He built an altar and offered sacrifices to him from all the clean animals. John the Lord
 He smelled the lovely scent and said, "Nevermore will I
 to curse the earth for the sake of mankind, for the meaning and
 The thoughts of the human heart are inclined to evil.
 From my youth onward. That is why I no longer want anything living.
 strike, as I have done. — Every day, as long as the earth
 It stands, sowing and harvest, cold and heat, summer and
 “Winter, night and day will not cease.” (Genesis 8:21-23).
 – But Elohim blesses Noah and his sons (Genesis 9:1),
 and concludes (IX, 9-17) a covenant with them for people and
 Animals, by virtue of which “nevermore all flesh will be replaced by water-
 who will be killed by the flood, or even if a flood should ever come again,
 to devastate the earth.”

So much so here in the story of the flood Elohim and
 John the Baptist walks hand in hand, yet they are still being led by Noah.
 strictly distinguished by referring to John the Baptist as the God
 of Shem, but presents Elohim as the god of Japheth, and
 (I. Mos. IX, 26-27) says: “26. Blessed be Johveh, who
 God (Elohe) of Shem. May Chanaan be his servant. — 27. Elohim
 Japheth spread out, and he dwelt in the huts of Shem.
 Chanaan shall be his servant.” —

Accordingly, we see how, in the following episode, John the
 Semites Abraham and his nephew Lot from Haran in Meso-
 Potsdam leads out, as Abraham did to the Lord, who gave him
 Shechem had appeared and promised to re-
 to give him the land, build an altar, and when he came from there
 continued until we reached the mountain which, east of Bethel,
 located between Bethel and Hai, here in turn one
 He erected an altar and invoked the name of John the Baptist. We see

Furthermore, like John the Baptist, like Abraham, through a famine in The land of Chanaan prompted him to move to Egypt, the King Pharaoh and his house because of Sarah, the wife of Abraham, strikes, although someone might say that Abraham He should actually have been beaten because he was with Sara, instead of her beauty concealed from view by wearing a veil to deprive the Egyptians of the sight of a young girl unveiled let them go, and moreover, instead of telling the truth, confess that she is his wife, in order to gain the favor of the To win over the Egyptians, falsely claiming they were his sister-had been given.

After his return from Egypt, Abraham initially camped. back at its former campsite between Bethel and Hai But after separating from Lot, he moves on orders of the Lord to Hebron (Genesis 13:14-18), and dwells in the Tale Mamre, where he also built an altar to the Lord.

After the victorious campaign which Abraham led to The rescue of his nephew Lot was undertaken, and the well-known Abraham's encounter with Melchizedek, the King of Salem instead, who is a priest of the El eleohn« G ON), di of the “highest God's” was. On this occasion, Abraham explains his God “Johveh” with “El eleohn”, the highest God, the Owners of heaven and earth (Genesis 14:22) for identical, and pays homage to him by giving a tithe to Melchizedek paid from the spoils of war.

The fact that the Jewish God

“Johveh” also the name “Moleoch Johveh”e (IM ee, di the »Angel of John,« or more accurately »Moloch of John,« leads, as did other Semites, e.g. the Ammonites, their national-call God "Molech" and the Jews themselves "Moloch" sacrifice many times. This is how we occasionally read in the narrative of the flight of the Agar (Genesis 16:7-II); “7. And Moleoch

“Jehovah” found her (the agar) at a spring in the Desert...8. and spoke to her: Agar, Sarai's maidservant, where do you come from? You here, and where are you going? — And she answered: I am fleeing before Sarai, my mistress. — 9. And “Moleoch Johveh” spoke To her: Return to your mistress, and humble yourself under her hand. — 10. And again he spoke: I will your

He multiplied the seeds so much that they were beyond counting. —
11. And further he said: Behold, you have conceived and will

— 5 —

You shall bear a son, and you shall name him Ishmael (I hear)
“Name it, because John has heard your affliction.” —

Under the same name »Moleoch Johvehe« the
God of Abraham reveals himself to us in the story of the sacrifice of the
Isaac towards. | |

Elohim commands Abraham to give him his son Isaac as
to offer burnt sacrifices. Abraham obeys and goes with
to his son at the place designated by Elohim (Genesis 21:21).
1-0). But when he stretches out his hand, and the sword
seizes to slaughter his son ("2 "ns dre"), calls

“Moleoch Johveh” spoke to him from heaven.
(I. Mos. XXII, 12—16): “12. Do not stretch out your hand over
the boy and do nothing to him: for now I know that you
You fear Elohim and have not spared even your only son.
have for my sake... 14. And he (Abraham) called the
The name of this place is "Johveh sees." That's why it's also said
Today: On the mountain, “Johveh” will appear. — 15. And
“Moleoch Yohweh” Abraham called from heaven for the second time
and said: — 16. I have sworn by myself, he said

“John,” because you have done this, and of your only Son
You have not spared me for my sake, — 17. so I will punish you
bless and multiply your seed like the stars of heaven,
and like the sand that is on the seashore. Your seed shall
possess the gates of his enemies — 18. and in your seed
May all peoples of the earth be blessed, because you are mine.
"You obeyed my voice." —

The same name, "Moleoch," as a designation for the
The patriarch Jacob used the God of his fathers when he appointed Joseph.
His sons Ephraim and Manasseh were born before his death.
accepted and blessed. The biblical text relating to this...
(I. Mos. XLVIII, 15-16) reads: “15. And Jacob blessed the
sons of Joseph, and said: the “Elohim”, before whose face
my fathers Abraham and Isaac walked, the “Elohim”, who

It has nourished me from my youth until this day: —
16. May the "Moleoch," who redeemed me from all evil, bless me.
these boys etc." —

“Moleoch Johveh” appears to Moses in the burning
Thorn bushes on the mountain of Elohim in the desert, and when Moses
As he approached, he called out "John" from the burning bush and said he
be the “Eloh&ö” of his father, the “Elohö” of Abraham.

a

the “Elohe” of Isaac, the “Elohe” of Jacob. But Moses,
So we read on, he did not dare to look up to "Elohim"
(II Mos. II, 2).

When Moses then asks for the name of God, he receives
(II. Mos. III, 15) from “Elohim” the message: This you shall
to the sons of Israel: “Yohveh, the Elohi of your fathers,
the “Eloh&ö” of Abraham, the “Elohö” of Isaac, the
“Eloh of Jacob has sent me to you; this is mine.”
Name forever, and so shall I be called by lineage
"Regarding gender." —

It would be going too far to list the numerous passages of the old
Testament, where the God of the Jews is referred to as
Each episode of "Moleoch" will be discussed individually. However, the fact that...
the name »Moleoch« (Who), which is the Jewish God »Yohveh«
in olden times it was so often settled with the "Molech"
(Joi) or "Moloch", which the Ammonites, who also
Semites were, worshipped, and associated with the "Moloch" (72%), which
the Jews in the Valley of Gehinnom near Jerusalem with a rearward setting
of the Mosaic cult of John the Baptist even in the days of the kings
so diligently they served, is identical, should be, if not linguistically,
so they can objectively be considered safe.

* N
*

However often the names El appear in the Old Testament,
Elohé, Elohim, Joveh and other names of God are synonymous

and be used by the same one and true God,
It sometimes seems as if the term which the
Hebrews with these names associated themselves with our Christian faith.
Our concept of God does not always fully correspond to our own.
would like to. While we Christians in the almighty, eternal
Creator of heaven and earth also the ge-
to see a righteous judge who not only rewards good deeds, but
Even though evil is punished, it still occurs with the God of the Christians.
the paternal relationship of God to us humans more in the
Foreground, and in the physiognomy of the Christian God reigns
the merciful leniency before, during which not with bloodless
Not only sacrifices, but blood, even human beings—
The sacrifice-seeking "Yohveh" inspires more terror than love,
and his entire rule based on fear and terror-
seems to have built.

VALUES: 7 —

G. Fr. Daumer (The Fire and Moloch Service of the Ancients)
Hebrews etc., Braunschweig, 1842.) wants in the Jewish God the
Recognize the evil principle and not just treat it with various,
not even Indian and American bogeymen.
also identify with the Egyptian Typhon, and writes
(aa OS 10 ff.): "As a . . . dreadful, terrifying and
He (John) becomes a terrible being throughout the entire ancient world.
throughout the will, which is full of descriptions and
Descriptions of his harsh, uncanny, threatening, destructive
shattering, destructive violence and mindset. At
His appearance on Sinai warns the people that
it does not approach and is crushed by John the Baptist
(Exodus 18:21-25). David is afraid to put the Ark of the Covenant in
to bring his city, the menacing, shattering
Because of the fear of the God whose presence is associated with her-
is bound, and who intends no crime whatsoever
He kills Usa on the spot simply because he sees this holy place
touched to protect it from falling (2 Sam. (King.) 6,
6— 10), — yes, the Bethsemites who rejoice, who are here-
to see the coming drawer, whether the sight of it with a
a deadly plague that has killed over fifty thousand people
snatches away (1 Samuel (Kings) 6:12 ff.). And so this is his name.
God, too, the terrible, dreadful, fearful one.
Pw, non (Ps. 89:8), the terrible, dreadful Shem

(V, Mos. 28, 58), yes, the terror x, m» itself (Ps. 76, 12)).
Thus, too, will that terrible Sivas of the Indians, the god of the
Fire and destruction, Rudra and Ugras, the fearsome-
liche, called, and the ancient Mexicans called their protector-
and war god Huitzilopochtli or Mexitli not only Tetzauhte-
otl, the terrible god, but also Tetzahuitl, the
Terror itself (Clavigero, History of Mexico, Leipzig, 1789;
J. Part p. 358).*

"As a destroyer, an annihilator, like the Indian Sivas,
The Old Testament God appears in several of his names.
nungen. Thus he is called Shaddai, the destroyer, from d, ver-
coarse, and Jehovah, Jehovah, where in comparison with m, ho wa,

1) Cf. Isaiah VIII, 12f., where N and Pn are connected, as in Psalm 89:8 P
parallel to & Me stands. Genesis 31:42: PIX" Id of terror, god of terror
Isaac's.

he

hawwa, ruin, destruction, the same meaning close
lies. In Iroquois, death is called ne jawoheje, jawoheje.
die (Loskiel, Missionsgeschichte, Barby 1789, p. 29 f.), and
Jawahu, Jowahu, is a name already mentioned above for the
evil spirit among the Indians in Guiana. The devil, who
They call them Jawahi, wrote Quandt, the Indians in
Suriname all diseases and all evil encountered by them.
(Quandt, News of Suriname and its inhabitants, Görlitz)
1807, p. 258), and in the work of a Dutchman on Guiana
The following note can be found: "A certain council from our
The colony of Essequibo, called Pypersberg, was founded in 1746.
up to the Masseronny and saw on the seventh day of his journey
in a plain situated between high mountains, a very high
Pyramid of hewn stones, which appear to be fully-
It was square and ended in a point. It was be-
eager to examine them more closely, but none of his
The Native Americans wanted to go with him, claiming it was a
House of Jawahu, as they call the devil, which is why he
Out of fear of being abandoned by them, the investigation
gave up (JJ Hartsink, Description of Guiana from the Hol-
(Landes von Fabri, Berlin 1784, Part I, p. 265). It was this

probably an old American, like the Sinai, unapproachable Jehovah-
 It was a sanctuary, in that the name Jawahu was nothing other than
 which appears to be Jehovah of the Bible, spoken with metathesis,
 because it also comes in a different and still unchanged form
 This name originated in America. From North American Indians-
 C. Colton reports the following regarding the tribes: "While on the
 The fire blazes on the altars of burnt offerings; they dance and sing around it.
 They walk around and shout in a loud voice, "JU-Je-Wah!" — Whoever sees
 Not soon in these tones the holy name of Jehovah? —
 They also use the Hebrew word Elohim for the
 great spirit, as well as not infrequently in their sacred songs
 and just as clearly as in Christian choirs, the word:
 Hallelujah is heard" (Basel Missionary Magazine 1834,
 p. 561, according to Colton's "Journey to the North American Lakes"
 and among the Indians in the northwestern area in 1830",
 London 1833). According to Latifau, Escarbot, Charlevoix, Adair and
 Noah, these Native Americans sing Hallelujah, they have a sacred, unimaginable
 Shrouded Ark (Ark of the Covenant), worship the Yo-He-Wah and
 during sacred dances and songs, this name is used in ge-

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separately with the addition of Meshiha and Shilu as follows-
 masses heard: Yo-Meschiha, He-Meschiha, Wah-
 Meschiha — or: Shilu-Yo, Shilu-He, Shilu-Wahh, what
 with the Shem Hamphorash of the Jews, as a tripled
 Jehovah's name, comparable.!) In the word Meshichah
 One can recognize the Hebrew mon = maschiach, prince, king, — and
 Shilu reminds us of the nations promised in Jacob's blessing-
 ruler, whom the obscure name Shiloh refers to (Genesis 49:10).
 The Pluto luvie of the Umbrians was also: Akeruniamen, the
 called "destroyer" (Creuzer, Symbolism, 2nd ed. II p. 964),
 and these Umbrians had, remarkably, suffered the victim of a
 red heifer, like the Hebrews (Creuzer aa O. and IV Mos. 19:2).
 Bulls and humans were given to the evil Typhon of the Egyptians.
 sacrificed of red color (Diodor. I, 88. Plutarch. de Isid. et Osir. 3 1),
 and we will soon see again how this develops.
 Egyptian god, the Hebrew Jehovah touched. Also Shem.
 (ow), the Shem (ur), is called this, so that in one place |
 The Pentateuch accumulates the expressions as follows: "that you
 You fear Shem, this great and terrible one, the
 Jehovah, your God (Genesis 28:58), where the meaning is:

The name given to the word (Shem), very dull and ge-appears forced, and a proxy expression for Jehovah This is completely unnecessary, since the name itself is not missing, but is added immediately. Compare rather the forms uw, bus, zus, mw, whose basic sound is ow, and which in turn refers to the Meaning: Destroyer, destroyer, as opposed to the original, lead to those with the meaning: name, Jehovah's name only has been confused and confused. One form was m» with dem) paragogicum, like v = >, na = nn; like that in the name Samuel, Nww, Shemuel, Shmuel, di Schmu (Shem) is God, like Joel: Jo (Jehovah) is God. Now, the Egyptian was called tic Typhon »Smy<« Plutarch. de Isid. et Osir. 62), which probably The same as smear, so that Shem-Jehovah presents himself as the evil one.

1) See Latifau, *Moeurs des sauvages Americains*, Paris 1723, of which a translation in Baumgarten's general history of countries and peoples by America, Part I p. 426 and Part II p. 670. — Also Escarbot, *Histoire de la*

nouvelle France, I, 3, 6. — Charlevoix, *Histoire d'un voyage dans l'Amerique septentrionale*, Paris 1744, T. 6 p. 72.—Adair, *History of the American Indians*, London 1775. — Noah, proof that the American Indians are the descendants

of the lost tribes of Israel. Altona 1838.

Typhon the Egyptian, whose worshippers were the Hebrews were. Therefore, a half-Hebrew, the son of an Egyptian, blasphemes against them. Shem, and is stoned for it. It was the evil Typhon. whom he had cursed (III Mos. 24:10).”

“Typhon was also called Seth (Plutarch. de Isid et Osir. cap. 1). 41, 49, 62), and it is now most striking that the Hebrews from a Shem (Sem) and a Sheth (Seth) deduce that these names, from one of which the name Semites is educated, the highest founding points of their genealogical-form a special feature, and Schem also expresses- who is the father of all the boar's children (Genesis 10:2). Cf. Plutarch. de Isid. et Osir. 31, where Typhon depicts Hierosolymus and (who produced Judea.). How could anyone doubt that the Hebrews from the earliest times have been against this evil spirit, lineage dedicated to this corrupting Typhon-Moloch-Saturn

"Been?" — So said Daumer.

Let us view this as equal to erudition as acumen.
As we examine the evidence more closely, we note,
that our author repeatedly misses the target with his arrows.

Firstly, it is to be criticized that Daumer, the process
Following Luther's example, the divine name =, instead of John the Baptist,
which translates to Jehovah. What now is the explanation of this word?
As far as names are concerned, the same is through the authentic interpretation.
the same is so decisively established in the second book of Moses (III, 14),
that the derivation from howa, hawwa (mn), ruin, corruption
The idea that Daumer wants is completely ruled out. "Also
the fact that "jawoheje" means "to die" in Iroquois,
This cannot be changed because it is scientifically inadmissible.
is, Hebrew words after similar-sounding ones from the language
to interpret the Iroquois. Namely, when God told Moses on the mountain
Sinai appeared, and sent him with the message to his brothers in
Egypt entrusted Moses (Genesis III, 13) spoke to Elohim:
"Look, I am to go to the sons of Israel and say to them:
The God (Eloh) of your fathers has sent me to you.
They will now say to me: What is his name? What should
"I'll tell them?" — 14. Then God (Elohim) spoke to Moses:
I am who I am. And he said: Thus you shall say
To the sons of Israel: "He who is has sent me."

Likewise, it is completely wrong to call the Jewish God John the Baptist.
to identify with the devil, the evil principle;

with Daumer's attempt to justify this list,
that the Indians in Guiana call the devil "Jawahu", that
the Indians in Suriname the devil, who gave them the name
"Jawahi" leads to all diseases and everything they encounter.
To attribute evil to North American Indian tribes, while
The fire blazes on the altar of burnt offering, singing around the-
dance around the same people and shout JU-Je-Wah in a loud voice,
and worship a god Yo-He-Wah, must be considered complete
can be described as unsuccessful. "Daumer seems unaware."
to have that it was forbidden for Jews to use the name m =
To pronounce Johveh (not "Jehova" as Daumer mistakenly believes),
and that they always, like the punctuation marks,
Words with subordinate vowels guided them to read "Adonai".
Native Americans, who bore the unpronounceable name of "Johveh"-

Those who knew him and had spoken him out could never have been among the have belonged to the lost ten tribes of Israel. The Native American The devil Javahu therefore has the same relationship with the Jewish god Johveh-little to accomplish, like JU-Je-Wah, Yo-Meschiha, He-Meschiha, Wah-Meschiha, Schilu-Yo, Schilu-He and Schilu-Wah. |

Daumer's identification of Johveh is equally unsuccessful. with the Egyptian Typhon. The path on which Daumer The effort to reach this result is witty. and it looks learned, but it isn't. It's about the rendering of the word "Shem" (ov) in two Mosaic Text passages.

The first of the two points raised by Daumer (Leviticus 24:10-16) reads: "But behold, the son of a Israelite woman, whom she married an Egyptian among the had given birth to sons of Israel, went out and quarreled with an Israelite man in the camp. — 11. And since he the He blasphemed the "name" (of God) and cursed him; he was led to Moses. — 12. And they put him in prison until they realized, which "Yohveh" would command. — 13. This man spoke to Moses, — 14. and said: Bring the blasphemer out of the camp, and All who own it should lay their hands on its head, and All the people shall stone him. — 15. And tell the sons Israel's: A person who curses his God (-d) shall have his Bear iniquity. — 16. And whoever bears the name of John" (MI "u, If someone blasphemes (Shem Johveh), he shall be put to death: he shall be stoned.

the entire community, whether he is a native or a stranger. Whoever blasphemes the name of the Lord shall be put to death."

The second passage (Deuteronomy 28:58-59) contains the following word-loudly: "58. And if you do not keep and do all the words of this laws written in this book, and not fear-test the glorious and terrible name, rd) This is to the Lord your God (JN 1): — 59. so it will "Jeve, increase your plagues, etc." —

Daumer wants to use the word Schem in these two passages (su), which is to be rendered with names, not in this take its first and original 'meaning', but as a proper name, and thus he arrives at it by using the name

Schem identified with "Smy", to his above-explained Results. However, three things stand in the way. 1. Scheme and Smy are neither linguistically nor in terms of content-set. — 2. Shem appears nowhere as a divine name for "Yohveh" in the holy scriptures. — 3. The interpretation of the word Shem as a proper name is in the present text passages by nothing is offered; rather, the connection between the two requires the reproduction of the same with its inherent basic meaning "Name". This also renders Daumer's equally meaningful-as a loveless conclusion that the Hebrews were among the oldest Times ago, a time before the evil spirit, the corrupting one Typhon-Moloch-Saturn, a sacred lineage.

Chapter Two.

The Old Testament theophanies.

The holy scriptures of the Old Testament report that in the years of ancient times between God and man there was heavy traffic, and God gave man back-It appeared perceptible to the senses. In what form God gave the first man in paradise, later his brother-murderer Cain, and later Enoch and Noah themselves what was depicted is not reported to us, nor is it reported in the case of the re-brought into the conversation that the patriarchs had with God In most cases, nothing of the form in which God appears He revealed himself to them, he said. But when John spoke to Abraham in the valley of Mamre, according to Genesis 18:1-2, in human form appeared, and God, according to Genesis 31:24-25, in the form a man wrestled with Jacob, and Genesis 1:27 also reports this. that Elohim created Adam in his own image- If we have created something, then we may consider ourselves entitled to approach assume that God is everywhere, unless explicitly stated otherwise. The form of appearance is called human form. People with whom he associated, with whom he showed himself. Thus The fact that the angels in the Old Testament were also- if they appear in human form, they are in harmony, just as also the other fact that Jesus Christ, the Son of God, when he came into this world, became human, and as a human being lived on earth, suffered and died as a human being, rose again, and in returned to heaven in human form.

If God, in the Old Testament, now appears in human form-
The way in which he was revealed also explains why he was told in Scripture
physical senses: eyes and ears, mouth and nose, hands
and feet are laid down. It may seem peculiar to us now.

to seem when "Johveh" is used on various occasions, brand-
offering sacrifices to the sweet scent," and
when it is Genesis 8:21 (on the occasion of the burnt offering, which
Noah (who offers himself to God after the flood) means: "And the Lord smelled
the lovely scent etc." — the ancient Hebrews seem
to have found that completely in order, and nowhere in the
In ancient covenants, such expressions are considered sacred.
Writer complains.

* *
*

A second, for us humans even more terrible event-
manifestation of the Jewish national god Yom Vehe is the
Fire that on some occasions only shines without actually burning
burning, but on other occasions it also burns, which is-
The sacrifices offered are consumed, the wicked are punished, and those against God are
punished.
Prophets send out henchmen who devour them.

An interesting example of the first kind is the burning
A thorn bush in the desert, about which the scripture (Exodus III:1-6)
which spread with the following words: "But Moses was guarding
the sheep of Jethro, his father-in-law, the priest in Madian:
And as he drove the herd deeper into the desert, he came to
Mountains of Elohim, Horeb. — 2. And Moleoch Johveh
appeared to him in a flame of fire from the middle of a
thorn bush, and he saw that the thorn bush was burning, and not
be consumed. — 3. Then Moses said: I will go, and
look at this great apparition, why the thorn bush not
burns. — 4. But when the Lord saw that he was going to see,
He called to him from the burning bush, and said: Moses! Moses!
And he answered; Here I am! — 5. But John said:
Do not come near: take off your shoes; for the
The place where you are standing is holy ground. — 6. And he spoke

I am the God (Elohé) of your father, the God (Elohé) Abrahams, the God (Elohé) of Isaac, the God (Elohe) of Jacob. There Moses covered his face, for he dared not look up. against God (Elohim)." —

The form under which John the Lord appeared was truly wonderful. or as it says in Exodus 14:19, "Mole och Johveh" of all Eyes occasionally of the exodus of the children of Israel from Egypt and throughout the entire forty years of this people's migration in the desert, by spending the day in a

— 15 —

A pillar of cloud, but at night the camp in a pillar of fire. accompanied. Whether John the Baptist only accompanied the Lord through this manifestation

whether he wanted to express his omnipotence, or whether he was given a

It is difficult to say what other intention may have been behind it.

The appearance through the eternal flame on the portable altars of burnt offerings, which the Jews used in the desert,

Trying to explain it is not feasible, because this altar was only built in

produced in the desert, the appearance of John the Baptist in

the aforementioned cloud and fire pillar, however, already during the out-

the train from Egypt entered, as the scripture (II Mos. XIII,

20-22) it explicitly reports with the words: "20. And they

They set out from Socoth and encamped at Etham on the

outermost edge of the desert. — 2. But John went before them

to guide them, of the day in a column of cloud,

and at night in a pillar of fire: so that he might be their leader

be on the journey at all times. — 22. The clouds never parted.

"A pillar by day, and a pillar of fire by night from the people." —

But that we really will find it in this pillar of clouds and fire

to have to do with a manifestation of John the Baptist, that proves

the intervention of the pillar, when the sons of Israel were through it

The pursuing army of the Pharaoh is in danger, about which we

(Rev. 14:19-25) read: "19. And the

"Moleoch Elohim" Ces 7872), which was in front of the camp of Israel

and went behind her: and with him went the clouds-

pillar from the front, and now stood from behind — 20th between

the camp of the Egyptians and the camp of Israel: and the cloud

was dark, and illuminated the night, so that they could not enter-

Others could come all night. — 21. Now Moses
When he stretched out his hand over the sea, John took it
away through a strong, burning wind that carried the whole
Night blew, and made it dry, and it parted.
Water. — 22. Then the Israelites went through the middle of the
dry sea: for the water stood like a wall to it
Right and left. — 23. And the Egyptians pursued, and
They went in behind them, and all of Pharaoh's horsemen and his chariots went in.
and his riders into the middle of the sea. — 24. And then came the
Morning watch, and behold, the Lord looked out of the fire and
A pillar of cloud fell upon the Egyptian camp, and struck down their army.”

In no less magnificent, fear and terror er-
In a moving way, John revealed himself to the children of Israel.

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occasionally the legislation on Sinai, its armament and
The scripture (II. Mos. XIX, 7 ff.) describes the course of events with the following words:
describes: “7. Then Moses came and called the elders of the people,
and recited to them all the words that John had commanded —
8. And all the people answered at once: Everything that John said
What we have spoken of, we will do. And when Moses heard the words of the people...
brought back to John the Lord — 9. John the Lord said to him: Now
Will I come to you in a dark cloud, so that this
People, hear me speak to you, and believe in you forever. And Moses

reported the words of the people to the Lord, — 10. spoke
He said to him: Go to the people and sanctify them today
and tomorrow, and let them wash their clothes. — 11. And they

They should be ready for the third day: for on the third day
The Lord will descend to Mount Sinai with all the people.
— 12. And you shall set limits for the people all around,
and say to them: Beware of climbing the mountain, and
to touch its limits: Everyone who touches the mountain should
to die. — 13. No hand should touch him, but
He should be stoned or shot with arrows: whether animal
or man, he shall not live. When the trumpet sounds—
When the sound begins to echo, then they should come to the mountain.

14. And Moses came down from the mountain to the people, and he-
 It lay there. And when she had washed her clothes, — 15. he spoke.
 To them: Be prepared for the third day, and do not approach
 your wives. — 16. Now when the third day came, and the
 Morning dawned: behold, there was a sound as it began to
 thunder and lightning, and an extremely thick cloud
 covered the mountain, and the sound of trumpets resounded.
 The violence grew increasingly violent, and the people who were in the camp were afraid.
 — 17. And Moses led them out of the earth to meet God.
 Camp, and they positioned themselves at the foot of the mountain. — 18. And
 The whole of Mount Sinai was smoking because "Yohveh" was in it
 Fire descended upon it, and smoke rose from it.
 up, as if from an oven: and the whole mountain was terrifying-
 lich. — 19. And the sound of the trumpet grew ever louder, and
 It spread further and further: Moses spoke, and God responded.
 He spoke to him. — 20. And the Lord came down upon Mount Sinai,
 to the top of the mountain, and called Moses to the top.
 When he had come up, — 21. he said to him: Climb
 down, and warn the people that they should not desire to

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to overcome barriers in order to see the Lord, so that
 not a very large number of them perish. — 22. Also
 The priests who approach John the Lord shall be sanctified.
 so that he would not strike her. — 23. And Moses said to the Lord:
 The people will not be able to reach Mount Sinai, because
 You testified to it and commanded it, saying: Set
 Set up barriers around the mountain and sanctify it. — 24. And John the Lord
 said to him: Go down and then come up,
 You and Aaron with you. But the priests and the people shall
 Do not cross the barriers and do not climb up to them.
 “Yohveh,” so that he would not kill her. — 25. And Moses ascended.
 down to the people, and told them everything.”

After these preparations, John spoke from the mountain.
 out to the people gathered at his foot and proclaimed
 to him those known under the name of the holy Ten Commandments
 Fundamental laws of the Mosaic religion, as recounted in the holy report
 (II. Mos. XX, 18) continues with the words: “18. And the whole
 The people saw the thunder and the lightning, and the sound of the trumpets.
 and the smoking mountain: and since they were afraid and from

Struck by terror, they stepped into the distance — 19th and
They said to Moses: Speak to us and we will listen!
But Elohim, do not speak to us, or we will die.
20. And Moses said to the people: Do not be afraid, for
Elohim has come to test you, and with that his
Let the fear be within you that you will not sin. — 21. And the people
stood at a distance. But Moses approached the darkness, in which
Elohim was." —

* *

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The conclusion of the legislation on Sinai and the seal
of the covenant, which God as the lawgiver and the children
Israel, as the recipients of the law, now concluded with one another,
formed a settlement at the foot of Sinai, founded by the children of Israel-
brought federal sacrifices and then on the height of the mountain
in the presence of the Lord, by Moses, Aaron, and seventy elders
sacrificial meal taken. The Mosaic account of this
(I. Mos. XXIV, 4-18) reads: "4. And Moses wrote all the words
of the Lord and arose in the morning, and built below
On the mountain, an altar with twelve pillars, representing the twelve tribes.
Israel. — 5. And he sent young men from among the sons of Israel.

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And they brought burnt offerings and sacrificed calves to the Lord.
as a peace offering. — 6. And Moses took half of the blood, and
He poured it into bowls, but he poured the remaining half onto the altar.

7. And he took the Book of the Covenant and read it to the people,
which listened, and they said: Everything that John said,
We want to do this and be obedient. — 8. But he took the
blood, and sprinkled it on the people, and said: This is the
Blood of the covenant that "John" made with you
has over all these laws. — 9. Then Moses ascended,
Aaron, Nadab and Abiu, and seventy of the elders of Israel
up. — 10. And they saw the God (Elohé) of Israel: and
It was beneath his feet like the work of sapphire, and like the

Heaven, when it is clear. — 11. And he laid his hand to those of the sons of Israel who had come a long way, And they saw God (Elohim) and ate and drank. 12. But the Lord said to Moses, "Come up to me on the hillside." Mountain, and stay there. I will give you tablets of stone, and the law and the commandments that I wrote, that you you teach them. — 13. Then Moses arose, and Joshua, his Servant: and Moses ascended the mountain of Elohim, — 14th and He said to the elders: Wait here until we return. to you. You have Aaron and Hur with you: if there is a dispute If something happens among you, bring it to them. — 15. And when Moses As I climbed the mountain, a cloud covered it, — 1. and The glory of the Lord dwelt on Sinai, and covered He was with a cloud for six days; but on the seventh day he called he brought him out of the darkness. — 17. And the appearance of the The glory of John the Baptist was like burning fire upon the top of the mountain, before the face of the sons Israel's. — 18. And Moses stepped into the midst of the mist, and ascended up the mountain, and he was there forty days and forty Nights." —

★★

The fire is lit on various other occasions, in which "Yohveh" reveals itself, not only, but it burns also, and consumes the offerings presented to the grotto. This Art was the fire in which "Josep"x gave Abraham only the covenant sacrifice appears, of which we (Genesis 15, (7-18) read: "7. And he (»John the Lord«) said to Abraham: I

I am "Yohveh," who led you out of Ur in the Chaldeans to give you this to give land (Chanaan) as possession. — 8. But he (Abraham) said: Lord "John," how can I know that I have it I will possess. — 9. And "John" answered and said: Take from me (as a victim. DV) a three-year-old cow, a three-year-old goat, and a three-year-old ram, also a turtledove a dove and a young dove." — 10. And he (Abraham) took He divided all of them in the middle and placed both pieces next to each other. opposite. But he did not cut up the birds." . . . "12. And As the sun set, Abraham fell into a deep sleep, and Great terror and darkness came over him. — 13. And it

He was told: Know beforehand that your seed is foreign
will be in a land that is not his, and they will
to serve and torment for four hundred years. — 14. But
I will judge the people they serve, and after that
They will leave with great possessions. — 15. And you will be in
Go to your fathers in peace, and be buried in good old age
will be. — 16. But in the fourth generation they shall again
come here: for the destruction of the
Amorrhites until this time. — 17. And when the sun
Once it had sunk, a dense darkness arose.
and a smoking oven appeared, and a fire-
The flame passed between those pieces.”

“On that day” — so begins the Mosaic account
(I. Mos. XV:18) continued, — “Jehovah made a covenant with Abrah-
ham and said: To your seed I will give this land,
from the river of Egypt to the great river Euphrates etc.” —

There can be no doubt that we are in the
"smoking oven" and in the "flame of fire", which is between
the one demanded by John the Baptist and prescribed by Abraham
moderately presented bloody federal offerings through-
Driving is a manifestation of the covenant-making Johveh.
to see, and there is no doubt that
John the Baptist consumed the sacrifice he had slaughtered with pleasure.
has, although something like that is directed at us, who associate such bloody things with
such things
Victims who are not used to it make a peculiar impression.

Incidentally, the Jewish God John the Baptist repeatedly re-
honors descending from heaven in the form of fire to...
to feast on the burnt offering presented to him, and not
only, as in the previously recounted case, at night, and in opposition to

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waited from only one or a few witnesses, but also before
a large crowd gathered, and during the day.

This is what happened, as we read in Book II of Chronicles.
(II. Paralip. VO, 1—3) read, at the dedication of the Solomon-
the Temple of John the Baptist in Jerusalem. But we hear of the

The holy writer's own words. Our author writes
(aa O. VII, 1): "And when Solomon had finished praying, it fell
Fire from the sky devoured the burnt offerings and other
Sacrifice: and the glory of the Lord filled the house. —
2. And the priests could not enter the house of the Lord.
go: for the glory of John filled the house of the
John the Lord. — 3. All the sons of Israel also saw the fire
and the glory of the Lord descends upon
the house etc." —

Another example of how the Jewish God Yoveh in fire-
figure descends from the sky to devour its victim,
depicts the famous sacrifice of Elijah on Mount Carmel. After
Ahab had been forced to rely on the Prophet Elijah's teachings after a three-year drought.
The reason the people are gathered here so that through a divine blessing they may be
blessed

The verdict will reveal whether Baal or John the Baptist is the true God.
be. The true God should reveal himself through fire from heaven-
Bares. So the four hundred and fifty prophets built first.
Baal built an altar for their god. Baal was summoned, however
In vain. "When midday had already passed, he spoke
Elijah," — as we read in the third (first) Book of Kings 18:30 —

"To all the people: Come to me!" And when the people came to him,
He repaired the altar of John the Lord, which had been destroyed.
31. And he took twelve stones, according to the number of the tribes of the
Sons of Jacob, to whom the word of the Lord came, and
He said: Israel shall be your name! — 32. And he built from
an altar to the stones in the name of John the Baptist (77? 23), and
He made a channel, about two furrows wide, around the
altar around, — 33. and stacked the wood, and cut the bull
into pieces, and laid it on the wood, — 34. and said: Fill
four jars of water, and pour it on the burnt offering and
on the wood. And again he said: Do it once more!
And when she had done it a second time, he said: Do it a third time
Times! And they did it a third time, — 35. and the water
He ran around the altar, and the basin of the water passage filled up.
36. And when it was time to make the sacrifice, then

Elijah the prophet came forward and said: "Yohe," God (Elohe)
Abraham, Isaac, and Jacob! Show today that you are the
You are God (Elohim) of Israel, and I am your servant, and that I
I did all this according to your command. — 37. Ask me,
"Yoh, hear me, that this people may know that you

"Yohveh Elohim" you are, and her heart was turned around again. You have. — 38. Then Fire-John (77?) fell down, and— consumed the burnt offering, and the wood and the stones, and the dust, and licked the water that was in the There was a waterway. — 39. When all the people saw this, they noticed his face, and said: John the Lord is Elohim, John the Lord is Elohim." —

A particularly interesting manifestation of this is...

"John the Great" from the time of the Judges, of which we read in the Book of the Judges (VI, 6-24) read: "6. And Israel was greatly humiliated before Madian. — 7. Then it cried out to "Yahweh" and pleaded for Help against the Medinans. — 8. And he sent a man, a prophet to them, who said: Thus says "John, The God (Elohe) of Israel: I have brought you up from Egypt, and brought you out of the house of slavery-scape, — 9. and rescued from the hand of the Egyptians and all Enemies who oppressed you: and I cast them out before you, and gave you their land. — 10. And I said: I am "John, Your God (Elohein), do not fear the God (Elohein) of Cupid. knights, in whose land you live. But you wanted me Do not obey the voice. — 11. But then came the "Moleoch".

"Jehovah" and sat down under the oak tree that was in Ephra, and which belonged to Joas, the father of Ezri's family. And there Gredeon, his son, beat out the grain in the winepress trough and

cleaned to escape the Madianites, — 12. then appeared to him "Moleoch Johveh" and said: Johveh is with you, you Mighty hero! — 13. And Gedeon spoke to him: My lord

(Adoni)! I beg you, if "Yohveh" is with us, why did all This about us? Where are his miracles that our fathers performed? counted by saying: From Egypt "Yohveh" brought us led out? — Yes, now "John the Lord" has abandoned us, and in the hand of the Medinans was given. — 14. And "John" saw He looked at him and said: Go in this strength of yours, and you will Save Israel from the hand of Madian: for know that I have saved you sent. — 15. And he answered and said: My lord (Adoni),

I beg you, how can I save Israel? Behold, my family is the least in Manasseh, and I am the least in the house my father. — 16. And “John” said to him, “I will be with you, and you will beat Madian like a single person. Man. — 17. And he answered him: Do I have favor in your eyes? If I find you, give me a sign that it is you who is with me. talks. — 18. Do not leave until I return to you- Come and take the grain offering and bring it to you. And he ant- He said: I will wait until you come back. — 19. Then he went Gedeon went in, and cooked a young goat, and unleavened Breads from a Modius flour, and placed the meat in a basket, and poured the meat broth into a pot, and carried everything under the oak tree, and presented it to him. — 20. And “Moleoch “Jehovah said to him; Take the meat and the unleavened bread.” Bread, and place it on this rock, and pour in the broth. about it. And since he had done so, — 2. then “Moleoch” stretched out “Jehovah” the tip of the staff he held in his hand, and touched the meat and the unleavened bread, and fire emerged from the rock and devoured the flesh and the unleavened breads. “Moleoch Johveh,” however, vanished before his eyes. — 22. And Gedeon saw that it “Moleoch Johveh” was there, and said: Woe is me, Lord “Johveh”! I have seen the “Moleoch Johveh” face to face. Face. — 23. And “John” said to him: Peace be with you. to you! Do not be afraid, you will not die. — 24. So he built Gedeon there built an altar to "John the Lord" and named it: "The peace of the Lord to this day."

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A very strange event, which testifies to us, that the "Fire-Johveh", when the opportunity arises, also living people, and in large numbers all at once, to The fourth (second) book of the Kings. King Ochozias fell from the Having fallen from the height of his upper room, he is seriously injured and sends an embassy to send Beelzebub, the god (Elohé) of Akkaron, to be questioned regarding his recovery. On behalf of The prophet Elijah represents the “Moleoch Johveh” in this context.

The envoy set out on the way, and said to her: “Is there no God in Israel, that you go to Beelzebub, the God (Elohé) of

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To question Akkaron? Therefore, “Yohveh” speaks: From the bed, You shall not descend from that which you have climbed, but from which you have ascended.

to die (II. IV.) Kings I, 2-4). — When this Ochozias was informed, he sent fifty men from his Bodyguard, under the command of a colonel, surrounding the Prophet, to demonstrate the one who sat on a mountaintop. So he set out, and when he found the prophet, he spoke to him (2nd (4th) Kings 1, 9-15): “9. Man of God (Ish Elohim)! The King has commanded, that you descend.” — 10. And Elijah answered, and spoke To the chief over fifty: Am I a man of God? (Ish Elohim), so let fire fall from heaven and consume you and your fifty. — Then fire fell from heaven and devoured him and the fifty who were with him. — 11. And he (Ochozias) sent yet another colonel over fifty, and the fifty with him. And he said to him: Man of God (Ish Elohim), thus speaks the King: Come down quickly! — 12. And Elijah answered, and said: If I am a man of God, May fire fall from the sky and consume you and your fifty. Then fire fell from the sky and consumed him and his fifty. — 13. And he again sent a colonel over fifty, the third, and the fifty who were with him. There When he arrived, he bent his knees before Elijah and pleaded with him, and said: Man of God! Do not despise my soul, nor The souls of your servants who are with me. — 14. Behold! It is Fire fell from the sky, and killed the two colonels above Fifty were eaten, the first ones along with the fifty others, so with them were: but now I beg you, have mercy on my soul. — 15. And “Moleoch Johveh” spoke to Elijah, and said: Go Down with him, and do not be afraid! — So he stood up, and went down with him to the king.”

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It would go too far to discuss the numerous theophanies of Old Covenant, of which we have in the above the main types. We will not pursue the matter further. upon it, upon the eternal lamp in the tabernacle (II. Mos. XXVII., 20—21) and the Eternal Fire on the burnt offering altar (III. Mos. VI, 9—12) to go into here, and limit ourselves to the discussion of a text on the fire appearances of "John". Regarding the quote from G. Fr. Daumer: "The Fire and Moloch-

service of the ancient Hebrews etc. (Braunschweig 1842, p. 19), where This author writes: "Jehovah (Johveh. DV), the God of Israel, is a consuming fire (V. Mos. IV, 24), and goes as such before his people, to destroy the nations (Genesis 9:3). The prestige of the glory of Jehovah (of Johveh. DV) is like consuming fire on the summit of Sinai (I. Mos. XXIV, 17); he appears on this in fire and lightning, and the mountain smokes like a furnace (II. Mos. XIX, 16, 18; XX, 18; V. Mos. IV, 11); he speaks from the fire (V. Mos. IV, 12). Smoke rises from his nose, and fire eats from his mouth, Coals burn from within it, and from the radiance before it. Clouds, hail, and burning coals travel (2 Sam. (King.) 22, 9 and 13; Ps. XVII (XVII), 9 and 13) Fire comes out of him, and eats the sacrifice of the altar (III. Mos. IX, 24). Ezekiel looks at a fire appearance described in detail- Lord's (of Johveh. DV) glory (Ezek. I, 4 ff., 26 ff.), and according to the Talmudic tradition, Dinur or Regjon a river of fire which flows from the holy, blessed God poured forth from beneath the throne of his glory." (Iron-Menger, Discovered Judaism, II, 346 and 371 ff.). — So Daumer.

Let us immerse ourselves in the contemplation of the gruesome features, with which the holy writers of the Old Testament Physiology of the Jewish national god Yohweh drawn. However, we will have to admit that the colors sometimes applied very garishly; but if Daumer that Result of his studies on this subject (aa OS 18, below) in he puts it into words: "that one is blinded to the highest degree must be, in order not to become a deity (in John the Baptist) gazes that of a fire genius, like the Indian

Sivas or the Sippharenian fire king Adramelech,
"basically, it's not at all different" — that's how it is
But then again, it's also too much. So we'll do everything, probably-
weighing, they had to hold fast to the fact that the ancient Hebrews in their
National god John the pillar of good, not evil.
have worshipped. The fact that John the Baptist offered bloody sacrifices, yes
even accepting human sacrifices so that he may have the horns

1) Cf. Isaiah 33:14: "The sinners in Zion tremble, they quake!"
seize the wicked: Who among us may dwell by the devouring fire, and
"Who among us lives among the eternal gluten?"

to smear his altar with blood or the side walls of the
Sprinkle the altar with blood, and place the remaining sacrificial blood next to it.
he pours out raw meat on his altar,
yes, even raw human flesh, enjoyed — and to this end
The husks appear as a devouring fire, making us aware of our through
Christianity, however, refined a feeling that had a peculiar-
A pleasant impression; but as times change, so do customs. The old ones
The Hebrews found nothing offensive in it at all; indeed, they
seem like the tenacious adherence to the patriarchal
Moloch services up to the time of exile, and perhaps even further,
in contrast to the somewhat more refined Mosaic Re-
The religion shows that they even loved such human sacrifices. How
gruesome, the holy writers of the Old Testament, the Phy-
the sionomy of the Lord may also be drawn, and how
very the bloody victims, and especially those among the old
Human sacrifice, which the Hebrews favored, may also be unsympathetic to us.
We may, but we remain convinced that in the Jewish-
God, John the lord, worships the good principle, and not the evil one.
has been.

Chapter Three.

The original religion and the cult of the patriarchs.

There is probably no doubt that the "Johvehe,
which Moses received in the burning bush at Horeb-
seemed, and the one with the sons of Israel, after he had them under

led to great miracles from Egypt, in the desert a solemn covenant, through Moses a great number new ritual regulations were introduced, and thus the Mosaic religion founded, the same God who gave the fathers in ancient times revealed himself, founded the religion of the patriarchs, and the sacrificial cult practiced in patriarchal times, and has ordered. But why did God, over time, order the patriarchal worship of God, the Mosaic one, and the patriarchal contrasting archaic cults with the Mosaic one is difficult to say. The fact that the struggle for existence, in the irrational nature as well as in human life, which It strengthens its powers and protects it from stagnation, making it acceptable. It seems that God is also waging a battle in the religious sphere. I wanted to set it so that heat would be generated through friction, and The heat would keep the flame of faith alive. The fact that the changed temporal conditions and with the advancing geic- The development of humans has led to the same for new religious developments. These insights enabled us to use them for the Mosaic Time is taken into account through the Mosaic religion should, until the fullness of time came, and with it a new cult- The Christian form, in fact. What is noteworthy here is the... The fact that the Mosaic cult is just as similar to the Christian one is hostile to the patriarchal; although All three cults serve the same god.

The distinguishing moments between the Mosaic Religion and that of the patriarchs are limited to the- probably only the following three: the name of God, the Victim cult and cult personnel.

The one who is among the patriarchs, or rather among the tribes fathers of the Israelite people, a common name for God in ancient times, It seems to have been a "Moloch". The fact that "Moloch" was the god of Shem and his father Noah. This is evidenced by the fact that in ancient times all successors were... The coming of Shem was the common national god. For that The fact that "Moloch" was worshipped by Abraham suggests that to behave as if "Moloch" (Chamos) were the god of the Ammonites and Moabites (the descendants of Lot), the Edomites (the Descendants of Esau) and the Medinanites, as well as the rest Descendants of Cetura, a concubine of Abraham, were is, and the sacrifice of Isaac was demanded of him.

The fact that even the patriarchs Isaac and Jacob the
The fact that they worshipped "Moloch" is easily discernible from the surrounding context.
It was established that this cult existed not only in the time of Moses, but
was still practiced later by the children of Israel, and Moses
and the prophets repeatedly had to zeal against him.

If Moses does not know the divine name "Moloch", and
he considers the same to be a god different from "Yahweh",
That's perfectly understandable. Moses introduced the religion and the
He probably never truly knew the God of his fathers. As an adoptive parent
The son of the Pharaoh's daughter, he was at the royal court in
raised in the religion and wisdom of the Egyptians,
and only at the age of forty (Acts VII:24-25) did he think
he remembered to check on his brothers. But he had barely arrived
They came, so he had to, because he had killed an Egyptian.
had quickly left them again and gone into the desert
flee, where he is with the Madianite priest Raguel (Jethro)
as a shepherd. Therefore, when God was in the burning
A thornbush on Horeb appeared to him, revealing himself to him as the god Abra-
introduced hams, Isaac and Jacob, and led him out
When asked to send his brothers from Egypt, he replied naively:
“Look, I am to go to the Israelites, and to them
say: The God of your fathers has sent me to you. If
They will now speak to me: What is his name? What
Shall I tell them (Exodus 3:13)?” —

— 28 —

This explains why Moses, after God gave him (II. Mos.
III, 14) communicated: “This is what you are to say to the Israelites:
He who is (nd), has sent me” — the cult of Moloch,
which he found among his brothers, mistaking it for a hideous idol-
He views it as a service and strictly forbids it. Thus he burns
not only the one made by the children of Israel in the desert
"Golden calf, one that appears to be only heavily gilded"
wooden Astarte or Moloch figure, but commands in the name
of the Lord to the people (Leviticus 18:21): “You shall
Idol Moloch not from your seed (di from your
Children. (DV) to sacrifice, and you shall give the name
not (through such idolatry. DV) disregard your God
uncleanse.” — And in another place (III. Mos. XX,
2-5) John the Lord spoke to Moses, and said: “2. You shall

to the sons of Israel: Whoever among the sons of Israel,
or among the newcomers who live in Israel,
He gives his seed to the idol Moloch, who shall
He shall die: the people of the land shall stone him. —
3. And I will set my face against him, and I will put him out-
rot from the midst of his people, because he of his seed
Given to Moloch, and my sanctuary desecrated, and
has defiled my holy name. — 4. And when the people
the country would be negligent, and, as it were, disrespectful to my
Commandment, releasing the man who had sent the Moloch from his
I gave him seeds, and didn't want to kill him: — 5. so I will
to set my face against this man, and against his
gender, and wants to eradicate him, him and all who aid him-
agreed to whore with the Moloch, from the middle of his
People's." —

Since the prohibition of something always implies its existence-
if its existence is a prerequisite, then the circumstance provides
that Moses forbids the sons of Israel: their children to the
to sacrifice Moloch — to give us the most irrefutable proof that,
that the Israelites knew Moloch at that time and
to have served him. But since Moloch was the god of
Ammonite, which is the descendant of Lot, who already
Having separated from the Israelites in Abraham's time, they may
We assume that he was also the God of Abraham.

And finally, the fact that demonstrably not only one
branch of the Semites, but all Semitic peoples the Moloch

— 29 —

The fact that he has worshipped him guarantees us that he is also the god of
Noah and the antediluvian patriarchs.

What is strange is the fact that the shape of the fire-
sacrificial altar, which was built by order of God by the children of Israel
It was made in the desert, attached to the bull's head of Moloch
remember. God commanded that each of the four corners
this altar would be equipped with a horn, and so it was
the Mosaic altar of burnt offering with its bronze hearth
and the horns at its four corners are actually nothing else

as a stylized Moloch figure.

So, in any case, Johveh and Moloch are just different. Names for the same divine being. God revealed himself to the Israelites through Moses under a new name, and gave them New forms of cults probably arose for no other purpose than to... by preventing their participation in the religious aberrations to protect fellow tribesmen, and thereby also from the moral aberrations, which usually go hand in hand with those go. But had God given himself the name "John the Lord"- If we understand that Moses laid this out, then we will find it understandable that Moses did this. The name of God was also invoked during the patriarchal period. took, and everywhere the name of God is mentioned, "John the Great" instead of "Moloch". |

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The worship of God was already known in patriarchal times Time of bloody and bloodless sacrifices. Cain, a plowman was, offering gifts "from the fruits of the earth" (Genesis 4, 2-3), but Abel, who was a shepherd, "of the firstborn his herd, and of their fat" The fact that "Yohveh" also refers to the firstfruits in Mosaic law. The fact that it claims this for itself suggests that it God himself was the one who offered the sacrifices which Cain and Abel offered him, determined. But the cause which God caused him to participate only in the sacrifice of Abel, not but who also found pleasure in Cain's, probably cannot to be sought in the fact that bloody sacrifices are more pleasing to him than They were bloodless, but rather the search will have to go elsewhere. be. Nevertheless, the bloody victims appear to be more distinguished, as Noah also gave such a thing to the Lord, after

the waters of the flood had receded, and he was out of the ark has increased, offering from all pure animals.

It is difficult to determine the age of the human victims. When it says of Enoch (Genesis 5:24): "And he walked with God (Elohim), and he was not seen again: for

“God (Elohim) took him away” — this could be a way of thinking about a sacrifice. Death is remembered. The deaths of Aaron and Moses are also remembered. to indicate something like that. The fact that in the biblical accounts of the sacrifice of Isaac, the animal sacrifice only constitutes a substitute for human sacrifice, and also in the Mosaic law »Yohveh« his right to all male- still maintains the first birth, and only a period of rest permitted if a ransom is paid (II. Mos. XIII, 2 and 12; WV, 19; III. Mos. XXVII, 26; IV. Mos. VIII, 16), leaves it. It seems likely that human sacrifice was the original liche, and the animal sacrifice has always only been a substitute for it.

Public prayers were held from early times, and We should think of something like this when we read Genesis 4:26. From Enos, he read: “This man began to proclaim the name of the Lord.” (John) to call upon.” Abraham, too, was familiar with this form of worship, and practiced them on various occasions (cf. I. Mos. XII, 8; XII 4; XXI 33).

The ritual seems to have been quite common in patriarchal times. to have been simpler, which was already evident from the circumstances. This shows that there were no priests by profession at that time and There was no priestly caste: the head of the household sacrificed for himself and his family. Family, the tribal chief for the tribe, the prince for the people.

As for the cult site, Noah already knew about it. altar, and that was the end of it, until later Moses began to build a house (tent) for the Lord, so that he dwelling there among his people.

Grevöbnlich was built in patriarchal times Altars on high places. So we read (Genesis 12:5-7) of Abraham, that he had such an altar at Shechem (probably on Mount Ebal). DV) built: “5. And they went out to enter the land of Canaan go. And when they came in, — 6. Abraham passed through the Land as far as the town of Shechem, as far as the grove of Moreh. There were But at that time the Canaanites were in the land. — 7. Then the Lord to Abraham, and said to him: To your offspring I will

He gave this land. And he built an altar there. to the Lord who had appeared to him.” —

Not too far from there, on a mountain between Hai and Bethel, where Abraham camped after leaving Shechem, He erected a second altar, about which we read in Genesis 12:8. read: “And he went from there to the mountain which was to the east was from Bethel, and pitched his tent there, Bethel towards Evening and shark towards morning, — also built an altar there to the Lord, and called on his name.”

When Abraham then had to leave this place for a time due to a famine Having camped in Egypt for a long time, he returned here, which the Scripture (J. Mos. XIII, 3-4) reports with the words: “3. And he He retraced his steps from midday until... Bethel, to the place where he had previously pitched his tent had, between Bethel and Hai, — 4. to the place of the altar, which he had made earlier, and there called the In the name of the Lord.” —

However, altars were also erected at wells and in groves. builds. After the separation from Lot, Abraham set out, and lived in the valley of Mamre, which is near Hebron, and built there an altar to the Lord (I. Mos. XIII, 18), and later, When he had moved even further south, Abraham worshipped his God at the well he built between Cades and Sur-dig, and which he had named Bersabee. The relevant scripture passage (Genesis 21:33) reads: “And Abraham planted a grove in Bersabee, and called the In the name of the Lord, the eternal God (El olam).“ —

The same as what Scripture says regarding the worship of God In addition to reporting on Abraham, she also reports on Isaac, his son. He camped when a famine broke out in the land of Canaan- was broken, for a time near Gerara in the Philistine lands. There However, Isaac's servants, together with Abimelech's servants, of the King of Gerara, because of the wells that Abraham dug, When they got into a fight, he moved on and came to Bersabee. Here the Lord appeared to him and spoke to him (C. Mos. XXVI, 24): “I am the God of Abraham, your father. Be afraid.” No, because I am with you, and I want to bless you and your “To increase seed for the sake of Abraham my servant.”

“But Isaac built around it,” — so the scripture tells (ibid. 25) further, — there an altar, and called the

He called upon the name of the Lord, pitched a tent, and commanded his servants to dig a well.”

We read something similar about Isaac's son Jacob. He built, after he fled from Mesopotamia, where he had fled from the wrath of his Brother Esau, whom he had cheated out of the blessing of the firstborn, had fled, had returned, near Salem, one of the Szechimites' territory, a field for settlement had bought an altar there (I. Mos. 32, 20), and called there the name of the exceedingly mighty God of Israel

“From here Jacob continued on to Bethel, where he once again erected an altar. The account relating to this is found in Genesis. XXXV, 1-7 reads: “1. During this time God (Elohim) spoke”

To Jacob: Arise, go to Bethel, and dwell there- yourself, and build an altar to the God (Eh) who appeared to you, there You fled from Esau, your brother. — 2. And Jacob gathered- He melted his whole house and said: Take away the strangers Gods, who are among you, and purify yourselves, and change your Clothes. — 3. Arise, and let us go to Bethel move, and build an altar there to the God (El) who is in my My affliction heard me and guided me on my journey. — 4. Then they gave him all the foreign gods (the Teraphim, the they stole them from Laban (DV), which they had, and the rings, which were in her ears. But he buried them under the terebinthe, who stands by Shechem. — 5. And as they set out, it fell The terror of God (Elohim) upon all the surrounding cities, and they

They did not dare to pursue them when they moved away. — 6. So it came Jacob gen Luza, which lies in the land of Canaan, and the companion- Bethel has a name, he and all the people with him. — 7. And he

He built an altar there and named it after the The place Beth-El (House of God), because God appeared to him there. was, since he was fleeing from his brother.” —

This cult, inherited from the fathers, about whose sacrificial customs we know very little about, most of it even only by inferences from the news about the so-called Hill and grove cult from the time of the Jewish kings — The children of Israel, who left after the exodus from Israel, have to travel. Egypt in the desert of the God-founded Mosaic religion Despite, and regardless of the harsh punishments that the Mosaic

law placed on it, and the repeated bloody annihilation-battles which the Mosaic priests and prophets fought against

the followers of this cult staged, up until the time of exile held with true Jewish tenacity, and whether the same was abandoned by them during their exile, or today Whether it still exists is hard to say. In any case, it's a mistake. when »Winer's Biblical Real Dictionary« (Leipzig, 1838) to Solomon as the founder of the Moloch cult among the Jews wants to do, and (ibid., Vol. II, p. 118) writes: "Solomon had, led astray by the women of the harem into the cult of Moloch also founded in Judea, and the Jews seem — although that Mosaic law imposed the death penalty on it — from then on uninterrupted in the Valley of Hinom, this terrible service to have paid homage until Josiah visited the sites sacred to Moloch destroyed." —

The hard ones who were placed on the cult of Moloch by Moses Punishments (III. Mos. XVIII, 21; XX, 2-5 etc.), of which we as discussed earlier in this chapter prove that this The cult was prevalent in the time of Moses, and that it was the cult The fact that the patriarch has already been there should also be more than enough evidence. It has been proven. But how tenacious the Jews were, even in later times. Numerous bib- prove that many still adhere to this cult. lic reports.

Thus we read in 1 (III) Kings XI, 5-8: "5. Solomon worshiped the »Astarte«, the god (Elohé) of the Sidonians, and the »Molochg, the idols of the Ammonites. — 6. And Solomon did what was displeasing. was before the Lord (John 16:17), and was not perfect in the Following the Lord (John the Baptist), like David, his father. — 7. Da- Solomon once built a temple to the "Chamos," the idol the Moabites, on the mountain opposite Jerusalem,

and the "Moloch, the Ammonite." — 8. And so he did to all his foreign wives, who smoked incense to their gods and "They made sacrifices." — Cf. ibid., p. 33.

And of Achaz (Ahas) it is said in II (IV) Kings 16:2-4:

"2. He did not do what was pleasing in the sight of the Lord.

(John), his God, like David, his father; — 3. but walked in the footsteps of the kings of Israel. Moreover He sacrificed his son and bid him through the fire. go, following the idols of the nations, which the Lord (John) He scattered them before the Israelites. — 4. He also sacrificed Sacrificial offerings and lighting incense on the heights and on the hills, and under every green tree.”

Mommert, Ritual Murder. 3

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The U. Book of Chronicles (Paralip.) XXVIII, 3-4, however, bejudges of the same king: “3. He is the one who uses incense lit it in the valley of the sons of Hinnom and dedicated it to his sons the fire according to the use of the peoples whom the Lord drove them out at the arrival of the sons of Israel. — 4. He He also made sacrifices and lit incense on the heights, and on the hills, and under every green tree.” —

Similarly, (II. IV.) Kings XXI, 2-7 of Manasseh states:

“2. And he did evil in the sight of the Lord according to the idols of the nations whom the Lord destroyed before the eyes of the sons Israel's. — 3. And he turned around and built the high places which Ezekiah (Hiskia), his father, had devastated, and built altars to Baal, and made groves, like Ahab, the king of Israel did this, and worshiped the whole host of heaven, and He served him. — 4. ... — 5. And he built altars to all the people. Hosts of heaven in both courts of the Lord's temple. — 6. And he made his son pass through the fire, and gave to fortune-telling, etc. — 7. He also set the idol of the grove he made in the temple of the Lord. And 2 Chronicles (Paralipsia) 33:6: “And he (Manasseh) let His sons will walk through fire in the valley of Benhinnom, etc.”

Likewise, we read in II (IV) Kings XXIII, 32 by Joachim:

“He did evil in the sight of the Lord according to all that his fathers had done-

tan.“ — And in p. 37 the same is reported by Joakim:

“He did evil in the sight of the Lord according to all that his fathers had done-

tan.“ — From the time of the last kings before the exile, Joachim

and Zedekiah, the prophets Isaiah and Ezekiel yield-
a horrific image, by speaking in the name of John the Baptist
to Israel (Isaiah LVII, 4-6): “4. Are you not wicked-
Liar children, a brood of liars? — 5. You who delight in each other
at the idols under every green tree, who slew-

“He cared for the children in the valleys under high cliffs.” — And
(Ezekiel XX, 24-31): “24. Because they did not do according to my
Righteousness, despising my commandments, profaning my Sabbaths, and
have their eyes fixed on the idols of their fathers. —
25. That is why I also gave them commandments that were not good, and
Rights, by which they did not live. — 26. I left them unclean.
are through their offerings, by giving all first-
birth sacrificed for their sins (to Moloch. DV), and
It filled them with horror that they realized I

The Lord (Yohveh) is. — 27. Therefore, speak to the house of Israel.
and tell them: This is what the Lord John says: Even with this we have
Your fathers blasphemed me, despising and denouncing me.
reviled. — 28. I brought them to the land over which I
I lifted my hand to give it to them: but they looked
after every high hill and every leafy tree,
to offer their sacrifices there: they brought
They placed their gifts there to tempt me, they burned incense there-
even their sweet scents, and poured out their libations.

28 30. Therefore speak to the house of Israel: Thus says the
Lord John: Truly, you defile yourselves on the way
your fathers and commit fornication according to their abominations: — 31. their-

Unclean yourselves by offering your sacrifices-
give, if you make your children go through fire,
through all your idols to this day, — and I
Should you answer, O House of Israel? — As sure as I live, says
“The Lord John, I will not answer you.”

That the prophets abandoned the old patriarchal cult and
To abhor the religion of our fathers as idolatry is not permissible for us.
Don't be surprised. By adopting the Mosaic religion of

Those who represented patriarchal views could not do otherwise.
than to fully adopt the standpoint of this religion.
The fact that David and Samuel were still being sacrificed on high ground
have, and Solomon, when he came to Gabaa, at the most distinguished height
of that time, according to I. (III.) Kings III, 4-5 thousand fire-
sacrifice offered, honored by a revelation in a dream
Ward would have had a purifying effect on later Orthodoxy.
He could, and the fact that he did not is apparently regrettable.
because the bitter struggle between the old patriarchal
religion and the new one, mediated to the people through Moses,
the Jewish state repeatedly eroded to its very foundations-
shudders and more than once teeters on the brink of ruin
has brought about the fact that the Mosaic religion, after the exile, without
noticeable competition from the patriarchal cult
in Jerusalem until the definitive downfall of the Jewish state-
The fact that nature prevailed probably has its reason in this,
that only the zealots returned to the Mosaic religion,
The opposing side, however, exists scattered among the peoples.
remained.

Incidentally, the human sacrifices of the patriarchs, as well as

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those of all ancient peoples, but especially the sacrifice of the male-
Our firstborn appears in a different, more favorable light.
represent, if we consider that the same God who made the sacrifice
demanded the firstborn from the elders, and spoke to Abraham:
"Take your only son, Isaac, whom you love, and go to
the land of Moreh, and sacrifice him there as a burnt offering, etc." —
who, for his part, did not hesitate to confront Jesus, his own
to give up his only begotten son for us as a sacrificial lamb. A God
But he who made such a sacrifice for us certainly had a
well-founded right, that which he himself was prepared to do,
to demand this of people as well. This explains why.
Sacrifice of the firstborn to the patriarch and to the Moloch
Offered child sacrifices.

Chapter Four.

The federal sacrifice of circumcision.

Indicative of the bloody paths along which the cult
the Jewish national god “Yohveh” walks alongside, is that
Federal victims of circumcision. Ninety-nine years ago
Abraham had grown old and had multiple proofs of the un-
He had relinquished his obedience to John the Lord. Then it appeared to him.
John the Lord and spoke to him (Genesis 17:1-27): “1. I am “El
Shadai (the almighty God. Others say: the destroyer-
Bringing God. DV). Walk before me and be perfect.
— 2. And I will establish my covenant between me and you,
and I will greatly increase you. — 3. Then Abraham fell down.
on his face. — 4. And he (John the Lord) said to him: I
I am he, and I have my covenant with you. And you shall, Father
many nations will be. — 5. And your name shall no longer be borne out.
You shall be called Abram, but Abraham, for I have
I have made you the father of many nations. — 6. And I will you
make you very fruitful, and make you into nations, and
Kings shall come from you. — 7. And I will establish my covenant.
place between me and you, and between your seed after
to you throughout his generations, an everlasting covenant, that I may be yours
To God (Elohim) be, and to your descendants after you. — 8. And I
I will give you and your seed the land of your wanderings,
the whole land of Canaan as an everlasting possession, and their God wills
(Elohim) be. — 9. And God (Elohim) spoke again to Abra-
ham: So keep my covenant, you and yours
Seeds after you in his generations. — 10. That is
My covenant, which you shall keep between me and you,
and your offspring after you, that all among you should be male-

I will be circumcised. — 11. And you shall eat the flesh
circumcise your foreskin so that it becomes a sign of the
Let there be a covenant between me and you. — 12. A child of
Circumcision should take place within eight days of your birth, each one
Males among your genders, both the
A servant who was born in the house when he was bought shall
They will be circumcised, even those not of your tribe.
is. — 13. And my covenant shall be in your flesh
be an eternal bond. — 14. A male who is born on
The flesh of his foreskin is not circumcised, the same
Seele is to be exterminated from her people because
She has broken my covenant. — 15. And God

(Elohim) said to Abraham: Sarai, your wife, you shall not
 Call her Sarai no longer, but Sara. — 16. And I will bless her,
 and give you a son by her, whom I will bless. And
 He shall become nations, and kings of nations shall emerge from them.
 come to him. — 17. Then Abraham fell on his face and
 He laughed and said in his heart: Do you think that one
 A son is born to a centenarian, and that Sara, who
 ninety years old, still giving birth? — 18. And he spoke to
 God (Elohim): Would that Ishmael would live before you! — 19. And
 Elohim said to Abraham: Sarah, your wife shall bear you a son
 bear him, and you shall name him Isaac, and I will
 to establish a covenant with him, an everlasting covenant, and with his
 Seeds after him. — 20. And I have also desired you for Ishmael.
 Listen. Behold, I will bless him and make him fruitful,
 and increase them greatly. He will father twelve princes, and I
 wants to make him into a great nation. — 21. But my covenant
 I want to conclude with Isaac, whom Sarah is to bear for you, to do this
 Time in the next year. — 22. And when the speech was finished,
 Elohim ascended before Abraham, the one who spoke to him.
 23. Then Abraham took Ishmael his son, and all
 his homeborn, and all whom he has bought, and everything,
 who was male out of all the people in his house, and
 She circumcised the flesh of her foreskin immediately on the same day.
 Days as God had commanded him — 24. Abraham was
 ninety-nine years old, as he had the flesh of his foreskin-
 cut. — 25. And Ishmael, his son, was thirteen years old at the time.
 Time of his circumcision. — 26. On the same day
 Abraham and Ishmael, his son, were circumcised. — 27. And

all the men of his house, both those born in his house and those bought and
 Strangers were also circumcised.”

The severity with which the Jewish God, John the Baptist, treated the
 Observation of the circumcision sealing the covenant with him
 held, shows us an incident in the family of Moses.

Eliezer, Moses' second and youngest son, whom Sephora had given him,
 had given birth to the daughter of Jethro, the priest in Madian,
 was during the time when Moses set out at God's command to go to
 to return to Egypt, still uncircumcised. “Since he is now on

“When the journey was over, John the Lord came,” — as the Scripture says (Exodus 4:24-
 26)

reported — “to meet him at the inn, and wanted to see him
 kill. — 25. Then Sephora immediately took a very sharp stone,

and circumcised her son's foreskin, and touched his (of Johveh) feet, and said: A bridegroom of blood you are to me! — 26. And he (John the Lord) left him (Eliezer) alone; after they had said: “A blood bridegroom, for the sake of circumcision.”

The fact that Sephora, the mother, and not Moses, Eliezer's father, who performs the circumcision, could be- This fact will seem strange to us, however. It is clear when we remember that Moses, who was born in Egypt He had been raised at the royal court as an Egyptian, the religious his fathers didn't even know the needs of their fathers at that time, and probably only learned the essentials later through Aaron, while Sephora as a Madianitine, by Cetura, the concubine being descended from Abraham, he was more familiar with it.

Since "Yohveh" now uses human blood as the seal of the covenant, the he made a pact with Abraham, desired, and agreed to the payment. this bloody tribute, the inclusion in the blessing of Abraham If he has made a connection, then we will find it understandable that he also moreover, bloody, and even human sacrifices, in recorded Mosaic cults.

The sacrificial meal is peculiar, in which the one in the Be-cutting with "Yohveh" the covenant of the Jew his Conclusion takes place, and at which point the circumcised person regains his own He gets to drink blood. Dr. Rudolf Kleinpaul (human sacrifice) and ritual murders, Leipzig), which witnessed these memorable events It was a ceremony, he writes, after observing the process of Circumcision reported in detail (aa OS 13): “The blood flows Plenty. The mohel (the circumciser, DV) sucks it in twice. or opens his mouth three times, and throws it into a with

a glass filled with wine; . . . and covers the patient to. Now he takes the glass with the blood-stained Wine, bless him, and moisten his lips with it.

of the little boy, the words of the Lord from the Prophet

Ezekiel (XVI, 6) repeating: “But I went before you—” over, and saw you lying in your blood, and spoke "To you, since you lay so full of your blood: You shall live."

Chapter Five.

The redemption of the firstborn.

Whether the Mosaic religion also embraces the harshness of the customs of the may have softened the ancient Hebrews in some respects, so Human sacrifice remained not only in principle, but also in practice among the children of Israel. The ritual-murder on one side by the fact that the ransom of the Firstborn, although "John" claimed his right to the sacrifice of the same in principle did not surrender (II Mos. XIII, 2), admitted and was organized (U. Mos. XXXIV, 20), a restriction, — so In return, he received a new food source on the other side. through the »cherem« (n) or »the ban«, through which not only locals, but also foreigners, individuals and entire cities, people, livestock, and other possessions as sacrifices for "Yohveh" destined for destruction, slaughtered and devoured were burned, for what purpose the Jews were subsequently taken to- because they even carried out attacks on peaceful neighbors (IV. Mos. XXXI; V. Mos. II, 34; XIII, 15-18; Joshua VI, 17 and 21 and aa O.). Had the ancient Hebrews, in exercising their patriarchal cult, primarily their own children to God sacrifices were made, just as God himself made his only begotten son. Son, Jesus Christ, as a sacrifice for the sins of the world who offered and surrendered, so permitted and commanded the Mosaic religion the redemption of one's own children (from which the priesthood revenues flowed in), and found the "John" with the Slaughter of foreign people, whereby this (John the Lord) in turn by occasionally using human blood, which performed well. the more abundantly it flowed. Human sacrifices thus formed the The focal point of both cults, the patriarchal Moloch cult, as of the Mosaic "Yohveh cult", except that in the former, their own

Children, — but in the Mosaic law, predominantly strangers were slaughtered.

Regarding the use of the first birth right by the scripture tells of the "Yohveh", and of the redemption of the same. in the Second Book of Moses (13, 1 and 11-15): "1. And 'Yohveh'

spoke to Moses and said: — 2. Sanctify to me all the first-born, which opens the womb, among the sons of Israel-els, both from humans and from cattle: for everything is mine.” — And a few verses further down, John continues:

“II. And when ‘Yohveh’ introduced you to the land of Canaanites, as he swore to you and your fathers, and he has given you: — 12. so you shall do everything that opens the womb, to which “Yohveh” is excreted, as well as the firstborn among your cattle. What you male If you have a child of the same sex, you shall dedicate it to the “Yahweh” (di sacrifice. DV). — 13. You shall sacrifice the firstborn of the donkey with to mistake it for a sheep (because donkeys are not slaughtered as sacrificial victims) were allowed to be. DV), but if you don't want to trigger them, You shall kill them. And all the firstborn of man. You shall redeem debts owed to your sons with money. — 15. For when Pharaoh was hardened, and would not draw us away When he wanted to, “Yohveh” killed all the firstborn in the land. Egypt, from the firstborn of man to the first-Birth of cattle: therefore I sacrifice to "Yohveh" Everything that comes from the male sex and enters the womb "Open, and redeem all the firstborn of my sons."

And Exodus 22:29-30: “29. Your firstfruits shall You give without hesitation, and the firstborn of your Dedicate your sons to me. — So you shall do with your Oxen and sheep: they should stay with their mothers for seven days. “On the eighth day you shall give them to me (sacrifice them. DV).“ —

And again, Exodus 34:19-20: 19. “Everything that who opens the womb and is male, shall be mine: of all animals, be it cattle or sheep, it shall be mine be. — 20. You shall redeem the donkey's firstborn with a Sheep: where they are not, and you do not pay a ransom for them, they shall be- They will be killed. You shall kill the firstborn of your sons. solve: and you shall not be empty-handed before my presence. appear." -

Ezekiel XLIV, 30, however, writes: “And the firstfruits

of all firstborn, and all libations of everything that The offerings are to belong to the priests, and the You shall give the firstfruits of your food to the priest, so that he may bless your house.” — |

These provisions undoubtedly lead to the conclusion that
 It is emphasized that "John," although he asserted his right to the
 The victims of all firstborn children in Israel are emphasized, nevertheless
 foregoes the sacrifice of human first birth, and-
 orders that a lottery ticket purchase should replace it. Also the
 Circumcision, which is to take place on the eighth day, is a reminder
 to the ransom of the victim. It is therefore beyond doubt,
 that the sons of Israel their children, if they did not have God
 voluntarily consecrated as "Chereme," not to sacrifice to "Yohveh."
 needed, as this was dictated by the patriarchal religion, and
 as-"John the Lord" had still demanded of Abraham when he
 (Genesis 22:2) said to him: "Take your only
 Son whom you love, Isaac, and go to the
 Land Morehae, and sacrifice him there as a burnt offering.
 on a mountain that I will show you." —
 It is remarkable how skillfully Moses, who
 great Jewish reformer, or rather the brothers
 Moses and Aaron, who are in a certain way associated with Luther
 and Melanchthon, the reformers of the sixteenth century-
 hundred, could compare, in drafting the new re-
 religious legislation, their own benefit, or
 to take advantage of their clan, the tribe of Levi
 They stood. This tribe was mentioned in the will of the
 Patriarchs Jacob and Simeon fared rather poorly.
 They should not be allowed to live because of their unbridled bloodlust.
 not to obtain a coherent, rounded possession, but
 so that their power would be broken, and thus their eternal wickedness
 ready hand would be rendered harmless, over the area of the
 other tribes are scattered, and it sounds more like a
 A curse as well as a blessing when the patriarch on his deathbed
 he remembers her and (I. Mos. XIX, 5-7) says: "5. Simeon
 Levi and Levi are brothers (who are equally evil. DV), warlike works-
 witness to the crime. — 6. Do not enter their council, my
 Soul, in its assembly my praise does not dwell: for in
 In their anger they murdered the man, and in their malicious intent
 They unnerved the bull. — 7. Cursed be their anger, because so

stubborn, and their wrath, because so hard. In Jacob I will them
 "I will divide and scatter them in Israel."

| The sacrilege which the aged Jacob committed in these words in
 The bloody deed, which Simeon and Levi committed according to Genesis, is what the eye
 has.

XXXIV, 25-29 committed at Shechem, and to whom they perhaps in

Over time, they may have added more, whose
The scripture does not mention it. These bloodthirsty, fanatical
Outrageousness, coupled with bravery against the defenseless, are noted
We encountered this tribe on many occasions. So it seems that
also Moses the Egyptian, for whose murder he his
Time had to flee from Egypt, not in honest combat,
Not killed eye to eye, but treacherously murdered. In the-
In the same way, Moses leaves among the defenseless people, which
through the cult of the golden calf in the desert, to sin
had dictated that Levi's sons would perpetrate a massacre, which he
himself (II. Mos. XXXII, 25-29) reports with the words:
"25. When Moses saw that the people were naked (unarmed. DV)"
was, for Aaron had deprived it through the shame of the
filth, and placed naked among his enemies, — 26. so stepped
he entered the gate of the camp and said: Is one of the "Yohveh",
"Let him join me!" Then they all gathered around him.
Sons of Levi. — 27. And he said to them: This is what he says
"Yohveh," the God (Elohé) of Israel: Let everyone put away their swords to
the hip, and goes back and forth, from gate to gate through the
middle of the camp, and each one kills his brother, and his
Friend, and his neighbor. — 28. And the sons of Levi
They did according to the word of Moses, and on that day it fell
at three thousand men. — 29. And Moses said: You have
today you have consecrated your hands to the Lord, each one of you in his
Son and to his brother, that you may be blessed." —
To what extent was it due to "Johveh" that this every
A wicked, bloodthirsty gang of Levi's sons with the
Priestly and Levite offices at the Holy Tent and at the Temple of God
services of the Mosaic religion have been entrusted, or how-
insofar as Moses here illegitimately introduced the "Yohveh"
That will be difficult to determine. The fact is that "Joh-
veh" (IV Mos. I, 49-51) to whom Moses commands: "49. The tribe
Levi you shall not count, nor their number.
take with the sons of Israel: — 50. but order
they to the tent of testimony, and to all its equipment,

and everything that pertains to sacred service. They
shall carry the tent, and all its equipment: and they
They should be at duty, and all around the tent
to store. — 51. When one sets out, the Levites should
to take down the tent and put it up when you are
camps: anyone who approaches another shall be killed."

In this way, the most wicked of all tribes-men of Israel into the most honorable and lucrative position in people, by giving them the whole remaining multitude of the twelve tribes now, in a certain sense, it became subject to interest. Already the first one in the Desert raised by the children of Israel, redemption of the firstborn brought the Levites the not inconsiderable sum of 1365 Seckel. The biblical account of this reads (IV Mos. III, 49–51): “49. So Moses took the money... — 50. for the firstborn of the sons of Israel, 1300-Sixty-five saddlers, according to the weight of the Holy-tums. — 51. and gave it to Aaron and his sons according to the word, as the Lord commanded him.”

As has been observed several times now, not only physical, but also mental characteristics in some Families passed down through many generations from father to son to be inherited, so it seems that the wild trait also passed down among the sons of Levi. Fanaticism and the bloody cruelty of the ancestor continued to have inherited, and even today the ritual slaughterer is said to be and butchery was the most popular trade in the tribe of Levi.

Chapter Six.

Mosaic human sacrifice in theory and practice.

From the fact that “Yohveh” in the Mosaic Religion on the sacrifice of the firstborn among the children of Israel and has waived its freedom and ordered its redemption, have many who are only superficially familiar with this religion, It was believed that the Mosaic cult was supposed to decrease, that it was even possible to lose weight. does not demand or permit human sacrifice. Anyone who calls for such things- Anyone who wanted to take that would be very mistaken. The Mosaic Religion not only permits human sacrifice in theory, but also- dern also explicitly demands such in practice, and today nor can a conscientious observer of the Mosaic religious tradition gion finds itself in a position to offer human sacrifices to "Yahweh" to have to bring it. Moses decreed that if If someone dedicates something to "Yohveh" as a "Cherem", then... This cannot be bought out, but must be destroyed.

Regarding this “cherem” (77), Moses writes (III. Mos. XXVII., 28-29): “28. Everything that is called ‘Cherem’ by the ‘Johvehe’ is consecrated, be it a person, an animal, or a field, that It should not be able to be sold or dissolved. What Once consecrated, it shall be most holy to “John the Lord”. (which it is to be destroyed. DV). — 29. And everything that A person who offers themselves as a “Cherem” should not be redeemed. will not be, but will die.”

To understand what is meant by “Cherem” will, says Winer in his “Bibl. Realwörterbuch”, IS 156: Bann, Cherem (IM) is a vow by virtue of which persons or things to Jehovah (Yohveh) as irrevocable- They were consecrated as property of inalienable and irrevocable worth. Banned people had to die.”

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Michaelis (Mosaic Law, III, § 145, p. 8 ff. and V. § 246, (p. 84) admits that a “banished city, whose inhabitants are subject to the Sword, just as she herself was consecrated to fire, as it were a It was a sacrifice offered to John the Baptist. The matter required no further confirmation whatsoever, since one of the deities' own consecrated person who is killed as such, in Ge- The mindset and conception of the slayers of this deity are indisputable. falls victim. — Vatke, however, (religion of the Old Testament, Berlin 1835, IS 278) says of the »Cherem«: “This crude pro- Zeß, as the name suggests, always had religious significance. However, in earlier times it was probably applied more to people than to Things carried out (cf. Daumer, the fire and Moloch service of the (Old Hebrews, Braunschweig 1842, p. 24). —

I would like to distinguish between two types of “cherem”:

- a) the »cherem«, which was ordered by the express command of “Yohveh” is to be performed by the Jews, and
- b) the »cherem« that someone voluntarily praises to God.

There is ample evidence for both types of “cherem”. not to elaborate further, in the writings of the Old Testament recorded.

a) By order of the “Yovh”, the “ban” (Cherem) was imposed—
fall, and the children of Israel are obligated to give to the "Yohveh".
The victims are: false prophets, dream interpreters, renegades and
those which lead others to abandon Joveh, or
Let them give themselves to apostasy; furthermore, those who blaspheme against John
and his will.
Religion, as well as hostile cities, which are against the children of Israel
resist. In such cases, Israel has the "Cherem"
without further ado. Quotes from the Holy Scriptures.
I like this when I can't express myself clearly and sharply enough.
would have made it easier to understand.

Regarding false prophets and the temptation to abstain—
Regarding the case of the Mosaic religion, we read in Deuteronomy 13:1-2.
and 5—17: “1. If a prophet arises among you, or
one of them pretends to have had a dream and says a sign
or a miracle occurs, — 2. and what he said happens, and
He says to you: Let us go and worship foreign gods
Follow those you do not know and serve them: —..

5. The same prophet or dream poet should be
kill: for he has spoken to turn you away: from
“To the Lord your God, who brought you out of the land”

Egypt, and has redeemed you from the house of slavery:
so that he may lead you away from the way that “John your God,”
commanded you: And you shall (therefore) purge evil from your midst
do. — 6. If your brother, the son of your mother, or your
Son, or your daughter, or the woman in your arms,
or the friend you love like your soul, secretly to you
persuaded: Let us go and serve foreign gods, whom you

neither you nor your fathers know, — 7. (the gods) of all peoples,
those that are near or far all around, from beginning to end
of the earth: — 8. so do not consent, do not obey him,
and your eye shall not spare him, that you may be—
You pity him and hide him, — 9. but kill him as-
soon. Let your hand be against him first, and then the
Hand of all the people 12. If you are in a
of your cities, which “John the Lord,” your God, will give you, in them
to live, you hear that it is said: — 13. They are the sons of Belial.

originating from a center, and the inhabitants of their
Turning away from the city, he said: Let us go, and
Serving foreign gods you do not know: — 14. so ask
carefully and diligently, and investigate the truth of the matter,
And do you find true what they say, and the horror in the works?
completed, — 15. so you shall soon the inhabitants of this
The city will be struck down with the edge of the sword, and they
devour them, and everything they have, including the livestock.
16. And whatever household appliances are, collect them in the middle of their
market, and burn it with the city, so that you
You burn everything to "Yohveh," your God: And it
It shall be a heap of stones forever, and never rebuilt.
will be. — 17. And of the "excommunicated one" (Cherem) shall
Nothing will remain in your hand: so that "John the Lord" may cease from
his fierce anger, and have mercy on you, and you
"More, as he swore to your fathers."

The danger of temptation was probably also the reason why
"Yohveh" commanded that the children of Israel should destroy all the cities of the
promised land.
The countries in whose possession they came are treated as "Cherem"-
ten. The relevant Scripture passages (Deuteronomy 21:16-18)
The text reads: "But of the cities which were given to you..."
You shall let nothing live: — 17. son-
for you shall make them "Cherem" with the sharpness of the
Sword: namely the Hittites, and Amorrites, and Chana-

Niter, and Perezites, and Jebusites, like "Yohveh," your God, to you
He commanded: — 18. so that they will not teach you all the abominations
do what they did to their gods, and you sin against "John,
your God." —

By virtue of this divine command, Phinees murdered the
son of Eleazar, son of Aaron, the Zamri, the son
of Salu, a prince of the tribe of Simeon, and was from
"Yohveh" was awarded the hereditary high priesthood for this.
describes how Moses (IV. Mos. XXV, 1- 14) describes it with the following words
The deed was reported in praise: "1. And Israel was then in
Sittim, and the people harloted with the daughters of Moab, — 2. the
They invited the people to their sacrifices. And they ate and prayed their
gods. — 3. And Israel dedicated itself to Beelphegor (a

Idols of lust. DV). And it enraged “John,” —

4. and said to Moses: Take all the leaders of the people and Hang them against the sun on the gallows, so that my wrath may from Israel. — 5. And Moses spoke to the judges Israel's: Each one must kill his own people who have dedicated themselves to it Beelphegor. — 6. And behold, a man from the sons of Israel. went inside and brought to his brothers a Madian woman, a prostitute, so that Moses saw it and the whole congregation of the Sons of Israel weeping before the door of the (holy) tent. 7. When Phinees, the son of Eleazar, the son of Aaron, of the high priest, he saw, he stood up from the middle of the congregation, and took a spear, — 8. and went to the Israelite man into the whore's chamber, and pierced them both at once, namely the man and the woman, at the reproductive organs. And it stopped the plague among the Israelites: — 9. And Twenty-four thousand men were killed. — 10. And the The Lord spoke to Moses: 11. Phinees, the son of Eleazar, the The son of Aaron the high priest has turned away from my Wrath from the sons of Israel: for it arose from my zeal moved against them, that I myself should not persecute the sons of Israel-erased in my zeal. — 12. Therefore say to him: Behold, I Give him the peace of my covenant: — 13. and he and his Same shall have the covenant of the eternal priesthood because he He zealously served his God and made amends for the sin of the Sons of Israel. — 14. And the name of the Israelite man, The one who was killed with the Madianite woman was Zamri, son of the Salu, a prince of the lineage and tribe of Simeon.” —

Mommert, Ritual Murder, 4

By virtue of the above-mentioned express divine command- In Joshua's day, the inhabitants of the cities of the holy land to Jericho, Hai, Maceda, Lebna, Lachis, Gazer, Eglon, Hebron, Sabir and elsewhere from the conquering Israelites sacrificed to "Yohveh" as Cherem and without mercy except for the infant in its mother's arms, and the incomplete execution of such a "cherem" was the reason why Achan, the son of Charmi, with his The entire family was stoned in the Valley of Achor (Joshua VII, 24-26), and Saul was rejected by "Yohveh", about which the first book of Kings (Samuel) XV, 1—3 and 7—33 with the following Words spread: “1. And Samuel said to Saul: I have

“Yohveh” sent to anoint you king over his people
Israel. Now hear the voice of “Yohveh”! — 2. Thus speaks
“Johveh of hosts”: I have considered what Amalek did to Israel,
how it stood in his way, as Israel came out of Egypt-
drew up. — 3. Therefore go and strike Amalek, and
Devour everything that is his, and spare not his, and
Do not covet his possessions, but kill
Man and woman, child and infant, ox and sheep,

Camel and donkey” — Ecclesiastes 57. And Saul struck the Ama-
Lekiter from Hevila until you reach Sur, which is before Egypt
lies. — 8. And he captured Agag, the king of the Amalekites,

alive, but he killed the entire people with the sharpness of the
Sword. — 9. And Saul and the people spared Agag.
and the best flocks of sheep and cattle, and the fattening-
cattle, and the ram, and everything that was beautiful, and they
We didn't want to spoil it. But what was bad and spoiled-
They destroyed it. — 10. Then the word of the Lord came.
to Samuel and said: — 11. I regret that I sent Saul to
King appointed: for he has forsaken me, and my words
It was not fulfilled in action. And Samuel became sad, and cried out.
to “John the Lord” all night. — 12. And when Samuel was at night
Samuel set out early to go to Saul, and was told to-
that Saul came to Carmel and claimed victory
I raised the bow, and returned again, over here-
He had gone and descended to Galgala. So Samuel came
to Saul, and Saul offered to the Lord a burnt offering from the
First fruits of the plunder he took from the Amalekites. —
13. When Samuel came to Saul, Saul said to him: Blessed

Are you from “Yohveh”? I have fulfilled the word of “Yohveh”.
– And Samuel said: What is that bleating of
Herds, that sounds in my ears, and of cattle, that I
Listen? — 15. And Saul said: They got them from the Ama-
lekiter was a traditional practice, because the people spared the best sheep.
and cattle, to sacrifice them to “Yohveh”, your grotto.
But we killed the rest. — 16. And Samuel spoke
To Saul: Let me tell you what “Yahweh” said to me this night
spoke. And he said to him: Speak! — 17. And
Samuel said: Is it not so, when you were little in your

Eyes, you have become the head over the tribes of Israel,
And “Yohveh” has anointed you king over Israel? —
18. And “Yahweh” sent you on your way, and said:
Go and kill the sinners, the Amalekites, and
Fight against them until their destruction. — 19. Why
Did you not obey the voice of "Yohveh," but
You committed robbery and acted badly in the eyes of the public.
of “Yohveh”? — 20. And Saul said to Samuel: I have
I obeyed the voice of "Yohveh" and walked the path,
sent me to the “Yohveh”, and brought Agag here,
the king of the Amalekites, and I killed the Amalekites.
21. But the people have sheep and cattle, the firstborn of those who have been born.
were killed, taken from the robbery to give them to "Yohvehg,
to sacrifice to their god in Galgala. — 22. And Samuel said:
Does "Yovh" want burnt offerings and sacrifices, and not
Rather, that one should obey the voice of "Yohveh"? For
'Obedience is better than sacrifice, and attentiveness more than that.'
Sacrifice the fat of the rams: — 23. for being rebellious is like
the sin of fortune-telling, and not wanting to obey, as
The vice of idolatry. Therefore, because you have the word
If you have rejected "Yohveh", then "Yohveh" has rejected you.
thrown down, that you should not be king. — 24. And Saul spoke
To Samuel: I have sinned because I spoke of the “Yahweh”
and transgress Your words: I feared the people, and—
listened to her voice. — 25. But now I beg you, take away
my sin, and return with me, that I may know the “Yohveh”
worship. — 26. And Samuel said to Saul: I will not with
Return to you! Because you rejected the word of "Yahweh"
So “John” has also rejected you, that you should not be king.
about Israel. — 27. And Samuel turned to go, but he

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He grasped the hem of his coat, and it tore. — 28. Then he spoke
Samuel said to him: “The ‘Yohveh’ has today destroyed the kingdom of Israel from
He tore it from you and gave it to your neighbor, who is better.

than you. — 29. And the victor in Israel will not spare, and

He will not regret it: for he is not a man, that he
repent. — 30. But he said: I have sinned; but honor

I now appear before the elders of my people and before Israel, and
Return with me, that I may worship "Yohveh," your God.

31. So Samuel turned back and followed Saul. And Saul prayed
the "Yohveh". — And Samuel said: Bring me here to me.

Agag, the king of the Amalekites. Then they brought him the
Agag, who was extremely fat, was trembling. Then Agag came-
comforted him, and said: Truly, the bitterness has departed-
ness of death. — 33. But Samuel said: Just as

Your sword has made women childless, so

May your mother also be childless among the women!

And Samuel cut him into pieces before "John the Baptist" in Gal-
gala." —

Gramberg (Religious Ideas, I, pp. 115, 343, 360. II, p. 80

notes in this regard: "Agag is at the sanctuary of Gilgal "before

"Jehovah," i.e., "cut down as a sacrifice." — Leo (Ge-

History of the Jewish State, Berlin 1828) but writes to

I Sam. (King.) XV, 9—35: "We will on this occasion

taught that the Jews practiced human sacrifice, just like the

Phoenicians and Carthaginians, their linguistic relatives." — Agag

In any case, it was not the first human sacrifice that Samuel had made.

"Johveh" slaughtered, otherwise he would not have been so calm

and with such cold blood, such a gruesome business

rather than subjecting it themselves, but prefer to leave it to someone else
have.

Samuel's behavior towards Saul was very similar.

is the one in the Books of Kings (I [III] Kings 20, 13; 22;

28 and 42) reported the history of Ahab's war with Benadad,

the king of Syria, where a man in the name of "Yohveh" knew-

the prophet who says that Ahab is encouragingly at his side, so

But how this noble-

had treated him bravely and released him, thus having opposed him-

zealous: "This is what the Lord says: because you are the man I

"banished" (Cherem) released from your hand, so shall

Give your soul for his soul, and your people for his

"People." — Cf. Daumer, The Fire and Moloch Service of the Ancients
Hebrews, p. 20.

b) Another type of “cherem” is that which someone of his own, completely free will, he vowed to "Yohveh" in order to obtain any favor from him. Such a "cherem" Judge Jephthah once vowed and slaughtered him. The following The relevant biblical account (Judges 11:29-40) reads: “29. Since The spirit of “Yahweh” came upon Jephthe, and he wandered about through Galaad and Manasseh (to gather troops. DV), also through Maspha in Galatian, and from there came to the sons

Ammons, — 30. and he vowed to the “Yohveh” a Ge-vowed, and said: If you will see the sons of Ammon in If you give me your hand, — 31. so I will, whoever comes first

goes out of the door of my house, and I un-I will be met when I return in peace from the to the sons of Ammon, to "Yohveh" as a burnt offering. — 32. So Jephthe went over to the sons of Ammon, against to fight them; and “John” gave them into his hands. — 33. And He struck them down from Aroer until you come to Mennith, twenty Cities, and as far as Abel, which is surrounded by vineyards, with a very great defeat; and the sons of Ammon were humiliated by the sons of Israel. — 34. When Jephthah returned After Maspha, he came to his house and met his only Daughter with drums and dancing: for he had no others Children. — 35. And when he saw them, he tore his clothes and said: Oh, my daughter, you have deceived me and become I deceived myself: for I opened my mouth to “Yovh,” and there is nothing else to be done. — 36. And she answered him: My father, have you opened your mouth Having opened myself to the Lord, do to me what you have promised, according to Vengeance and victory have been granted to you over your enemies. — 37. And again she spoke: Only do this to me, for what I Please: Let me wander around for two months. on the mountains, and I mourn my virginity with my Playmates. — 38. And he answered her: Go. And he released her for two months, and she went there with her Ge-playmates and companions, and wept for her virginity on the mountains. — 39. And when two months had passed, he returned. She returned to her father, and he did to her, which meant nothing The man knew how he had vowed. Therefore, it became the custom and

permanent custom in Israel, — 40. that every year the daughters Israel's people gather to mourn the daughter of Jephthah, of Galatians, four days." —

To the result of the sacrifice of Jephthah's daughter
Proof that the servants of "Yohveh" belonged to their god Men-
To weaken the sacrificial offerings, one has to part of it.
claims that Jephthah did not intend such a sacrifice at all, but
He only thought of an animal sacrifice when he took his vow, and believed
I have that a sheep or a cow would be the first thing
during his triumphant entry into his homeland
would accommodate him at his house. On the other hand, he
They resorted to the excuse that Jephthah, as a former
A robber chieftain, a bad theologian, and in the law of
Moses was poorly trained. So writes Winer.
(Biblical Real Dictionary, I, p. 636): "That human sacrifice to the
Contrary to Mosaic law, it stands out through the Be-
Note that in the turbulent age of judges, as it turns out
from some other relations, the Mosaic law results in
was far from being widely known or closely observed
how the entire wording of the vow could be considered with a measured approach
"The consideration of the law could not possibly exist." — Daumer
(The Fire and Moloch Service etc., p. 44) mocks: "The praising
Jephthah may well have considered an animal sacrifice. That could
to him an unclean animal, unsuitable as a sacrifice, a dog or a
"Come meet a donkey." — Michaelmas (Mosaic Law, III,
§ 145, p. 12) but seeks through a denigration of Jephthah
to overcome the difficulty by saying:
"This man, a dishonest and heirless child, became a robber,
and from the leader of a robber band in the land of Tob to
a brave barbarian who became a military commander, — who rose early from his
displaced from their homeland and trapped under a band of robbers in the land of Tob
Jephthah, who had been trained as a man, did not like the law of Moses.
know a lot, and be just as bad a theologian as a legal scholar.
"Be more learned." —

The fact that the sacrifice of Jephthah is described in the Book of
Judges have been appointed, as Flavius Josephus already noted.
around the year 80 AD, after the destruction of Jerusalem-
Lems, writing in Rome, was extremely uncomfortable and embarrassing.
Rome was despised, even though the city was still pagan.
was the view that human sacrifice was a cult reserved only for barbarians

ziehme, and the Jews joined the ranks of these barbarians in
 in the eyes of the Romans, as soon as they learned that the same
 “Yove” slaughtered human sacrifices. Josephus therefore states in
 his »Jewish Antiquities« (V, VII, lo) the sacrifice of Jephtheh
 as an unlawful and displeasing thing to God, “because he did not
 considered what the consequence of that would be, and what the
 People who heard about it later would say something like that.
 Regarding the words of the aforementioned Jewish historian...
 Schreiber's (Antiquit. Jud. lib. V, Kap. VII, § 10) read: “(Jephthe)
 BVO v nalda bAoxadzwoev, ore vt ON (ed xExagio-
 uevny dvolav Enurelöv, and d taßaoao `ō , death ovvēỹ,ñ TO YyErnoöuevor,
 olov 6 npaydtv tedious tols änodoaci.” — D. i.: “After (Jephthe)
 After he had slaughtered his daughter as a sacrifice, he burned her.
 as a burnt offering. However, the offering he made was neither
 lawful and pleasing to God, because he is not governed by calculation-
 nung has examined exactly what the consequences of this might be, and what kind
 a judgment would be passed on his deed by those who heard of it.”

However, all these excuses are incapable of overcoming the problems caused by
 The holy scripture testifies to the fact that the Jews belonged to the "John-
 To refute claims that "veh" has offered human sacrifices:
 For what Jephthe did, many others before and after him had done.
 done without being in Jephthe's predicament, and
 without having been robber chieftains or even just robber chieftains in their previous lives
 They were warriors. Let us only look at God's chosen one—
 Samuel, like him, without having been a robber or soldier,
 Agag, after Saul, the rough warrior, had spared him, with
 slaughtered in cold blood with his own hand, and we will say to ourselves
 must be that the same action of Jephthe is solely and exclusively due to
 the bill for his pious zeal for "Yohveh", but not
 on those of the crude warrior and the bad
 Theologians are to be asked.

But not only individuals, but also entire communities
 The pious Jew could offer cities and peoples to "Yohveh" as
 Cherem is to be consecrated. And that this was done in ancient times, when the Jews
 nor the use of force for such undertakings
 The Holy Scriptures provide evidence that this actually happened.
 The Old Testament provides us with the most irrefutable evidence. Read it.
 we in the third book of Moses 21, 1-3: “1. When Arad, the king
 The Canaanite, who lived near the south, heard that Israel was on
 He argued against Israel, claiming that he had come from the path of Atharim.

and was victorious, and led away the booty. — 2. Then he joined Israel made a vow to the “Yohveh”, and said:
If you will give this people into my hand, then I will
I will put their cities under the "excommunication" (Cherem). — 3. And
“Yohveh” heard the plea of Israel and gave the Canaanites into
his hand, and he (Israel) put it under a "ban" along with its
cities (i.e., Israel burned the conquered cities and killed
its inhabitants in honor of "Johveh" (DV).

Daumer (The Fire and Moloch Service etc. 1842) may
Therefore, he is probably not entirely wrong when he (aa OS 25)
writes: “Sacrificing enemies was part of the practice of the ancient Hebrews in
the degree to their sacrificial cult that they, like the ancient Mexicans
Canaries waged wars solely for this purpose.
to give the nation's terrible god a truly colossal
to make sacrifices, to give him entire cities and peoples as Cherem
consecrate (to banish), and waged "sacrificial wars," whereby everything,
whose capture was strangled as a sacrifice to "John the Lord",
was burned or dedicated to the sanctuary. There you will find
we then often with pleasure, detail and subsequent
It was emphasized with emphatic repetition that "everything was devoured".
It had been, what breath and life had been, that one "man"
and women, young and old, oxen, sheep and donkeys were strangled.
(cf. Joshua VI, 17 and 21; X, 28, 30, 32, 35, 37, 39, 40.)".

"Even several passages in the prophetic books of the Old Testament
Testaments are to be moved here. So Jer. 46, 10, where it
means: “For this is a day of the Lord, “Yohveh Zebaothg,”
a day of revenge, to take revenge on his enemies: it devours
the sword and is satisfied, and it becomes drunk with its
Blood; for a sacrifice of the Lord “John the Lord”
baoth" is in the land around midnight on the river Eu-
phrat." — And Isaiah 34:2-6: "2. "The Lord is angry with
All the heathens, he is enraged against all their host: he makes
She, “Cherem” OD. i., delivers them to destruction. D. V), and
She gives them up for slaughter. — 3. Their slain lie
thrown down, and a stench rises from their corpses:
The mountains melt with their blood; — 4. all the host of heaven-
Mels melts, and the skies roll like a book: all
Their army falls like a leaf from a vine and
a fig tree. — 5. For my sword is drunken-
It has been in heaven; behold, it is coming down on Edom, on the

People of my slaughter, to the judgment seat. — 6. The sword
The “John” is full of blood, fattened with fat, with the blood of the
Lambs and goats, from the kidney fat of rams (i.e., from the
Blood of the people and the nobility. DV): for a battle-
ten holds “Yohveh” in Bosra, a great massacre in the land
Edom.” —

Human sacrifice is therefore not only practiced by Jews in the...
not only during the patriarchal era, but also later in the period,
and by the followers of the Mosaic rite as well as by
those of the patriarchal Moloch service as a "Yohveh"
A particularly pleasing and vigorous sacrifice was offered. Very
What is unpleasant for non-Jews is the fact that the
Mosaic religion instead of, as the followers of the patriarchal-
religious practice, sacrificing their own children to the Mohvehe,
has progressed to the slaughter of foreigners, and that
it only requires a vow from a Jew,
to make a human sacrifice for Yohvehe necessary,
from which there is no buyout and no rescue.

That such religious regulations are not only for the
Peoples who possess the material for such Jewish human sacrifices
to pose, but also very oppressive for the Jews themselves
may be, especially since they have been in the exercise of their powers since they began
their political careers.
have lost their independence, are often disabled,
– and they, without complying with the laws of the states in which they
to live, to get into conflict, human sacrifice no longer public-
discovered, and even in secret only with great concern.
I probably don't need to say that we will be able to celebrate.
In my humble opinion, therefore, all
Jews must welcome it with joy when "Yohveh" is mentioned by
would have a prophet say to them: “Dear Jews! I thank you
Thank you for the much blood that you and your fathers gave me.
Honors were bestowed, and for the numerous "Cheremg" who
You slaughtered me. But now it may be enough.
with the bloodshed, and I don't want any more "cherem".
Accept from your hand. For behold, not only Shem,
Your father, but also Japheth and Ham are mine
Children, and not only the descendants of Abraham, son-
of all peoples and nations of the whole world
They are to share in the inheritance of the chosen ones.
My name is great in all countries, and everywhere it is

sacrificed in my name, and I also want you to sacrifice for me.
henceforth only a pure food offering (mincham) is to be presented.
will be needed. But whoever promised me another "Cherem",
and whoever slaughters a human being, let all curses be heaped upon him.
meet, which I through my servant Moses (III. Mos. XXVI,
14-40 and V. Mos. XXVII, 15-68) concerning those who

"I have not disregarded my law, I have pronounced." — One

"Yohveh" truly sent such a prophet.

More than two thousand years ago, he spoke through the mouth of the
Prophet Malachias called to the Jews (Malach. I, 10-11):

"10. I take no pleasure in you," says oh-

"Veh Zebaoth," and accept no sacrifice from your people.

Hands. — 11. For from the rising of the sun until the

My name will grow great among the dead.

Peoples (Goim), and in all places my name will be

sacrifices were made and a pure food offering (mincha) was presented.
become." -

If there are nevertheless Jews who are descended from their fathers

The ritual should not be discontinued, even though John has forbidden it.

Furthermore, to honor him with sacrifices that are an abomination to him, one will

This is not a cult, but a despicable one.

must call it nonsense, and the one who calls the goddess

Justice, which watches with its eyes closed,

would want to induce the removal of the blindfold

to render great service to the fatherland.

Chapter Seven.

The "dying before John the Baptist".

Executions of wicked people and criminals against

"Yohveh", insofar as they represent the meaning of a "Yohveh"

Those who had made sacrifices were described by the expression of "dying".

before Johveh« (m 25), to which Daumer (The Fire-

and Moloch service of the ancient Hebrews, p. 26) notes: "That the

The expression "kill or die before John the Baptist" refers to the killing of a

People cannot understand the meaning of human sacrifice.

be denied. Compare, for example, Solomon and the

“The people will bring sacrifices before the Lord” (J. (III.) Kings VIII, 62; II Chron. (Paralip). VII, 4).“ — This expression also shows us, as Daumer (aa OS 27) says, what the death of the Aaron's sons, Nadab and Abihu, who brought "foreign fire" before Johveh brought it, for a reason: “But they died Nadab and Abihu “before Jehovah, when they offered up foreign fire-brought before John the Lord in the Sinai Desert (Genesis 3:4), and if it was portrayed that way in a previous narrative that “fire came out of John the Baptist and consumed them, and they therefore died “before John the Lord” (Leviticus 10:2), — so it is to compare, as just before, fire also came from John the Baptist-goes, and the burnt offering and the pieces of fat on the altar devours (III. Mos. 9, 24), so that here too the meaning of the er-counted facts as one of the sacrifices offered to "Yohveh" in the eyes leap. The written text that testifies to this reads in the Context (Leviticus 1-2): “I. And Nadab and Abihu, who Aaron's sons took their censers and put fire in them, and placed incense upon it, and brought foreign fire before it “Yove,” which was not commanded to them. — 2. Then fire went out

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from "Johvehge," and devoured them. And they died "before" Johveh«.★ — ö

A similar fate befell those men who were sent out had been used to scout out Canaan, and which after Their return threw the community into a frenzy against Moses. had set by speaking to Moses and telling his story (IV Mos. XIII, 28—34): “We came to the land to which you sent us. It truly flows with milk and honey, as you can see.

from these fruits: — 29. but it has very strong inhabitants, and large walled cities. We saw the Enak clan. there. . . 31. Meanwhile, Caleb calmed the murmuring.

of the people who rose up against Moses, and said: let us move up and take the land, for we can—

cope. — 32. Others, however, who had gone with him,
They said: We cannot possibly go up to this people,
For it is stronger than we are. — 33. And they denounced it

The land they had explored was among the sons of Israel, and
spoke: The land we traveled through to see it,
It devours its inhabitants. The people we saw are from
great length. — 34. There we saw some monsters of the
Sons of Enak of the giant race: and we were against them

“They look like locusts.” — XIV. 1. Then the people rose up
his voice and wept all night, — 2. and
All the sons of Israel murmured against Moses and Aaron,
4. And they said one to another: let us raise an army-
appoint leaders and return to Egypt. — 5. When Moses
And when Aaron heard this, they fell to the ground upon their faces.
in front of the entire multitude of the sons of Israel..... 10. And
When the whole crowd screamed and wanted to stone her, then she appeared
the glory of "John the Lord" above the roof of the covenant (of the
Holy Tent. DV) to all the sons of Israel. — 11. And “John the Lord” spoke to
Moses: How long will this people blaspheme me? . . . 12..Therefore
“I will strike them with the plague and destroy them, etc.” — Moses
Now pray for the people, and “Yohveh” is content to grant them,
who had grumbled, to be beaten, and leaves the people to be-
announce (IV Mos. XIV, 29-37): “29. In this wilderness your
Bodies remain where they lie. All of you who are counted out of twenty.
Years and beyond, and have murmured against me, — 30. you
You should not come into the land over which I have laid my hand-
They lifted up the right to let you live there, except for Caleb the son.

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of Jephon, and Joshua, the son of Nun. — 31. But your
Children, . . . I want to bring them in so that they may see the land,
that displeased you. — 32. Your bodies shall be laid to rest in the
They will remain in the desert. — 33. And your sons will be restless.
in the desert forty years, and they shall bear the consequences of your fornication until
the bodies of the fathers are scattered in the desert, —
34. according to the number of the forty days you explored the land:
One year is to be counted as one day. Forty years
Your misdeeds will be repaid, and you will learn,
what it is if I resign. — 35. Because the way I spoke,

So I want to do this whole very evil people, who have-
 They rose up against me. In this desert it shall perish, and
 die. — 36. So the men who had sent Moses died.
 had sent to inspect the country, and they returned,
 The whole community murmured against him, and that
 The land was denounced as evil — 37. and they were
 beaten “before John the Baptist.” — 38. But Joshua, the son of the
 Well, and Caleb, the son of Jephon, remained alive of all.
 who had set out to explore the country.”

Those seven men also died a sacrificial death.
 the house of Saul, which was intended to avert a famine-
 not on the mountain at Gabaa were crucified, as the scripture
 (I. Sam. Kön. XXI, 1—14) tells us by writing:

“1. There was also a famine in the days of David, three
 Years after year: and David asked the mouth of "Yohveh".
 And “Yahweh” said: For the sake of Saul and his bloody house
 will, because he killed the Gabaonites. — 2. Then the
 King the Gabaonites, and spoke to them. But the Gabaonites
 were not from the sons of Israel, but remnants of the
 Amorrhites, and the sons of Israel had sworn to them (they
 to let them live among themselves in peace. DV), but Saul wanted
 They strike in his zeal for the children of Israel and Judah.
 3. David then spoke to the Gabaonites: What shall I do for you?
 do, and what will be your atonement, that you may inherit the Lord’s possession?
 bless again? — 4. Then the Gabaonites said to him: It is
 We are not concerned with silver and gold, but we have
 against Saul and his house, and we do not want anyone to
 (otherwise) be killed from Israel. And the king spoke to
 to them: What do you want me to do for you? — 5. And they
 They spoke to the king: The man who is ruining us and bringing us to nothing

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has done (we demand): for we have been destroyed, that
 Our stay was not within all the borders of Israel. — 6. Man
 Give us seven men from among his sons, so that we may raise them up.
 hang “before Johveh” to Gabaa Saul’s, who once the Out-
 chose the one who was "Yohveh". And the king said: I will them
 give “ou. .s2% 8. And David took the two sons of the
 Respha, the daughter of Aja, whom she bore to Saul, Armoni
 and Miphiboseth, and the five sons of Michol, the daughter

Saul's, which she bore to Hadriel, the son of Berzellai, who was a Molathite, — 9. and gave them into the hands of the Gabaonites, whom they crucified on the mountain “before the Lord” zigten. So these seven fell all at once and were swallowed up by the Killed in the first days of the harvest, as the barley harvest began.

10. But Respah, the daughter of Aiah, took a sack of hair, and spread it out beneath him on a rock, from the beginning the harvest, until water from the sky trickled down upon them, and did not allow the birds to tear them apart by day, or the wild animals at night. — 11. And it was reported to David, what Respah, the daughter of Aiah, Saul's concubine, did.

12. And David went and took Saul's bones, and the Bones of Jonathan, his son, from the men at Jabes in Galaad, which they had stolen from the alley to Bethsean, where the Philistines hanged them after they had led Saul to had killed Gelboe: — 13. and he brought from there the The bones of Saul, and the bones of Jonathan, his son, and they They also collected the bones of those who had been crucified, —

14. and they buried them with the bones of Saul and Jonathan, his son, in the land of Benjamin at Zela in the tomb of Cis, his father: and they did everything the king had commanded, And after that, “Elohim” was once again gracious to the land. Gramberg (Critical History of the Religious Ideas of the (old Testament, I, p. 115) remarks on this: “The most decisive- The expressions used here leave no doubt that humans- Even in David's time, sacrifices were not considered unworthy. not believed, but rather considered powerful expiatory sacrifices were to avert the wrath of “Yohveh.”

But not only in the time of David, but also Many hundreds of years later, human sacrifice flourished among the Jews. We read of the pious King Josiah that he in his religious zeal, after idolatry was declared in Judah

eliminated, did the same in the kingdom of Israel, and the priests of the Baal, whom he had captured, slaughtered his god.

(See the sacred account relating to this (II. CV.) Kings 23:19-20)

It reads: “19. And also all the high temples located in the cities Samarias were those whom the kings of Israel built, the “Yohveh”

Josiah removed what he had done to provoke them: and he did to them according to all that he had done.

he did at Bethel. — 20. And he killed all the priests of the Heights that were there, on the altars, and ver- He burned human bones on it and returned to Jerusalem.

back.* -

It is not explicitly stated here that Josias
the priests of the heights whom he slaughtered on the altars,
who has sacrificed to the "Johveh", this results
but so clear and distinct from the context that a
Further proof is unnecessary.

The slaughter of the Baal priests at the Kison stream, by
Elijah (I. (III.) Kings XVIII, 40) is so well known that I must mention this deed-
I only need to mention that one thing. I just wanted to point out that circumstance.
I would like to point out that some translators, the one from this
"Battles" is a verb used in the Hebrew text.
"Shachat" (slaughter) erroneously equated with "kill" -
give, while it indicates with certainty that it is
ritual slaughter, or "slaughtering as a sacrifice"

—

*

What Daumer says about Moses and Aaron is interesting.
teaches about the inevitable end of life by (fire and Moloch-
(Service of the Ancient Hebrews, pp. 28-29) writes: "But there are
not merely strangers, enemies of the Lord and his nation, en-
breakers, and what is related to them, what the
falls victim to the terrible god of the ancient Hebrews: the-
He is always, so to speak, on the verge of something, too.
to spoil and devour them. They are therefore in constant danger.
during negotiations with him to relieve his anger, his
to deflect enmity from himself, in order to actually also...
ruined existence through the sacrifice of an expensive and costly
to buy part of it with cash. Then the people give
his princes, military leaders and high priests to their deaths."

"Regarding the sacrifice of the leaders of the people and high priests

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As far as this is concerned, the Bible tells us about two such facts.
which still sufficiently defined tradition is preserved. It is the

The deaths of Moses and Aaron are meant. The oracle of "Yohveh" It is announced that they are to die. They climb a mountain, and die, i.e., they are sacrificed (IV Mos. XX, 23 and V Mos. XXII, 49ff.). The deaths of both are explicitly compared. and equated: "Die," — says John to Moses, — "on the mountain you climb, and be gathered to your people, just as Aaron, your brother, died. on Mount Hor, and gathered to his people ward (V. Mos. XXXI, 50). And so Moses also dies "after Johveh's command" (V. Mos. XXXIV, 5)." — So Daumer. Father (Commentary on the Pentateuch, Halle 1805, III, (p. 100) notes in this regard: "This type of dying is striking." Aaron's, just as it is subsequently Moses'." — Incidentally, the scripture in Deuteronomy 34:5, which which deals with the death of Moses, also another German-tung zu. The Hebrew text: »Al-pi Johveh« (mm wor), which is usually translated as: "by order of the Lord, It can also be translated as: "at the mouth of the Lord, or "through the mouth of John the Lord," and the death of Moses would therefore not be on command, but by the The mouth of the Lord takes place, which one can then imagine as something like this: would be as if John the Baptist had taken the soul out of Moses. kissed, and Moses would have died from a kiss of the Lord. According to the rabbis, this is how, apart from Moses and Aaron and Miriam, the sister of Moses, also died. A curious tradition, from which it can be inferred that Miriam also fell victim to the Lord (cf. Prophetæ veteres pseudepigraphi. Ed. Gfrörer, Stuttgart 1840, p. 333 and 361. Also Eisenmenger, Discovered Judaism, I, p. 865, and Daumer, The Fire and Moloch Service etc., p. 30). —

Chapter Eight.

The prisoner in the Temple in Jerusalem.

After we saw that the ancient Hebrews gave their (grotto, regardless of whether they call him Moloch, Baal, or Johveh revered, slaughtered human sacrifices, and that between The only difference between the various ancient Jewish cults was probably the... The fact was that the followers of the patriarchal religion Moloch, or Baal, exclusively their own children

sacrificed, while the followers of Mosaic Law the
 abhorred the slaughter of their own children, and their "Yohveh"
 We want to settle things with the blood of strangers.
 To take a look at the cult sites where these human sacrifices took place
 who used to be celebrated by the old Jews. Now, one has...
 while it was always by the servants of the Baal and Moloch cult
 It was known that these were the same ones that had been mentioned by the patriarchs
 Abraham,
 Isaac and Jacob established places of worship, whether on high ground, be
 It was often mistakenly believed that fountains were preferred, and that...
 the followers of Mosaic Law, since the founding of the
 Temple on Moriah, where worship and sacrifice were only permitted in Jerusalem.
 But the example of the prophet Elijah, who according to the report in
 I. (III.) Book of Kings (XVIII, 20–40) his burnt offering on
 offered to Carmel, and the four hundred and fifty Pro-
 The prophets of Baal then sacrificed at the Kison stream, as well as the
 The fact that the pious King Josiah, of whom the scripture
 (I. CV.) Kings 23, 20) recounts that he told the priests of the high places,
 which he could get his hands on, "on the altars" of their god
 slaughtered, teaches us that even after the founding of the Temple
 Offerings were made to "Yohveh" in Jerusalem on several occasions and elsewhere
 have been. The children of Israel will therefore be, by virtue of their

Mommert, Ritual Murder. 3

9

The fact that the temple is destroyed does not prevent the "Yohveh" from being destroyed.
 To honor the offering of human sacrifices.

An example of how the Jews were already in the second year-
 hundreds of years before Christ, at the time of King Antiochus Epi-
 Phanes of Syria (169 BC) had a reputation for being strangers who
 which fell into their hands, to use as sacrifices for their cult,
 The Jewish historian Flavius Josephus tells us
 in his "Liber II contra Apionem" 8 8, where he, the fact
 denies, and writes: "Alteram vero fabulam, dero-
 gatione nostra plenam, de Graecis (Apion) apposuit et
 dixit: "Antiochum in templo invenisse lectum et hominem in eo
 jacentem, et appositam ei mensulam maritimis terrenisque vola-
 tilium dapibus plenam, et quod obstipuisset his homo. Ilum

vero mox adorasse regis ingressum, tanquam maximam sibi opem praebituri ac procidentem ad ejus genoa, extensa dextera poposcisse libertatem; et jubente rege, ut consideret et diceret, quis esset, vel cur ibidem habitaret, vel quae esset causa ciborum ejus, tunc hominem cum gemitu et lacrymis lamentabiliter suam narrasse necessitatem. Ait, inquit, esse se Graecum: et dum peragraret provinciam parandi victus causa, correptum se subito ab alienigenis hominibus, atque deductum ad templum, et in cclusum illic, et a nullo conspici, sed cuncta dapium apparatione saginari. Et primum quidem haec sibi inopinabilia beneficia visa attulisse laetitiam; deinde suspicionem, postea stuporem: postremum consulentem a ministris ad se accedentibus audisse legem ineffabilem Judaeorum, per qua nutritura. Et hoc illos facere singulis annis quodam tempore constituto. Et comprehendere quidem Graecum peregrinum, eumque annuo tempore saginare, et deductum ad quandam silvam occidere quidem eum hominem, ejusque corpus sacrificare secundum suas solennitates, et gustare ex ejus visceribus, et jusjurandum facere in immolatione Graeci, ut inimicitias contra Graecos haberent: et tunc in quandam foveam reliqua hominis pereuntis abjicere.” Deinde refert eum dixisse, paucos jam dies debitos sibimet superesse; atque rogasse, ut reveritus Graecorum deos, et superans in suo sanguine insidias Judaeorum, de malis eum circumstantibus deliberaret.“ — Di: “A second fable that is shameful for us”

He (Apion) taught the Greeks... by

He said that Antiochus (after conquering Jerusalem) in the temple a bed and a person lying on it, with a rich

a small table in front, covered with fish and poultry, was found have, and that this person was first seen upon the king's entry- was frightened, but soon, expecting that he would come to his aid would grant, before him he had thrown himself down, his knees encompassed, and with raised right hand demanding his release I had asked. But then, when the king ordered him to sit down, and say who he was, why he was there, and what the reason for his abundant diet might be, I have The man, sighing and tears, recounts his plight: He "I am Greek," he said. "I have my business in the country." because of the fact that it was crisscrossed, it was suddenly surrounded by strangers. seized, were taken to the temple, and imprisoned there, and I will now, hidden from everyone's eyes, be seated at a richly laden table fattened up. At first, he saw this as an unexpected blessing. appeared, and it gave him pleasure. Then it

He was filled with suspicion, later with terror. Most recently, he had been told by the servants who were supposed to be waiting for him, in response to his questioning, the

The ineffable law of the Jews, for whose purpose he would be fattened up, learn, — and they would do such a thing to be- At the same time every year, they attacked a Greek hiker. They raised him, fattened him up for a year, and led him to a small wood. They killed the man, sacrificed his body according to their During the festive ritual, they consumed certain parts of his entrails, and- They swore an oath to the sacrifice of the Greek, to maintain hostility towards the Greeks. Then - They threw the remains of the dead man into a pit.” Thereupon, Apion reports that he said he only had a few left. I had days to live, and I asked that he (the king) be from Reverence for the gods of the Greeks, and by dealing with his blood overcomes the persecution of the Jews, him from "Free him from the evils surrounding him." — So says Josephus.

Everyone may think what they want of this story, One may give credence to the report of Apion, or to the I agree with Josephus, who declared this story to be a fable: One thing we can and must conclude from this is... the fact that the Jews were already in the second Centuries before Christ, they had a bad reputation, foreign people, people not belonging to their own people-access, and in honor of their god "Yohveh". slaughter.

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Chapter Nine.

The Easter Lamb of the New Covenant.

The core and focal point of Jewish human sacrifice The sacrificial death of Jesus Christ forms the cross. The fact that that Christ told the Roman governor Pontius Pilate of The fact that the Jews were handed over to be killed is historically firmly, and since no one has yet disputed it If this has been done, then further evidence for this should not be required.

unnecessary. Only the fact that Jesus' crucifixion
The character and effects of a victim should
Therefore, it will be demonstrated here. For this purpose, we will
show that the Jews excommunicated Jesus as a blasphemertan, and the execution of the "Cheremg" pronounced over him,
after they had repeatedly failed, to Pilate
have transferred, and we will demonstrate that Christ, as it
foreshadowed by prophecies and examples of the Old Testament
was announced as the Paschal Lamb of the New Covenant, and
at the same time slaughtered as a federal sacrifice for us, and that
he, in his own blood, as eternal high priest into the
has entered the heavenly sanctuary to be with his
our heavenly Father, constant and most effective
To be a mediator.

Regarding the persecutions that Jesus faced from
the Jews had been repeatedly prepared, so they had their
The reason lies partly in the envy and resentment of writingscholars and Pharisees, who were annoyed that the people were
left to follow Jesus, but on the other hand in hatred
and in their vindictiveness, because of the harsh rebukes and
of the harsh rebuke which Jesus gave on various occasionshad expressed their feelings towards them. Therefore, they sought

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to use pretexts to render the inconvenient prophet harmless: to
do, and found such by using various of his words
which he interpreted as blasphemies, whereupon the Law of Moses
(Revelation 24:16) the death penalty was imposed. This is reported by the
Gospel of Saint John (V, 18): "Therefore they sought
the Jews even more so, to kill him (Jesus), because he
not only broke the Sabbath, but also God his Father
"He called himself, and made himself equal to God." — And in the same
Gospel of Saint John (VIII, 59): "Then they lifted up (the
Jews) picked up stones to throw at him. But Jesus hid them.
"He himself, and went out of the temple." — And John 10:22–40:
"22. It was the Feast of the Dedication of the Temple in Jerusalem and
Winter. — 23. And Jesus walked in the temple in the hall
Solomon's. — 24. Then the Jews surrounded him and spoke to him.
to him: How long will you keep us waiting? If you are Christ, then
Tell us frankly. — 25. Jesus answered them: I have

I told you, and you do not believe. The works which I
I act in the name of my Father; these bear witness about me: —
26. But you do not believe, because you are not of my
Sheep. — 27. My sheep hear my voice: I know
They, and they follow me. — 28. And I give them this
eternal lives, and they will never be lost:
And no one will snatch them from my hand. — 29. What I
What my father gave is greater than anything, and no one can
to wrest it from my father's hand. — My father and I are
one. — 31. Then the Jews picked up stones again to...
stoning. — 32. But Jesus replied to them: I have told you
many good works by my father were shown, to which of these
Are you stoned for my works? — 33. The Jews answered
to him: We are not stoning you for a good deed, but-
because of blasphemy, because you called yourself God
You do this because you are a human being. — 34. Jesus answered them:
Is it not written in your law (Psalm 81:6): You are
Gods! — 35. If it now named those gods to whom
God's word has been spoken, and Scripture has not been abolished.
can become, — 36. how do you say to the one whom the father
sanctified and sent into the world: You blaspheme God! because
I said: I am the Son of God. — 37. Do I do the
If you do not believe me if you do not believe the works of my Father: —
38. But if I do them, believe the works, if you do not believe me.

You want to believe, so that you may know that the Father is in me,
and I in the Father. — 39. Then they sought to find him again-
"They tried to seize him, but he escaped their grasp." —

* *
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After Jesus then raised Lazarus from the dead
The Jews held council on how to take Jesus into their custody.
would come and kill, as the Gospel of Saint John tells us
(XI, 47—56) tells us in the following words: “47. There the-
The high priests and Pharisees gathered a council, and
They said: What do we do? This man performs many miracles. —
48. If we leave him as he is, everyone will believe in him, and
The Romans will come, and take away our land and people.

take. — 49. But one of them, named Caiaphas, who
The high priest who was high priest this year spoke to them: You know
nothing, — 50. and don't consider that it's better for us,

When a person dies for the people, it's as if the whole
The nation is perishing. — 31. But he did not say this of his own accord.
himself, but because he was high priest that year, he knew-
He said that Jesus would die for the people: — 52nd and
not only for the people, but so that he too can
would bring together God's scattered children into one. —
53. So they decided to kill him from that day forward.
a 55. But the Jewish Passover was near, and
Many from the countryside went to Jerusalem before the Easter festival.
went upstairs to cleanse themselves. — 56. These now sought
Jesus, and they spoke to one another as they stood in the temple:
What do you think? Isn't he coming to the party? There had been
namely the chief priests and Pharisees gave a command that,
If someone knew where he was, he should report it so that
they could seize him.” —

When the time had come in which, according to God,
By merciful decree, Jesus gave his blood and his life
They were to give themselves up for the salvation of the whole world, they intervened.
Jews, in order to deliver Jesus to death, the fore-
He was prone to blasphemy.

This is how the holy apostle and evangelist Matthew tells it in
his Gospel (XVI, 59-66): “59. The high priests now
and the whole council sought to give false testimony against Jesus, so that
they could deliver him up to death: — 60. and they found

None, even though many false witnesses had appeared. Finally

Two false witnesses came, — 61. and said: This one has
said: I can demolish the temple of God, and after three
Rebuild it in days. — 62. There stood the high priest

and said to him: “Do you not answer what these
Will you testify against me? — 63. But Jesus remained silent. And the

The high priest said to him: I adjure you by the Living God, that you tell us if you are Christ, the Son of God's. — 64. But Jesus said to him, You have said so! But I tell you, from now on you will be the Son of Man to sit at the right hand of the power of God, and on the clouds of the Seeing heaven come. — 65. Then the high priest tore his clothes, and said: He has blasphemed God! What have we done? Still need witnesses? Look, now you have the blasphemy heard. — 66. What do you think? But they answered and They said: "He is guilty of death!"

The report about this incident reads almost the same in the holy Evangelists Mark (14, 61-65) and Luke (21, 66—71), while the holy Apostle and Evangelist John this scene from the Passion of Jesus leaves untouched, a Others, however, who gathered before Pilate's execution house-plays, teaches and (XIX, 6-7) tells how the Jews, when Pilate scourged Jesus into the flesh after he had finished scourging them with thorns. when he displays the crown on his head, shout: "Crucify him, crucify him!" Pilate refused this, saying: "Take him, and "Crucify him, for I find no guilt in him." The Jews but those who refuse to acknowledge this innocence, ant-words to him (John 19:7): "We have a law, and according to He must die by law. For he has himself made into the Son of God." —

All these accounts indicate that Jesus was the Jew under the pretext that he was committing blasphemy had committed a crime and was sentenced to death. and that therefore ritual reasons and regulations of the Mosaic It was the law that gave rise to the action." wise words of the Jews at the crucifixion of Jesus. Pilate, therefore, carried out the "excommunication" by crucifying Jesus. (Cherem), which the High Council of Jews pronounced concerning Jesus-spoken, and the death of Jesus accordingly had the character a victim.

But not only from the Jewish side, but also from Jesus himself will be the death he suffered for us on the cross. It was viewed and portrayed as a sacrificial death. This is how we read it. in the Gospel of Saint Matthew (XN, 17 — 19 and 27 — 28):

"17. And when Jesus went up to Jerusalem, he took the twelve A disciple stood beside him on the road and said to them: — 18. See

We are going up to Jerusalem, and the man
The son will be given to the high priests and scribes
be handed over, and they will put him to death.
judge. — 19. They will hand him over to the Gentiles,
that they mock him, scourge him and crucify him, and on
"On the third day he will rise again.".....

“27. And whoever wants to be first among you, let him be
your servant; — 28. just as the Son of Man did not
has come not to be waited on, but to
serve, and give his life as ransom for many.”

And in the Gospel of Saint Mark (X, 32-34 and
44-45): “32. They were now on their way, and moved towards
Up to Jerusalem. Jesus went in front of them, but they followed.
fearful and amazed. And he once again increased the twelve.
He turned around and began to tell them what would happen to him.
33. Behold, we are going up to Jerusalem, and the people-
son will be given to the high priests, scribes, and elders
He will be handed over. They will condemn him to death, and

handed over to the Gentiles: — 34. and they will mock him,
and spit on him, and scourge and kill him: and on the third day
will he rise again... "44. and who

Whoever wants to be first among you must be the servant of all: —
45. For even the Son of Man did not come,
not to be served, but that he should serve, and his
"Give up your life for the salvation of many." —

By offering himself as the sacrificial lamb for the sins of the world, Jesus
gave himself up to a shameful and painful death on the cross, he-
what the prophet Isaiah had already said (LIII, 2— 12) was filled upon him.
as Christo had predicted, writing: “2. He shoots
It will rise up like a shoot before him (the Lord), and like a root from
barren land. It has no form or beauty. We see
him, but there is no form there, and we do not desire his, —
3. of the despised, the least of men, of man
the pain that is characterized by diseases (suffering):

who veils his face in shame, which is why we cannot see him
Pay attention. — 4. Truly, He bears our diseases, and

He takes our pain upon himself! We consider him to be
 a leper whom God had beaten and humiliated
 has; — 5. but he is wounded for our sins
 for our sake, crushed for our sins: ours
 For the sake of peace, chastisement is upon him, and through
 His wounds will be healed. — 6. We all went
 Like sheep, they wandered astray, each one turned aside to his own way,
 But the Lord laid on him the iniquities of us all.
 7. He is sacrificed because he himself wanted to be. Because he was tortured
 And while being tortured, he does not open his mouth. Like a
 He is led to the slaughterhouse like a sheep, and falls silent like a sheep.
 a lamb before him who shears it, and he did not open his mouth.
 up. — 8. He is brought to justice by a frightening judicial ruling.
 quickly passed on to his death: (whoever of his contemporaries was-
 (Does he think so?) because he is cut off from the land of
 Living. Because of the sin of my people, I struck
 I him! — 9. He is given his grave by the godless, but by
 He is a rich man after his death: because he did not do any injustice
 He did this, and deceit was not in his mouth. — 10. The Lord
 will crush him in his weakness, but if he is for the
 He gave his life to sin, he beholds eternal seed,
 And the Lord's will is accomplished in his hand.
 11. For the labor of his soul he will see and be satisfied
 become: through his knowledge he himself, my
 Servant, the righteous one, to justify many, and their
 They bear the burden of wrongdoing. — 12. Therefore, I give him his share.
 among the powerful; he will share plunder with the strong:
 For he gave his life unto death, and is
 He was considered one of the perpetrators. He has the
 The sins of many were borne, and for the transgressors,
 pray." — |

That other prophetic word addressed to Christ was no less significant.
 in fulfillment where Isaiah (XLIII, 7) says: "He was sacrificed
 "Been because he himself wanted it." — So we will, without
 to present further witnesses based on the above-provided
 Written texts may consider us fully entitled to believe that
 to attribute the character of a sacrificial death to the crucifixion of Jesus,
 just as the whole old Church did, and the holy

The Apostle Paul in his first letter to the Corinthians (v. 7-8) says it is very
 aptly puts it in the words: "Sweep out the old leaven, there-
 with her you are a new dough, just as you are unleavened:

for our Passover lamb Christ has been sacrificed (kai yap To ndoya / ünto i., Eridn Kuiords).” —

What are the merciful effects of Jesus' sacrificial death?

As far as we are concerned, according to the testimony of all the ancients, they are Church, which is a sacrifice of reconciliation and of a covenant.

As an atoning sacrifice, the holy Apostle Paul presents the bloody sacrifice of Jesus on the cross in his letter to the Romans, by writing in the same (V, fo): “When we Even though we were still enemies, we were reconciled to God through the death of his son.” — The holy apostle writes similarly and the Evangelist John in his Apocalypse (I, 5) of Christ: “He loved us and us... from our Sins with his blood.”

But the holy Apostle Paul writes to the Hebrews (IX, 28): “So Christ was sacrificed once for the sake of many “To take away people's sins.” And O. X, lo: “We are sanctified through the sacrifice of the body of Jesus Christ once for all.”

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But not only as a sacrifice of reconciliation, but also as The crucifixion of Jesus is to be considered as a covenant sacrifice. In place of the covenant which God the Lord once made with the The treaty that Moses had concluded with the sons of Israel was to be concluded in the God determined the fullness of time for a new covenant to enter into, the covenant namely, which “Yahweh” was through the prophet Jeremiah (XXI, 31-34) announced with the words: “31. Behold, they are coming “Days,” says John, “when I was with the house of Israel and with the House of Judah to make a new covenant: — 32. not a covenant like the one I made with their fathers, on the day I took her hand to lead her out of the country to lead Egypt, which covenant they broke, which is why I told them made my power feel, says John: — 33. but this will be the covenant that I make with the house of Israel “Close after those days,” says the Lord. “I will my To place the law within her, and to shout it into her heart-

ben: and I will be their God (Elohim), and they shall be my God
"Be a people." —

This New Covenant that God wanted to make with Israel,
According to Christian church doctrine, this is the one who, through the
Blood of Jesus, which he, as the Paschal Lamb of the New Covenant, on the cross
It was shed for us, sealed. While until then
the blood of the circumcision, through which the
Sons of Israel were included in the covenant with Yom Eve, and
while the law of the Old Covenant was thus, in a sense, in
The flesh of the Israelites had been buried, so it should be in
The New Covenant does not refer to the circumcision of the flesh, but to the
to give value to the heart and mind before God, and
grant admission into the blessings of the New Covenant,
in which the prophecies and examples of the ancients their
Fulfillment and the bloody sacrifices of the Old Covenant in the
Jesus' sacrifice on the cross and its constant, bloodless renewal
their replacement has found its place, as the holy Apostle Paul said
in the Letter to the Hebrews (chapters V-X) very beautifully and comprehensively-
expresses itself in a generative way.

Therefore, in order not to express my personal opinion on this matter,
but rather the view of the entire Christian Church
Admittedly, I'll let Saint Paul speak.

The words of the Apostle regarding our subject are as follows:
(Hebrews V, 1-6): "r. Every high priest, from among the people
taken, is ordered for the people in their area.
Opportunities with God, so that he may offer gifts and sacrifices

for sins: — 2. and be able to have compassion for the un-
both the knowing and the erring, since he himself also has weaknesses
is surrounded, — 3. which is why, as for the people, so too for

must offer sacrifices to himself for his sins. — 4. Also
No one takes away their own dignity, but rather that which God has bestowed upon them.
is called, like Aaron. — 5. So Christ also did not
glorified himself by becoming a high priest, son-
the one who spoke to him: "You are my son, today
"I begot you." — 6. As he also in another
The passage says: "You are a priest forever in the manner of..."

of Melchizedek." —

And aa O Chapter VII, 1-3 and 13-28: "1. For this Melchizedek, King of Salem, Priest of the Most High God, who told Abraham, when he heard of the defeat of the kings

had returned, came to meet him, and blessed him, — 2. the Abraham also gave a tenth of everything that was needed for the first time. The translation reads: King of Justice, but also:

King of Salem, that is: King of Peace, — 3. the one without Father, without mother, without genealogy, neither beginning of Days, even the end of life, was likened to the Son of God- He was made a priest, and remains a priest for eternity." —

13. For the one of whom this is said is from another tribe, from which no one ever came to the altar- has served. — 14. For it is known that our Lord of Judah descends from which tribe Moses, with regard to the priesthood- tumes has not guaranteed anything. — 15. And it clarifies even more, by following the likeness of Melchizedek, another than priest rises, — 16. who does not do it according to the precept of a flesh- lichen determination, but according to the force of an indissoluble has become life; — 17. for the Scripture testifies: You You are a priest forever, in the manner of Melchizedek.

18. The preceding (Old Testament) law is named- abolished due to its weakness and uselessness- ability; — 9. for the law has nothing to perfection brought, but the introduction of a better hope is what it is, through which we come to God. — 20. And in what respect it is not without an oath, (those, for they are without an oath) He became a priest, — 21. but he undertook an oath by which he said to him: The Lord has sworn, and it will fulfill him Do not regret. You are a priest for eternity, in the manner of... of Melchizedek), — 22. in that respect Jesus is of a better stature became guarantor of the will. — 23. Also, of those Several became priests because they were saved by death. were prevented from remaining: — 24. but this one, because he forever remains, an eternal priesthood: 25. for whatever reason he He can save those who draw near to God through him, since He lives always to pray for her. — 26. It also suited that we would have such a high priest, who would be holy, innocent, undefiled, separated from sinners, and higher than the heavens, — 27. who does not every The day needs, like the high priests, first for his own

To offer sacrifices for sins, then for the sins of the people: for He did this once, when he sacrificed himself.
28. For the law appoints people as high priests

up, those who have weaknesses: But the word of the oath, that came according to the law, the Son (of God), to the perfect one for eternity.” —

And aa O. Chapter IX, 1 and 9-28: “It had indeed also the First (Covenant) regulations of worship and the earthly sanctuary.” e) „9. This is a Symbol of the present time, according to which gifts and sacrifices are offered that are not in the conscience can completely make the one who only returns view of food and drinks — 10. by means of some- lei washings and carnal justification- customs imposed until the time of improvement were, serving God. — fl. In contrast, Christ, according to- to whom he was appointed High Priest of the Good Things of the future- come, through a higher and more perfect tent, that was not made by human hands, namely not of this world, — 12. not even by blood of goats and bulls, but with his own blood entered the sanctuary once and for all, and has an eternal salvation invented. — 13. For if that Blood of goats and bulls and the sprinkling with the Cow ash sanctifies the defiled, so that they are bodily Becoming pure (Lithuanian Exodus 16:14): — 14. How much more will the blood of Christ, who in the eternal spirit gave himself as an immaculate sacrifice offered to God, our God- to purify knowledge from dead works, so that we may be free from the knowledge of God. Serving the living. — 15. And that is why he is of the new. Federal mediator, so that through death, which leads to the re- resolution of the transgressions under the first covenant Those who are called to the promised [thing] were fulfilled. received an eternal inheritance. — 16. For where a will (diadY«n) is, there must be the death of the one who makes the will, there- intervene. — 17. For a will is made valid by the Death is a valid argument: otherwise it has no force if he who is still alive has no power. it did. — 18. Therefore, the first one was not done without Blood erected. — 19. For when Moses recited all the commandments of the law After reading to the people, he took the blood of bulls and Bucks with water and crimson wool and Isop, and be-

He shattered the book itself and all the people, — 20th, and spoke:
This is the blood of the covenant God made with you.

closed. — 2. Also the tent and all the vessels for
He also sprinkled the servants with blood. — 22. And
According to the law, almost everything is cleaned with blood.
And without bloodshed, there is no forgiveness.
23. Thus, the models of heavenly things must have been
to be purified by such things: only the heaven-
The self requires more excellent sacrifices than those —
24. For not into that made by human hands
Sanctuary, which was a model of the true one, is
Jesus entered, but into heaven itself, to
now to appear for us before the face of God: —
25. and not to sacrifice himself more often, like the High-
The priest enters the sanctuary every year with a stranger
Blood, — 26. for then he would often have had to suffer from the on-
beginning of the world, — but once, now, at the end of time,
He is to take away sin through his sacrifice
appeared. — 27. And as is destined for man,
to die once, whereupon judgment follows: — 28. so it was
Christ also sacrificed himself once to save many people
to take away sins. For the second time he will be without the
Sin (which he took away. DV) appear for the salvation of those,
who are waiting for him.” —

And aa O. Chapter X, 1-14: “1. For since the law the
It casts a shadow on future goods, but not the
The image of things themselves can thus be understood through the same annual
The sacrifices one makes ceaselessly will never be fulfilled.
to bring the sacrificers to perfection. — 2. Otherwise, they would
they have ceased to be offered because the sacrificers
would no longer have any awareness of sin if they had entered a
They were once cleaned. — 3. They are for the annual reminder
to sins; — 4. for it is impossible that through the
The blood of bulls and goats will wash away sins.
5. That is why he speaks upon entering the world: Battle-
You do not ask for sacrifices or gifts, but you have a body.
prepared for me. — 6. In burnt offerings (and) sin offerings you have
You have no pleasure. — 7. Then I said: Behold, I am coming (in
(The beginning of the book is written by me), to accomplish,
God, your will. — 8. First he says: Sacrifice,
You do not require gifts, burnt offerings, or sin offerings.

and you have no pleasure in what is according to the law

as presented: — 9. then: I said: Behold,
I have come to do your will, O God.
He therefore sets aside the first thing so that he may establish the other.
10. In this will we are sanctified through sacrifice.
of the Body of Jesus Christ once and for all. — 11. Every priest
namely, he is there every day to perform the sacred service, and
the same sacrifices that cannot take away sins,
to offer often: — 12. But he, after he had made a sacrifice
He who has offered for his sins sits forever at
Right hand of God, — 13. and waits henceforth until his enemies

to be placed on the footstool of his feet: — 14. for with
He has eternally dedicated the saints to one sacrifice for fullness.
"brought about the end." — So said the holy Apostle Paul.

★

The so-called [illegible] serves as a model for the crucifixion of Jesus.
to be considered a bronze serpent, of which Jesus in the be-
knew the conversation with Nicodemus in the Gospel of
Saint John (III, 14-15) says: "14. Just as Moses
The serpent in the desert has raised up, so the
Son of Man be lifted up: — 15. so that all who are in
Believe in him, do not be lost, but embrace the eternal.
"To have life" — to which the Savior in O. (III, 16) said the words
adds: "For God so loved the world that he
gave up his only begotten Son so that all who believe in him,
not perish, but have eternal life."

The crucifixion of Jesus undoubtedly has a sacrificial character, and
forms the end of the long chain of those perpetrated by the Jews in
The man slaughtered by "Yove" in pre-Christian times
victim.

Chapter Ten.

Jewish ritual murders in the early Christian centuries.

Although the victims of the Old Covenant were in sacrificial death
Jesus' cross was supposed to be the end of their journey, but they encountered
However, there were also later events in history,
which the continued practice of bloody religious orgies among the
Jews testify. Even in early Christian times,
Christians were killed by Jews for religious reasons.
Jesus had foretold this to his followers when he said after
the Gospel of Saint John (XV, 20-27) to them
spoke: "20. Remember my words that I spoke to you
I have: The servant is not greater than his master. As they (the
Jews) persecuted me, so they will persecute you also:
Just as some kept my word, so too will some
Receive your word. — 21. But all this they will do to you
do this for my name's sake; for they do not know him who
who sent me. — 22. If I had not come, and
If he had spoken to them, they would have no sin; but now
They have no excuse for their sin. — 23. Whoever says to me
Whoever hates him, hates my father too. — 24. If I don't the
works done among them that no one else had done, so
If they had no sin: but now they have seen it,
and yet they hate me and my father. — 25. But it had to be
the word that is written in their law will be fulfilled:
"They hate me for no reason."

And aa O. Chapter XVI, 1-4: "1. This I have to you

They talked to you so you wouldn't get upset. — 2. They will tell you from
to push the synagogues: yes, the hour is coming when everyone who
If you kill yourself, you will believe you are doing a service to God. — 3. And

They will do this to you because they have neither the Father nor me

know. — 4. But I told you this so that if
The hour will come when you remember that I told you
I said." —

The first Jewish ritual after the death of Jesus
The Christian who fell victim to murder is the holy archmartyr
Stephen. The Acts of the Apostles (VI, 8–15 and VII,
31–59) reports this event with the words: “VI, 8. Stephen
But full of grace and power, he performed wonders and great signs.
among the people. — 9. Against this, some of the
Synagogue, which is called the synagogue of the Libertines, the Cyrenians, the
Alexandrians and those from Cilicia and Asia, and argued with
Stephen. — 10. But they could hear wisdom and the Spirit,
He who was speaking should not be resisted. — II. Then they appointed men
to which they should say they had uttered blasphemous words against Moses
and heard speaking against God. — 12. These now incited the
The people arose, and the elders and scribes: and they ran
They gathered him together, dragged him away, and brought him before the high council.
13. And they set up false witnesses who said: This
Man does not cease to violate the holy place and the law
To speak blasphemous words: — 14. for we heard him say:
Jesus of Nazareth will destroy this place, and the statutes
change which Moses handed down to us. — 15. And all who
Those sitting in the high council fixed their gaze on him, and looked
His face was like the face of an angel.” —

And aa O. Chapter VII, 1: But the high priest said:
Is that so? — 2. But he (Stephen) said: N
"51. You stiff-necked and uncircumcised ones, by heart and ears!"
You always resist the Holy Spirit, just as your fathers did.
You too! — 52. Which of the prophets did your fathers not know?
persecuted? They killed those who had previously proclaimed of
the arrival of the righteous one, whose betrayer and murderer their
now you have become. — 53. You who have learned the law through the service-
You received the angels' power, but did not observe it. —
54. But when they heard this, they were incensed in their hearts,
and gnashed their teeth at him. — 55. But he was full
of the Holy Spirit, looked up to heaven, and saw the glorious-
The Lord God and Jesus stand at the right hand of God, and said:
Look, I see heaven opened and the Son of Man!
stand at the right hand of God. — 56. But they cried out with a loud
Voice, they covered their ears, and rushed at him unanimously.

22 By, Je

57. They threw him out of the city, stoned him, and
The witnesses laid their garments at the feet of a young man.
†, whose name was Saul. — 58. And they stoned Stephen,
who prayed and said: Lord Jesus, receive my spirit. —
59. And lying on his knees, he screamed in a loud voice, and
said: Lord, do not hold this against their sin! and when he
Having said this, he fell asleep in the Lord.”

The fact that we in the death of Saint Stephen
A Jewish ban - victims before us are not subject to any...
Doubts. Stephen had chosen a follower of the [unclear] by the
Jews excommunicated the Nazarene, and was thus excommunicated.
He had become derogatory towards the Mosaic rite. He had also, after the
The synagogue considers itself guilty of blasphemy.
made, and in contrast, every pious Jew had not
not only the right, but even the duty to call him "Cherem"
to dedicate him to the "Yahweh" and
to kill. The motives that led the Jews to do this
Those who instigated the bloody deed against Stephen were therefore not purely human-
literary, but religious, and the act accordingly not common.
Murder, but a murder motivated by religious reasons, a
Ritual murder.

Another victim of Jewish hatred of Christians was the
The Apostle James the Elder, about whose martyrdom the apostles-
history (XII, 1-3) tells us: “1. At the same time, however
(when Paul and Barnabas of Antioch brought alms for the
(Brothers returned) King Herod (Agrippa) laid hand
to torment some of the church. — 2. He sent James,
to kill John's brother with the sword. — 3. And
Seeing that it pleased the Jews, he went on to also proselytize Peter.
to seize.” —

The Apostle Paul also repeatedly considered offering a sacrifice to the
to become a ritual murder. This is reported in Acts 14.
16: “I. Now it happened at Iconium that they (Paul and Barnabas)

together they went into the Jewish synagogue and talked, so that a great number of Jews and Gentiles came to believe. — 2. But the Jews, who were unbelievers, provoked and brought the minds of the heathens against the brothers. — 3. But ver- They stayed there for a considerable time and acted confidently in Lord, who bore witness to the word of his grace by Signs and wonders were performed through her hands —

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4. But then a division arose among the people of the city: Some sided with the Jews, while others opposed them. to the apostles. — 5. But when the Gentiles and Jews divided themselves raised up to mistreat and stone them, — 6. They became aware of it and fled to the cities of Lycaonia, Lystra and Derbe and the whole surrounding area, and They proclaimed the gospel there.”

And when Paul later returned to Jerusalem, they read we (Acts 21:30-34): “30. Then the whole The city was in motion, and a confluence of The people: they seized Paul and dragged him out of the Temple, and immediately the doors were closed. — 31. Then They wanted to kill him, so the commander of the troop was told (of the Roman garrison of the castle. DV) displayed, as quite Jerusalem was in motion. — 32. He immediately took soldiers and captains to him, and hastened down to them. Since they When they saw the colonel and the soldiers, they stopped trying to reach Paul. beat. — 33. But the colonel stepped forward, seized him, and ordered him to be bound with two chains, and asked who he was. would have been, and what he would have done? — 34. Then one of the people cried out This one, that one. Because of the noise. Since he could find out nothing certain, he had him brought to the castle.”

And aa O. XIII, 11— 25: “11. On the following night Then the Lord stood beside him and said: Be of good cheer! For As you were begotten of me in Jerusalem, so you must also be begotten in Rome witnesses. — 12. But when it became day, some banded together The Jews gathered together, conspiring under curses, and declared that they would neither eat nor drink until they met Paul. would have killed them. — 13. But there were more than forty. Men who had made this conspiracy. — 14. These

They went to the high priests and elders and said: We
We conspired under curses, it cost nothing
to want to, until we have killed Paul. — 15. So let
now inform the Supreme Council, together with the High Council,
that he would present him to you, as if you wanted to know more details about him in
They bring experience, but we are ready before he arrives.

to kill him. — 16. But when Paul's nephew came from
Hearing of the persecutions, he went to the castle, arrived, and-
announced it to Paul. — 17. Then Paul called one of the chief ministers.

He gathered the people to him and said: Take this young man to the commander,
6*

for he had something to tell him. — 18. He took him
now with him, led him to the colonel, and said: The
The prisoner Paul asked me to bring this young man to you.

to lead, since he has something to say to you. — 19. Then he took him
The colonel, who was by his side, went aside with him and asked
him: What is it that you have to report to me? — 20. But he

said: The Jews have agreed to ask you to
tomorrow you will bring Paul before the Sanhedrin, as if they wanted
interrogate him more closely: — 21. But don't trust them,
because more than forty men are expelling him
to them, who conspired together under curses
have neither food nor drink until they have recovered it.
They have murdered: And they are already ready, and await yours
Promise. — 22. Then the colonel dismissed the young man and commanded
to tell him, and not to tell anyone that he had reported him.
23. And he called two captains and said: Hold two hundred
Soldiers ready to march to Caesarea, including seventy horsemen.
and two hundred lancers at the third hour of the night. —
24. Also have pack animals ready, so that Paul can be led on them.
set him down, and bring him, well guarded, to the governor Felix. —
25. (For he feared the Jews would kill him by force)
take away and kill, but he himself wants to afterwards the
to endure slander, as if he had accepted money

want)." -

While the Jews, just as they rejected Jesus, also
After rejecting his gospel, Christianity found a new home among the pagans.
peoples increasingly enthusiastic applause, and while the church of
The Old Testament fell into increasing disrepair, and with its demise
of the Jewish state and the destruction of the Temple
Even when public sacrifices in Jerusalem ceased, the
Christianity, the Church of the New Covenant, increasingly attracts one-
influence and prestige. Instead of this, however, benefiting the Jews—
thinking and would have led to the conviction that the of
Jesus, rejected by them, truly the He promised by God-
The fact that it was a solution only seems to have made them even more bitter.
and in ever more irreconcilable contrast to the Christian
to have practiced religion. And so we see how in
Over time, Jewish ritual murders reached their peak.
turn more sharply against the crucified Nazarene, and how they
already in the year 419 AD, a Christian boy

They are killed painfully on the cross, while they otherwise celebrate the "cherem"
without...

so often added such items. Socrates Scholasticus
reports in his *Historia ecclesiastica* (Henricus Valesius,
Amsterdam 1695, lib. VII, cap. XVI) this incident to us with
the following words: „Ev 'lvusorap, oöürTw zalovusvw TON@, ö xEltaí
nerakd A os % 'Ayuoyias ts Ev Zvoig, lovdaioi ovvndws Eavrois
zalyyia Enerelovv^o vv , vv noAla &v tod nalleim Akoya nowövres, Üno
uedns E£aodevres, xgioudvovs TE al adrov Tov AÄpgioröv Ev ro
nraiylvlois Öikavgov' yelövres re TV oravpöv, x ro EnnAníndras Eni
TO Eoravowusrp, l Towdröv ru Enevönoav. Hatòiov yoiaravov o-
Jaßdusvoi, ora noooönoariss, Anerp&uaoav. Kai noürov around
xaraysiAövres nal yAevdalovres ö lere ouvv. Mer od tod N al Wr
posviv Exorävres, xd naudiov Hrioavro, Gore x Aveleiv. Ert ro
yalerin i ovuninyas uerakd adrov re xal yoigravv Eyivero. lywoiuov
o rodtro Tolis xgarodci xaraordav, Eneordin roi xara nv Enapyiav
äoyovomw, Avalnijoai robe aitiouv xal uuwonoaodai. Kai oürws oi
Erei lovò alot öl Ebdooar, oy nalbovres Exaxodeynoav.” — D.i.:
"To Inmestar, a place that bears this name, and between
The Jews celebrated their feast day in Chalcis and Antioch in Syria.
According to custom (ovvidos), a (certain) festival of joy (probably Purim-
fixed. DV), and by doing many things for their amusement,
What defies description, they mocked in their
Festival, intoxicated by wine, the Christians and Christ

themselves. By now ridiculing the cross and those
made those who placed their hope in the crucified one,
They also committed the following shameful act. They bound
a Christian boy whom she had taken into custody and crucified,
They hung him from it and first mocked him.
and their mischief with him. After this one time
They had done it for a long time, and had become senseless in their fury, they abused
They killed the boy. This caused a huge riot.
between them and the Christians. The matter was brought before the
Emperors (Honorius and Theodosius the Younger) brought, and
The governors of the province were tasked with organizing the schools.
to take up the offenses and bring them to justice. On this
The Jews there received their punishment for what they had done.
had done bad things at their festival.”

These incidents also show us how little
It is precisely the Jews who, in ritual murders, deal with the state authorities.
sit and take. When Jesus was taken to the Roman governor

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When Pontius Pilate handed him over to be crucified, the Jews declared:
“It is not lawful for us to kill anyone (John 18:31).”
They thought they were certain that they had found a [something] in Pilate.
found a compliant tool. But where they have such a tool.
Since they cannot dispose of their authority in their official capacity, they carry out their
Ritual murders committed on their own initiative, without regard for the laws of the state,
to take care of them in the place where they live. Pleasant for us.
Apparently, something like that cannot be Christian.

Concluding remarks.

The result of my human sacrifices among the ancients
Regarding research concerning Hebrews, I would like to discuss the following:
Form sentences:

I. The names Moloch, Baal, Johveh and Jupiter be-
do not depict several different divine beings,
but they are just different names and

of the same true and highest God, who is with the lost-
was worshipped by different peoples under different names.

II. The various forms under which

The way God presented himself to the fathers was related to
the ultimate purpose for which God revealed himself to them.

III. The bloody sacrifices of ancient times, especially the sacrifice
the male firstborn, were ordained by God as
Models of Jesus' sacrificial death, in which the true and
God, the highest, his own, only begotten Son for the salvation of the
has sacrificed the entire world.

IV. The bloodless sacrifices of the Old Covenant, in particular
The sacrifice of Melchizedek were models for the New Testament.
mental, bloodless sacrifice that the Catholic Church made in the
celebrates Holy Mass.

V. Jephthe had vowed to God at the "Cherem",
not an animal sacrifice, but a human sacrifice in the sense that he
who wanted to slaughter the Lord if he returned victorious.

VI. The Slaughter of Agag by Samuel and
those of the four hundred and fifty priests of Baal by Elijah
Human sacrifices offered to the Lord.

VII. The story of Antiochus in the temple at
The captured Greeks found in Jerusalem may now be on
Whether it is based on truth or was invented by Apion is a proof

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for the fact that the Jews were already in that time under the reputation of cannibals a-
have confessed to Islam.

VIII. The death of Jesus on the cross does not constitute a common
Murder, another political murder, another judicial murder, son-
a Jewish human sacrifice, or rather a
This constitutes ritual murder. The Jews handed Jesus over to be killed.
not out of common hatred, nor for political reasons,
but for religious reasons, and Pilate pronounced the death sentence
and had Jesus crucified, not because of any error of law on his part

Fire~~ß~~ and Moloch service
the ancient Hebrews

as

paternal, legal, orthodox cult

the nation

historically and critically proven
through

G. Fr. Daumer.

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Braunschweig,
Printed and published by Fr. Otto.
1842.

Preface.

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The main content of this book is based on the
Title: Announced Treatise on Fire~~ß~~ and
Moloch service of the ancient Hebrews, in which this cult,
the conventional view of his strange, toad~~ß~~
contrary to nature, as ancient, genuine, orthodox
Jehovahism of Israel partly in and of itself, partly in
Relationship to two others who are fighting with him~~ß~~
the cults are considered; namely, to a

in an extremely opposite way, originally ours
mitischen, the ancient Hebrew donkey and water service,
then to one, that ancient Molochism of the nation
indeed, having a basis and starting point,
but mitigating, transforming, even with modified
elements of the donkey and water service mixing,
founded by prophets, priests and kings
Reformation-era Jehovahism of the post-Solomonian period.
The discussion of some within the scope of this investigation
The proper use of special objects seemed most appropriate.
isolated instances and referred to an appendix on language
to be brought. These are the essays about the so
the aforementioned Ark of the Covenant as a Molochic sanctuary, about
the Trojan War, as a battle of Hellenic horses

IV

1

and water religion against Semitic fire and Moloch
service, and about ancestry and immigration
the Egyptians and Semites from America, from where,
In my opinion, even that Semitic Moloch
must have come into our hemisphere. I ask hereby
to distinguish what has been irrefutably proven
historical truth demands its unconditional recognition,
and what, even if through connection and ge
Important individual reasons were supported, but only as a whole.
The elevated view emerges with a high probability and
to be examined by researchers and experts
recommends. Should my presentation, also regarding the latter...
Part of the sentences I have put forward concerns, here and
since the tone of decisiveness and certainty
If they have taken it, let this be seen as something merely formal.
considered and benefiting from the resulting more lively presentation
be held. I believe the fully proven
original identity of ancient Hebrew Jehovahism
and Molochism and the great role it plays,
In the Hebrew Jehovah's Witness service, human sacrifices were reenacted,
so that the Jews' pretense that the old order still stands,
recently through the infamous incidents in Damascus
rekindled belief in the continuation of Jewish people

sacrificial practices in irreconcilable contradiction with their
Old Testament folk and religious history, in the future
to return to a ridiculously obvious untruth
To know is. This proof is the most important thing first.
and most consequential, which this writing contains, and would
into the sinking of others' own claims
not be swept up in it at all. From the specified

V

I am concerned about Israel's relationship with America and Australia.
I am indeed vividly convinced and already believe the matter here,
with only fragmentary communication at first, not
to have laid contemptible foundations; however, in order to
to avoid overwhelming the reader with too much at once, I
I the initially opposing treatises on
Moloch service and Ark of the Covenant are therefore completely separate from that
solved when I was here, where it serves to explain my
The object seemed useful and necessary, only the pre-existing one
found striking and instructive analogies between
Semitic, American, and Australian things were there,
without illuminating the nature of it, at least.
to explain the context of international history, so
that, even if it is to be determined in another way
It should be that the facts taught have their full impact.
maintain interest and weight. However, in order to also in this
to present my view on the relationship and also to those
to suffice, which for such far-reaching
Investigations have meaning and inclination, was
Finally, an essay was added which discussed the well-known,
In many cases, as by Gilb, Genebrand, Malvenda, Garcia,
Thomas Thorowgood, Adair, Colton, Rabbi Menase
Ben Israel and Noah, expressed opinion of the Ab
Tribe of American peoples of Israel around
returns and establishes the view that Egypt, in
which once Israel was accustomed to and from which it the un
understandable multi-year journey to Palestine undertaken,
It was not an African country, but an American one.

In the present text, one will certainly
only historical information, investigations and evidence

Guided tours can be found by not focusing solely on history.
actual facts regarding criticism and polemics intentionally
kept far away; therefore of an age that has
Considered as an educated person, it is to be expected that it
The book contains no other weapons than the honorable ones.
natural and proper of the spirit, of science
and oppose scholarship.

Contents.

The fire and Moloch service of the ancient Hebrews as ur-

III.

paternal, legal, orthodox cult of the nation

Apollo, Paris, and the Trojan War
Egypt in America. Fragment of a general
Study of Old Testament People
and the history of peoples in relation to Australia
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201 — 211
212 — 224
225 — 320

How old is the Moloch service in Israel? The traditional one
According to opinion and information, he does not go beyond Solomon.
Niche eras back. "Solomon had, from the wives of the

Harems tempts the cult of Molech to also be in Judea founded, and the Jews seem — although the Mosaic law imposed the death penalty on it — from then on continuously. In the valley of Hinnom, this terrible divine service was worshipped.

to have until Josiah destroyed the places holy to Molech 1). «

1) Winers biblisches Realwörterbuch, Leipzig 1838, Vol. 2, pp. 118f. Compare 1 Kings 11:5 and 7. 1 Kings 11:33. Of the kings of Ahaz and Manasseh is explicitly reported to have sacrificed their sons. 2 con. 16, 3. c. 21, 6. 2 Chron. 28, 3. c. 33.6: "Ahas burned incense in the valley of the sons of Hinnom and burned his sons in the fire" u. s. w. Also that immediately again Josiah's son and successor Joah^s has "was evil in Jehovah's eyes, quite like his father done." 2 Con. 23:32; of Jehoiakim, Jo^s, the successors of Jehoahaz. The same thing is said to Jachin and Zedekiah, the last kings of Judah. and Ezekiel, prophesying in exile, speaks: "On the way of your - You defile yourselves with your fathers and fornicate after their abominations, and in^s to whom you bring your gifts by walking your children through the. By sacrificing to fire, you defile yourselves through all your idols until on this day." Ezek. 20:30-31. Cf. Pseudojes. 57:5 and 9. Bohlen, Genesis Introduction, p. CX, and Michaelis Mosaic Law, Biehl 1777, V. S. 247, p. 86 ff., where it says: "Against no other Moses' laws are stricter against this type of idolatry than against these (the Canaanite human sacrifice) — and yet she is among the Sfraelites remained so until very late times, so that even the last writers, which survived the state and was at the beginning of the Babylonian misery— Jeremiah and Ezekiel wrote about it, mentioning it, but they did not as an outdated one, but rather one that was still quite recent or even up to their own "Describe the usual horrors of the time." The punishment, Michaelis believes, would have been

Daumer, Feuer^s and Moloch service. N

2

The wise King Solomon, the Jehovah's Witness son of the Jehovah's devout David, one of the eighth, pure, all Foreign nationalities that are so strictly discriminated against and condemned^s religion of the Hebrews, an educated and cultured man who

according to the biblical accounts, so excellent, again¹
 Holter revelations of the true God and such intimate entrustment
 I had the pleasure of enjoying intimacy with him, to whom this God, as
 One reads, given such a wise and insightful heart, that
 There was no equal of him before him, nor will there be one after him.
 waiting stood, whose face all lands sought, for which he
 to hear wisdom given to his heart by his God, and
 which he, moreover, so emphatically and threateningly presented
 (Warned against all idolatry!) — such a man will not be dissuaded by
 fanatical, child-murdering² enticing funny harem women, the
 to introduce the most hideous of all idol cults into his kingdom! And
 this so outrageous to human feeling
 strange horrors take root so deeply in the spot
 through the previous efforts of Samuel and David
 and Solomon's cleansed of all idolatry, to purify
 Israel, accustomed to Jehovah's Witness, may appear to him perhaps with
 to a people who had once gone mad, immediately so charming,
 glorious and indispensable, that he, despite zealous opposition to it
 Prophets, priests, and kings, and despite a deportation against him³
 scared and threatening with death penalty, local, old
 Legislation until the fall of the Kingdom of Judah and the—
 Furthermore, into exile, ineradicably prevalent.

went 2).

should be even sharper, in order to express the untamed, seductive charm
 steam, which it had for Israel, the Canaanites in burning the
 to imitate their own children.

1) 1 Kon. 3, 5 ff. c. 9, 2 ff. c. 10, 23 f. 2 Chron. ER c. 7.
 12 ff.

2) Cf. Gramberg, critical history of the religious ideas of the ancient world
 Testaments, Berlin 1829, Part 1, pp. 502 f.: “The allegedly by Je⁴
 hova, the admonition given to Solomon after the construction of the Temple⁵

A truly most wonderful and astonishing
A phenomenon, entirely without a sufficient reason for its origin and
Developmental process that one can make any claim to conceivability
and must relinquish comprehension in order to find peace.
can. However, there are a number of other biblical sources.
direct, representations, traces and connections that. with
that statement and the historical view based on it in
decisive contradictions exist and lead to the establishment of the
the following proposition, which is to be proven in this document:
tigen:

The Moloch- and child sacrifice service of the al—
The Hebrews were by no means something foreign, Aus—
rural, historically prohibited by law and
What was excreted in Israel was not apostasy from the
patriarchal, traditional, from Moses
firirten, legal Jehovah— Cultus; he was from An—
beginning sacred and national, the cult of a
Abraham, Moses, Samuel, and David, who came from—
distinguished personalities of ancient Hebrew
Folk and religious history was essential

nung, he and his people should beware of any other gods, except
to worship Jehovah, so that they would not be taken into exile and the temple
who wishes to be destroyed, is certainly supported by the pious Solomon.
not followed. For according to the testimony of that same writer, Sa—
Lomo as the true instigator of idolatry among the Israelites
to see that Samuel and David were kept in check and almost entirely
had destroyed them. Solomon lets himself be seduced by his wives, with
to all their gods, to sacrifice to the neighboring peoples, and to the same in and
to build sanctuaries near Jerusalem, and under Rehoboam it was after
1 Kings 14:22-23: already all of Judah devoted to and worshipped idolatry
the gods on all the high hills and under all the green trees"
etc. "Had Solomon," chases Vatke, religion of the ancient Testamen—
tes, Berl. 1835, 1. Thi. p. 309, "a so purified and inwardly
possessed a fully developed understanding of the truth, as legend tells him—
lays, especially in the prayer at the dedication of the temple, so it would be
It would have been utterly impossible for him to later dedicate himself to idolatry.
sunken" etc.

4

and without any difference or contrast between one and the same with that old, eighth, native Jehovah=Cultus selbst)).

To establish the truth of this statement, let us assume first the old, fundamental one, changed by later culture and Humanitarian elements still unmitigated, unadulterated ideas= The life of Jehovah, the national god of Israel, brought to light. Here we will most likely discuss the following highly peculiar, 'A substantial and richly interrelated presentation of the story' to base on nesis.

"And just as the sun was about to set, a tide fell."
After sleep, Abraham and behold, a terror, a
"Great darkness fell upon him." — "Now that the sun
'Completely submerged, there was darkness, and
Look, there was a smoking oven and a fire—
torch, which passed between the pieces of meat (the one that Jehovah slaughtered sacrificial animals). On that day he made Jehovah made a covenant with Abraham, etc. 2).

What is the old, patriarchal God presenting himself as here?
to recognize the Hebrews? As a god of darkness
and of the night's horror, of terror and of the
Fire, the consuming, annihilating element—
tes, — all alone as such he makes himself his servant

1) Already in a publication I issued in 1835
The saying states: "The Jehovah of the Hebrews was originally not
Other than the Phoenician and Canaanite Kronos, Moloch and
Baal, in the biblical accounts only in a mitigated form and in
Transitions to a new period understood; the most horrible children= Sacrifice was practiced among the Hebrews even into exile, and these were not a fall from the old national to the foreign and not an innovation, but on the contrary, a continuation of the old nationalism, a lingering on the same, in contrast to reformed Jehovah's Witness, which also the Hebrew legends in the biblical accounts in his
"It illuminated and made the new appear as something ancient."

2) Genesis 15:12 ff.

,

5

and Prophet Iba, since he made that solemn covenant with
closes to him. ze

As a god of darkness and night,
horror firstly, which is in hostile contrast to suns,
Light and days stand. Thus he who wrestles with Jacob shuns
God sees the day and seeks as a night spirit even before dawning
To escape Morgenroth: "Then he said: Release me,
for the dawn breaks « 1) — not otherwise than
nn in Goethe's Faust urges departure:

"My horses are shivering;

"The morning dawns" —
and in Indian mythology the malevolent Rakshasas or
Rakshas, the enemies of the gods, are terrible before daybreak:

"Before the east changes color and before dawn breaks,

Then at the terrible hour, mighty they are, the Rakshas" 2).
Diodorus speaks of Ethiopians who watched the rising sun
revile 3) and Jehovah's Most Holy Place is the region of the
Facing the rising sun, turned west, how then
also elsewhere in biblical depictions, this God is portrayed as a in
Darkness and clouds appear shrouded, and as a god
of the darkness and gloom of Solomon at inauguration
of the temple is referred to as: "And Moses approached the
Darkness, in which God was«) — »He descended, Dun-
Kel under his feet — he made darkness all around him
here, to the tent water collection, dense cloud «5) — »Je-
Hova has decided to live in darkness « 6) — so that
Jehovah, the God of Israel, with Kronos=Saturn of the Greek=
Chinese and Semitic antiquity, which the Arabs in a

depicted in a black image and in which he, like the Hebrews
* Jehovah, own and holy days, Saturday,

Genesis 32:27

2) Hidimb. 4, 46. Bohlen, das alte Indien J, 225, cf. 263.

3) Diodorus 3, 9. 4) Exodus. 20, 21, cf. c. 19, 16 and Deuteronomy. 4, 11.

5) 2 Sat. 22, 10. 12. Psalm 18, 10. 12.

6) 1 Kon. 8:12. 2 Chronicles 6:1.

6

in a black temple and dressed in black robes
revered), with the Chamos, Kemofch of the Moabites and
Amorites, who according to a Jewish tradition are depicted under the image
was worshipped as a black star and associated with Tartary
the Avvæer, whose name means deep darkness or hero of the
Darkness means 2), in apparent kinship
occurs. In the unanalogies with Semitic things for example
In America, the worship of the evil spirit Maſ has taken root.
boya, as a spirit of night and darkness, a Beſ
Wirkers of thunder, storm and lunar eclipse and Urheſ
The worst of all evils has been found, and it is of the kind in which
among the old inhabitants of the Caribbean islands of this Maſ
boya beſchwören ward, the following description is available.
A hut was prepared, and the sacrificial tables were filled with offerings.
and gathered when it was completely night-worn
the. After turning off all the light in the hut and
around them, the conjurer went into the
He entered the darkened hut and summoned the evil spirit that
appeared with a terrible noise and asked the questions of the envoys
rers answered 3). This is how the Piaches or Wizards begin.
in Dutch Guiana, their prayer to Vowahu and their
Two-way conversation with him towards evening and end it around
ier * At 3 of the windows of many

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1) Winer, biblical 23 II, 455. Gefenius, Commentary on

Isaiah, Part 2, p. 344. Görres, *Myth History*, Vol. 1, pp. 290 f.
 Jehovah explicitly declares the Sabbath or Saturn day to be for Jeremiah.
 feinen, Exodus 31:45: "The seventh day is a day of rest, to which the Jew is enjoined."
 ho va heilig," cf. Bohlen, *Genesis is*, p. 231 and Vatke, *Religion of the*
Old Testament, Berlin 1835, Part 1, p. 10, 199.

2) Winer loc. II. P. 703. —

3) Baumgarten, general history of Volker and changes of
 Amerika, Halle 1753, 2nd Th. pp. 567, 846, 849. f. Majer's *mythologi*
fches Lexikon, Weimar 1803, 1st vol. p. 345 f. * *histoire na-*
tuelle et morale des Antilles, I. II. ch. 24.

4) Orbigny's *Picturesque Journey in America*, trans. by Diegmann,
 Leipzig, 1839, p. 26.

7

Thousands of night birds inhabited the rock caves of Guacharo neh=
 men, according to Humboldt, the Indian sorcerers and poisoners,
 the Piaches and Imorons, their nightly juggling acts
 before, to be the chief of the evil spirits Jvorokiamo=
 swear 1). To swear to a god of death and the underworld
 The opponents of the prophet Isaiah portray him as the one who
 on whom they place their trust: "We have a
 A pact made with death and with the un=
 terwelt made a treaty; the flooding gei—
 "She, if she drives there, will not meet us;" whereupon
 The prophet replies: "Your covenant with the [unclear] will be void."
 Death and your contract with the underworld does not exist; the
 Flooding hostage, when it goes forth, it will bring you
 trampled 2). And Pseudo-Jesaias accuses the fine people:
 "You go to the king (Molech, Moloch) with oil and
 You take much of your ointment (to anoint Moloch, see below),
 You send your messengers far and wide, deep into the Un=
 terwelt« 3) — where Moloch service and traffic with the under-
 It appears to be connected to the world. Silius Italicus leads among the
 Carthaginian gods, Erebus, whose altar in the Temple—
 pel, who is said to have confessed to Dido), and Philostratus says
 from the Gaditans, that they sang to death. 5) With
 that Tartak together as an idol of the Avvæer becomes Nibchas

named and this is in the Sabian religious writings of the Lord of Darkness, whose throne reaches to the upper world, but whose foot rested on the outermost parts of the abyss resting). The god of death and the underworld as »Köø»

1) A. v. Humboldt, Journey in the Equinoctial Regions of the New Continents, Vol. 2, p. 113. Compare the charge of overnight stays in Caves as an idolatry, Isaiah 65:4.

2). Yes. 28, 15 and 18. 3) Jef. 57, 9.

4) Sil. Italian l.v, 92; ordine centum stant arae coelique deis Ereboque potenti.

5) Vita Apollo. IV c. 4: 709 G ατππτνοσε novor WrFOWNOV uave--". 6) 2 Kings 17, 31. Winer op. cit., II. P. 178. Gramberg aa OIS 517.

8

“The terror” confronts us in the Book of Job 1) —
Likewise, Jehovah himself was portrayed as a terrible being, as a god of terror, more on that below.
This evil one dwelling in night, darkness, and abyss
The ancient Hebrew had named Daemon his god and Lord, to his Melech, Molech, Moloch or King chooses, and that was the original, eighth Jehovah and National god of Israel. The truest, most central seat of this Dæmons is depth and subterranean night, but that denies
The principle of nende is also described as a ubiquitous principle, present in all Effectively conceived of things and worlds; it rises from its deep up, to become the Lord and King of the earth and to make their genders, yes, there is no shortage of heaven, where it is among the stars of the weekdays the enemy
furthest and most opposite to the sun, the Sab
bath=Star Saturn, seizes possession, and from it fine also sends harmful effects from the height 2), so that it appears as the ruler of a triple region, as in

1) Job 18:14.

2) Cf. Taeit. histor. V. 4. On Saturn as malevolent Constellation, cf. Bohlen, India II, p. 248 and Gesenius, Commentary See Isaiah II, p. 343. The planets of the weekdays appear at arranged for the Indians in our way:

Surgas Day, or Sun Day,
— — Chandras — of the moon,
— — Mangalass — of Mars,
— — Buddhas — of Mercury,
— — Vrihaspatis — of Jupiter,
— — Sukras — of Venus,
— — Sanis — of Saturn,

and Sanistag, Sanstag has become our Saturday;
Cf. Kanne, System of Indian Myth, p. 334. Venus and Mercury Find lucky stars, Saturn is ominous, therefore the raven is his companion. consecrated, which everywhere is seen as a sign of misfortune, of separation, appears during the rainy season. In Western classical literature, Saturn is called Saturn. stella nocens, sidus triste, sidus grave in omne caput, Prop. 4, 1, 84. Juven, 6, 569. Lucan. 1, 650: Summo si frigida coelo stella nocens

9

the form of that terrible Sivas of the Indians, whose three Eyes and trident upon this three worlds, upon the underworld, earth and aiming for heaven), or in the Greek Hecate, who not only the terrible, subterranean ruler and night^s not only a lyrical, ghostly sorceress, but also earth, sea and heaven ruled and as three-bodied or three-headed — ED, TEImpOCWwmoG, 1p, TE1000%EDeAog, Ariformis, triceps, trigemina — described and referred to. The The body of that Geryon on Erytheia, whom Heracles killed, consisted of three male bodies located in the area of the building—ches had grown together, but from there separated again—ten, therefore he the three-formed one, tricorpor, triformis, tergeminus, reownarog Boryp Eg eu, the three-bodied shepherd Ery^s theia's means; fine herds were guarded by a two-headed dog.

Orthros, or Cerberus, the three-headed hound of hell; he is indeed

nothing other than that three-formed and three-powerful

Death god of antiquity. Also the one defeated by Bellerophon.

The fire-breathing Chimaera is said to be a three-faced monster, three-
corporeal and three-headed, $\Upsilon \pi \nu \nu$ gewesen fein,
and the head of Cacus, defeated by Heracles, is given three heads
and three fire-breathing mouths. They were, like un-

nigros Saturni accenderet ignes. It is something that inhibits procreation, un-
Fertile star: Sterilitatem liberorum tam Saturno, quam
Lunae tribuunt, hanc enim sicut Saturnum orbandi potestatem habere.
Servius ad Aen, 3, 141. The ancient Arabs called him "the great
Misfortune." Ephraim the Syrian, Vol. II, p. 458 B, mocks the
Star worshippers of his time in this way: "From another star
They say that he is a murderer; this (the Chaldean) knows
Sons to be teachers, that he should draw the sword without distinction, he
But he himself is like Kewan, the fine child-eating man." This
Kewan, Hebrew Kijjun, di Saturn, were worshipped by the Hebrews according to Amos.
who spent forty years in the desert, which we will come back to below.
will be. Cf. Muentzer, Religion of the Babylonians, Copenhagen 1827.
P. 15, Movers, the Phœnicians, 1st Th. P. 289 ff. Gœres, Mythenges
schichte, Vol. 1, p. 289.
1) Bohlen, The Old India, IS 207.

10

ten closer will be shown, nothing other than feminine
Fire and Moloch idols, against which Hellenic humanity
and humanity fought. Even among the ancient Hebrews.
There is no shortage of traces of such a triad. In three men-
(a figure appears to Abraham, God!) and already at
In another place I discussed how the three men
and brothers who accompany Abraham into war and
for their share of the spoils of war (the war sacrifices)
(prisoners) he envies, actually nothing other than the three-
simple deity of the patriarch had been 2).

Jehovah appears in that as a god of terror.
 Faces of Abraham. As such, as a terrible one,
 He becomes a terrifying and horrible being through the
 throughout the entire Old Testament, which is full of Be-
 Writings and descriptions of his harsh, uncanny,
 threatening, shattering, destructive violence and sin-
 Nesart is. Upon his appearance on Sinai, the
 The people were warned not to approach Jehovah and be destroyed:
 (will be shattered 2), David is afraid to put the Ark of the Covenant in
 to bring his city, the menacing, shattering
 Because of the fear of the God whose presence is with her
 is connected, and who intends no crime whatsoever
 Usa is killed on the spot simply because he considers this holy thing-
 (thum touched, to protect it from the fall), yes, the one that
 Bethsemites, who rejoice to see the coming ark...
 hen, at the sight of the same with a murderous plague
 punishment that kills over fifty thousand people. 5) And so
 Is this God also called the Terrible One, Fear—
 bare, Terrible “wi, n), the terrible,
 “terrible specter”, yes, the horror, well

1) Genesis 18:1ff.

2) S. Athenäum, Octob. 1839, p. 16 and below in Appendix III.

3) 2 Moses. 18, 21 - 25. 42 Sat. 6, 6-10.

5) 1 Sat. 6, 13 f. 19 ff. 6) Pf. 89, 8. 7) Deut. 28, 58.

11

selbst 1). Thus, that terrible Sivas of the In- will also be
 Dier, the god of fire and destruction, Rudras and
 Ugras, the Terrible, as he is called, and the ancient Mexicans-
 They called their patron and war god Huitzilopochtli or
 Mexitli not only Tetzauteotl, the terrible god,
 but also Tetzahuitl, the terror itself 2).

As destroyers, annihilators, like the Indian Sivas,
 The Old Testament God also appears in several of his...

Names; so he is called Shaddai, the destroyer, of
, perish, and Jehovah, Jehovah, where in comparison
with dn, howa, hawwa, ruin, destruction, the same
The meaning is obvious. In Iroquois, ne jawoheje means,
death, jawoheje, to die 3), and Jawahou, Jowahu,
is a name for the evil spirit, as already mentioned above.
among the Indians in Guiana. To the devil, whom they called Yes=
wahi, wrote, according to Quandt, the Indians in Su=
rinam all diseases and all evil encountered by them),
and in the work of a Dutchman about Guiana one finds
The following note: "A certain council of our colony Ef:
fequebo, named Pypersberg, went up there in the year 1746=
up at Masserouny and saw on the seventh day of his journey
in a plain situated between high mountains, a very
A tall pyramid made of hewn stones, which, judging by appearances,
It was perfectly square and ended in a point.
was eager to get a closer look, but no=
One of his Indians wanted to go with him, by claiming=
They said it was a house of Jawahu, like the devil.

1) Pf. 76, 125 cf. Jes. 8, 12 f., where N and 70 are connected=
as Pf. 89, 8 72 parallel to NY. 1 Mos. 31 42:
pns» img the terror, terror god Isaac's.

2) Clavigero, History of Mexico, Leipzig 1789, Vol. 1, p. 358.

3) Loskiel, Missionary History, Barby 1789, pp. 29 f.

4) Quandt, News of Suriname and its fine inhabitants, Gör-
Litz 1807, p. 258. The good being is Kururuman, it is the creator.
the man; the woman's is Kulimina, that. p. 256.

12

name; which is why he, out of fear of being abandoned by them,
the one who abandoned the investigation « 1). This was probably a
ancient American, like the Sinai, unapproachable Jehovah=Hei=
light had been, in that the name Jawahu meant nothing else,
as the Jehovah of the Bible spoken with Metathesis
It seems. Because even in a different and still unchanged way

This name appears in this form in America. From North America
C. Colton reports the following about the Kanish Indian tribes:

“While the fire blazes on the altar of burnt offering, dance”
They circled him singing and shouted in a loud voice
J=U=Je=Wah. Who doesn't immediately see in these tones
the holy name Jehovah? Also the Hebrew word Elo—
They use him for the great spirit, as well as in
their sacred songs not rarely and just as clearly as
In Christian choirs, the word: Hallelujah was heard.
will be « 2). After Latifau, Escarbot, Charlevoix, Adair and
These Indians sing Hallelujah to Noah, they have a sacred, un-
Revealable Ark (Ark of the Covenant), worship the Vo-He-Wah
and let this name be sung in sacred dances and songs.
in separate ways with the addition of Meshiha and Shilu fol-
gender measures to be heard: Vo-Mefchihah, He-Mefchi-
hah, Wah-Meshihah or Shilu-Yo, Shilu-He,
9), which is related to the Schem hamphorafch of the

1) JJ Hartsink, Description of Guiana from the Peuünbisch
von Fabri, Berl. 1784, 1st part, p. 265.

2) Basel Mission Magazine 1834, p. 561, according to Colton's "Maturity
to the North American lakes and down to the Indians in the northwest-
"Lithuanian territories in 1830," London 1833.

3) Compare, Latisau; mœurs des sauvages Américains, Paris 1723,
of which a translation in Baumgarten's general history of the country-
the and peoples of America, f. that. 1st part, p. 426 and 2nd part, p. 670,
where the Indian prisoner: Tameja alleluya, tameja douvem Hau Hau
He He, with the musical notes. Furthermore Escarbot, histoire de la
nouvelle France, I. 3, ch. 6. Charlevoix, histoire d'un voyage dans
Y'AmeÉrique septentrionale, Paris 1744, T. 6. p. 72. J. Adair, history
of the American Indians, London 1775, mm Noah, proof that the

13

Jews, as a tripled Jehovah= name, comparable is).
The word Meshihah reveals the Hebrew mw»
maschiach, Fürst, König, and Shilu recalls the one in
Jacob's blessing, the promised ruler of the peoples, whom the dark

The name Schilo refers to the 25th. The Pluto Ju vie of the Umbrians. was also called Akeruniamen, the destroyer), and These Umbrians had, in a striking way, fallen victim to a red Cow, like the Hebrews 2). The evil Typhon of the Egyptians Bulls and red-skinned people were sacrificed. and we will soon see again how this will play out. Egyptian God, the Hebrew Jehovah, is touched upon. Also mw, dem, der Schem, heißt dieser, fo dass § in einer Stelle The Pentateuch contains the following expressions: »that You fear the Shem, this great one, and fear— baren, den Jehovah, deine Gott" h), where the meaning: tung: Name given to the word, very dull and ge— appears forced and is a representative expression for Jehovah It is completely superfluous, since this name itself is not missing, son= which is added immediately. Compare rather the forms. dw, ud, deo, w, whose basic sound is dw and the again, referring to the meaning: devastation, ruiner, as to the original, lead, which with the meaning Name, Jehovah's name only confused and confused has been. One form was ww with the v paragoricum, like wu = v, in» = nn; fso in the name Samuel, bepnw, Shemuel, Shmuel, i.e. Shmu (Schem) is God, like Joel: Jo (Jehovah) is God. Now, the ancient Egyptian was called... tische Typhon Smy '), which is probably the same scam,

American Indians, the descendants of the lost tribes of Israel are, Altona 1838.

- 1) Eisenmenger, discovered Judaism, IS 155.
- 2) Genesis 49:10. 3) Creuzer, Symbolism, 2nd ed. II, p. 964.
- 4). Ibid. and Numbers 19:2
- 5) Diodorus. I. 1. c. 88. Ba de Isid. et Osir. 31.
- 6) Deut. 28, 58. 7) Plutarch. de Isid. et Osir. c. 62.

14

so that Shem-Jehovah presents himself as the evil Typhon of Egypt= The animal was determined, and the Hebrews were its worshippers. Therefore, læ= A half-Hebrew, the son of an Egyptian, killed Shem, and is stoned for it; it was the evil Typhon to whom he (had cursed 1). Typhon was also called Seth), and there it is.

It is now most striking that the Hebrews distinguish themselves from a Shem. (Sem) and Sheth (Seth) derive that these names, from one of whom the name Semites was formed, the highest founded the peaks of their genealogical distinctiveness and Shem is also explicitly the father of all children. Ebers is called 3). How could there still be any doubt that the Hebrew from the oldest times a this evil spirit, This corrupting Typhon-Moloch-Saturn dedicated to God Was it bad?

According to the idea of such a terrible being, it, the same under the form of horrific, grim, tearing the animals, such as the crocodile, the hyacinth, the To worship the snake, the lion, the tiger and the bear, Ty

Phon was worshipped as a crocodile, three Egyptian provinces, the nomos of Coptos, of Arsinoe and of Ombos were devoted to this cult, and we hear that Egyptian Mothers rejoiced when crocodiles ate their children. The people of Ombos dug small ponds for these animals and fed them. terte fie). The same cult is found on the East Indian islands. Instead. Many keep a crocodile in their houses, at times Family feasts are held for the crocodiles in rivers; one travels in boats with music out into the rivers, carrying food, Betel and other such things are carried along. Yes, they have here the sen symbols of the evil principle are fraternized in the following way.

1) Moq. 24, 10 fl “and the son of the Israelite blasphemed The woman was sham and cursed.”

2) Plutarch. de Isid. et Osir. c. 41, 49, 62.

3) 1 Moses. 10, 21. Compare Plutarch de Isid. et Osir. 31, where Typhon which produced Hierosolymus and Judas.

4) Prichard, Egyptian Mythology by Haymann, Benn 1837, & “p. 296f.

a crocodile is born at the same time as its twin brother, that he must worship. That is where the ancient American Depiction of a kneeling human figure in front of a crocodile¹ is related 1). Upon the accession of a prince, On those islands by the seashore, a virgin was tied up and exposed to the crocodile; this is considered a crime. meal with the sea creatures 2), where one thinks of the lake monstrously exposed virgins Hesione and Andromeda I think. Another form of the divinely worshipped monster. It is the hayfish. On the Sandwich island of Wahu, where in the Kotzebue found that the so-called pearl rivers Haye are, that one in a structure built on the shore, bordered with coral stones The pond held a large hay and sometimes grew adult fish. People, mostly children, were sacrificed 3), so that this Here, the animal completely plays the role of that child-eating creature in Egyptian mythology. The crocodile kept in the pond plays and both animal forms in the light of Phoenician and Hebrew Molochism he⁴ appear, whose god is the child-eating Kronos, see below. Furthermore, the snake is the symbol of negation. Power. Charlevoix tells of an Indian village in Paraguay, in the center of which stands a pyramid-like tower found the dwelling and temple of one of the inhabitants— monstrous creatures worshipped and fed with human flesh⁴ The snake was there. The Indians claimed that they this gruesome beast oracle bestows 2). From the Tachus in the province of Culiacan, 200 hours west of Mexico, will An old travelogue reports the following: “She he— They attract large snakes, for which they receive much veneration—

1) Braunschweig, on the ancient American monuments, Berlin 1840, pp. 104 ff. | |

2) Basel Mission Magazine, 6th year 1821, p. 13.

3) Otto von Kotzebue, Discovery Journey, Weimar 1821, Vol. 2, p. 33.

4) History of Paraguay, from the French of P. Fr. Xaver de Charlevoix, Nuremberg. 1768, 1st vol. p. 131 f.

gen «). The ancient Peruvians before the time of the Incas large snakes and also especially various four-footed, gruesome predators 2). According to the Karai, on the island of Dominique... ben, in a deep valley between high mountains an unbroken to stop a monstrous snake with a crown on its head, shining like a carbuncle, dazzling the eyes and from unbroken of estimated value 3). This corresponds to the North American Canadian myth of the so-called Valley of the Shining Alten. On the northern arm of the Cherokee River between A series of deep mountains stretches between two high and fearsome mountains. Thale hin, where it is supposed to be so hot and fine that nothing should exist here — ren vermöge, als certain euthanasian rattlesnakes, die who have lived here since the beginning of the world, the kings of the snakes — gen s²eien, and the shining old ones or the good old ones They were called kings — a euphemistic expression, because they are Very terrible beings. Instant death occurs as soon as One approaches their territory, and it is destructive to unleash their wrath. to excite — just as with Jehovah's appearance on the Sinai: "And surround the people all around and say: Guard to climb the mountain and touch its summit; for Whoever touches the mountain shall be killed « etc.).

1) America, by . translated by von Alvensleben, Mayben 1839, Vol. 2, p. 109.

2) Baumgarten, General History of the Countries and Peoples of America, Vol. 2, pp. 215 ff. Cf. pp. 274, 330 and 335. Tigers and Lions (Caguars, Jaguars, Pumas) were used to sacrifice human blood and Hearts venerated. On the worship of an upright bear's head in New France, see that page, p. 542.

3) Baumgarten op. cit. 2nd Th. p. 833.

4) 2 Moses. 19, 12 ff 21 — 24. Philipp Salvator Gilii, who is 18 Having spent years among the Indians on the Orinoco, reports [of] inaccessible, sacred places of the evil spirit. Mavari, specifically from one of them, not far from Encamarada. A disaster that claimed many lives. had a contagious disease, according to the Piakis or sorcerers, Mavari was sent only because that sanctuary had been accidentally violated.

The dazzling light that appears in the myth of Dominique the
 The crown, now bursting forth, emerges from the single eye,
 that the snake kings have right in the middle of their foreheads. Like
 an Egyptian Agathoda, in contrast to this terror-
 lichen serpent daemons, “the girl in green” appears,
 a small snake, which, more powerful than the others, stood before them
 able to protect and, as a purely benevolent genius, causes no harm
 adds 1). The Bosnians in Africa are a type of water-
 sacred serpents that exist in the springs of the land
 and of which they believe the spring will dry up as soon as
 an animal of the species living in it is killed 2), and
 The Swedish people attribute the power of the healing springs to a
 a white snake lying in the water, also speaks of
 a water nymph with the snake, as a benevolent
 Genius of the waters, which is very much like that American one
 “Girl in Green” reminds us that, in contrast to the
 stands serpent demon living in fire. Thousands of streams-
 ten in the year 1809 to the miraculous Helsjö, a small-
 a lake not far from Rampegarten; it was said that people herding cattle
 Children have often had a young, beautiful woman this year.
 to see someone sitting on the shore, holding a snake in her hand;
 This woman is said to meet the snake only once every hundred years—
 (appear). On the other hand, the appearance
 of the negating principle in the form of a snake, falls further Fol-
 genders. A wooden snake, called Expaniitl, was the
 Ancient Mexicans' attribute of their war god Huitzilopochtli
 and was carried in procession; the colossal image of God-
 The self was entwined with a golden snake and

had been, news from the country of Guiana from the Italian of the,
 Gili von Sprengel, Hamburg 1785, p. 438.

1) James Athearn Jones, Traditions of the North American Indians,
 London. 1830. “The Valley of the Shining Old Woman” in the “Legends of the
 North American Indians.” Altenburg 1837.

2) Basel Mission Magazine, 1829, p. 299.

3) Grimm, German Mythology, p. 701.

Daumer, Feuer~~z~~ and Moloch service. o 2

18

From the four Edens, fine seats, came just now. So much more terrifying-
(e.g., snakes). Now, let's finally think about...
the poisonous snake erected by Moses, which still belonged to His~~z~~
kia's time was an object of worship in Israel) and
A trace of their cult can also be found in the Book of Judges.
shows. Because one of the scourges named here...
or so-called judge is called Thola, lives with Samir and
is buried there. Thola, however, means worm, and
Samir, Shamir, is the name of a worm in Jewish mythology.
A fabled world that splits mountains and stones, and whose Sa~~z~~
lomo served fine temple construction?), so that judges and
City of the divinely worshipped worm (= snake) be~~z~~
named to be, to seem, a kind of namedness that gives us
which will be encountered more frequently in the following. The name of Moses
raised venomous snake Saraph — from saraph, to burn, to congeal~~z~~
nen — leads us to those mythical serpent demons Ame~~z~~
Rika's return, who live in the scorching heat. Here, connections are made.
with the image of the snake the idea of what it can do
pre-emptive evil power, as that which is corrupting, consume
Typhon Jehovah, appearing in embers and flames, to which he
We will now move on to a closer examination.

For it is as such that Jehovah, who
God of Israel, not only in that vision of the Hebrew ancestor~~z~~
not only appears to the Lord, but also so often and explicitly in
the Old Testament accounts, even those of the re~~z~~
Formatorial, anti-Molochist prophets, are referred to as
that one must be utterly deluded in order not to,
to glimpse a deity, who was created by a fire genius, like
the Indian Sivas or the Sippharenian fire king Adram~~z~~
melech), is basically not at all different. Jehovah,

1) Clavigero, History of Mexico, 1. 2%. p. 358 f. p.

2) Numbers 21:6 ff.

3) Castelli, lexicon heptaglotton, col. n Eifenmenger, age, tes Judaism, 1st Th. p. 351 ff.

4) Winer, biblical Real vocabulary IS29.

19

The god of Israel is a consuming fire 1) and goes as a fol-
(He went before his people to destroy the peoples?); that
Gazing upon the glory of Jehovah is like consuming fire.
the summit of Sinai); he appears there in fire and
Lightning flashes and the mountain smokes like an oven; he speaks his mind.
the fire); smoke rises from fine nostrils and fire consumes
From his mouth, coals burn from him and from the
Clouds, hail, and fire travel before him, their radiances aloft.
coals); as fire and cloud column he draws fine wan=
(The people of the world lead the way 7); an eternal fire must be set on their land
altar burning 8); fire comes out of it and consumes the
Sacrifice of the altar); at the sacrifice of Elijah, fire falls Jeho=
va's down, eats burnt offerings, wood, stones and earth and licks
the water poured around (on 10); Ezekiel looks out in a
dangerously described fire manifestation Jehovah's glory 1);
and according to the Talmudic tradition, Dinur or
Regjon, a river of fire, which flowed from the holy, given=
deiten Gott unter dem un feinen Herrig heroor er=
pours 12).

Just as good as in the phenomenon of the consuming
This god could also unleash fiery blazes and blazing flames.
in which coldness and warmthless rigidity are perceived;
for the latter also forms a hostile counterpart to
Life creation, life maintenance "well-being and organic
Nature, and everything that denies it, is a phenomenon.
this destructive principle. Therefore, the Chaldeans, according to

1) Deuteronomy 4:24; cf. Isaiah 33:14: "There is an earthquake in Zion, the
Sinners, trembling seizes the godless: Who among us may dwell with

the ravenous one and who among us live among the eternal bald ones e 70

- 2) Deut. 9, 3. 3) Exodus. 24, 17. |
- 4) 2 Moses. 19, 16, 18, c. 20, 18. Deut. 4, 11.
- 5) Deut. 4, 12. 6) 2 Sam. 22, 9. 13. Pf. 18, 9. 13.
- 7) 2 Moses. 13, 21 f. 8) Leviticus. 6, 12 f. 9) Leviticus. 9, 24.
- 10) 1 Kon. 18, 38. 11) Ezech. 1, 4 ff. v. u ff. ö
- 12). Eisenmenger, II, 346. 371 ff.

2°

20

Lydus de mens., the planet Saturn at once hot and cold, and in the walled fortress of God in the Book of Enoch It is hot as fire, and cold as ice, and no (There is air and no life). According to the idea of the For Arabs and New Persians, Saturn resides in the seventh heaven. in a tall, well-guarded castle, a protector of all Rogues and robbers, and a proverb says: "He was so cleverly, that he had undermined Saturn's stronghold 2). Since the Feuerburg, in which according to Jewish tradition... The position of the throne of God stands, in feverish heaven, this Sphere of Saturn, is), so everything wraps itself up into one= other, that the underlying identity of the Hebrew Jehovah with the destructive, hot-cold Saturn on the un most repulsive thing jumps into your eyes. Within those hot= cold God's fortress of the Book of Enoch, furthermore a second one shall stand, which is described as follows: "And behold, there was another one= spacious apartment, to which every entrance was open before me It stood, erected in a trembling flame. Its floor was on fire, above were flashes of lightning and moving stars, while its roof displayed a blazing fire. Attentive * I saw and saw, no He a — * ent=

* 4%

1) Cf. Görres, Mythengeschichte, 1. PR ©. 291. Movers, the

Phdnizier, Bonn 1841, Vol. 1, p. 259. Hessmann, the book still
Jena 1833, 1st Abthl. S. 17% % mar i

2) Treasure Troves of the Orient, Vol. 1, p. 9. Movers, g. er
p. 258. Rosendl or Legends and Tales of the Orient, Stuttgart
Gart and Tübingen 1813, 1. BS 5, after the paintings of Abschaib:
"Saturn, the old, wicked, incorrigible rogue and scoundrel, stands
standing upright alone with feet far apart, while the others
Celestial bodies (Sun, Moon, Mercury, Venus, Mars and Jupiter)
Figs. Kept in the castle and behind impregnable walls.
He his treasures. No one has yet become too clever for him, and on thawing
In this way he knows how to create counsel and gold. With seven arms
He reaches out, gathers up what he can, and escapes.
"Fine robbery and greed for gold!" 71

3) Movers, a. a OS 229. Hoffmann, a ad OS 180.

21

held, which was similar in appearance to the rim, while fine
Its circumference resembled the circle of the shining sun. Below from
Streams of blazing fire flowed from this mighty river;
It was impossible to look at him. A great man in splendor!
keit sat upon it, whose dress shone brighter than the sun, and
whiter than snow. No angel could pass through it.
to press on, to behold the face of the same, the glorious one
and radiant. Nor could any mortal look upon him.
A fire blazed all around him. A fire also of great
It rose from him in a wide range, so that no one
of those who surrounded him, was able to
to approach him 1). The god is indeed portrayed here as a bright,
more radiant, certainly, but it is what is associated with it.
Light is merely an external decoration and not connected to its essence.
one; rather, he is also the dark, sinister one; for he
It cannot be seen; even angels cannot penetrate it.
The surrounding, magnificent darkness was not. On another.
Places in the Book of Enoch refer to God as the head or
the Lord of the days, whose head is as white as
Wool is 2). Compare this to Daniel's description:
The Ancient of Days sits on a throne; his robe is
white as snow, his hair like wool, his throne
Flames of fire, the wheels blazing fire and a

A torrent of fire pours from him. This old man
 The days are already compared to the one thought of as an old man.
 ten Saturn, whom the Carthaginians called the Old One, and to
 whose temple, according to Augustinus de consensu evangeliorum,
 in Roman Carthage led a gaffe known as vicious Sa-
 turni, but more often referred to as vicus senis 9).
 In addition, there is the snow-white color, which the Danielian god
 has in common with the destructive fire god of India; for the

- 1) Hoffmann, aa p. 179 ff. 2) Daf. ©. 344, cf. ©. 352.
- 3) Dan. 7, 9f.
- 4) Münder, Religion der-Karthager, p. 9. Movers, aa OS 260 f.

22

The color of Sivas in artworks is snow-white, fine symmetry.
 bol at the same time a triangle with the point facing upwards, the flame
 significant 1). He is on the one hand a snow god, a god of
 freezing cold, and on the other hand the dissolving, destructive
 Gluth; the Egyptian Typhon was the destructive summer=
 gluth, therefore people were sacrificed to it during the dog days);
 But it was just as true for winter and the win=
 terrific hemisphere 3), and according to Theopomp in Plutarch it was called
 for those who live towards evening, the summer Venus, the Win=
 ter Saturn).

That the God of Abraham and his Hebrew followers
 Basically, no one else is alive except this one= and
 Nature-hostile genius of negation, this Sivas, Typhon,
 Saturn, etc., also testifies to the fact that up to Abraham
 The reintroduced custom of circumcision in Israel. This is the same,
 As others have already recognized and stated, a representative
 tendent mitigation of castration 5); among the Hottentots
 A type of circumcision has been found that is half
 Castration existed, and was performed by a priest at each
 male children were treated 8). The planet Sa=
 Turn was considered by the ancients to be a celestial body that inhibited procreation, see
 above;
 In Greek myth, Kronos castrates the procreating father.
 Uranus, and his attribute is the harp, which » to the

Castrations and the beheadings of those destined to be victims
People in the Saturn service belonged to and with which one could the
Enemies slashed the backs of the knees 7). The Jews confess
through their so diligently maintained circumcision, even up to

1) Bohlen, Das alte Indien, 1st part, p. 207.

2) Plutarch, de Is. et Os. 73. 3) Movers, aa OS 526.

4) Plutarch, loc. cit. 69. 5) Bohlen, loc. cit. OS 292.

6) M. Peter Kolben's description of the promontory of the good
Hoffnung, Frankfurt and Leipzig, 1745, p. 150. Compare Diodorus Siculus 3:32.
says of the circumcised and mutilated troglodytes, and my
Sabbath, Moloch and Taboo, Nuremberg 1839, p. 25.

7) Movers, aa OS 272, 422. 362.

23

this day to the Saturn service, which according to Amos the
drifted in the desert for forty years, just like the same in
Consideration of the Saturn day, which remains so sacred to them, the
Sabbaths are observed. This too must be acknowledged and accepted.
They began to speak about the fact that the so-called Ark of the Covenant had nothing to
do with it.

deres, as one of those in ancient Typhon's and Moloch's
customary services. Golden shop, such as the
of Papremis, a form of the Egyptian Typhon.
The image of the same was preserved in a covering of gold.
a small wooden temple that can be mounted on a four-wheeled vehicle
The car drove 1). That also in the Hebrew federal
The idol that was located will be shown in Appendix I. Its lid
formed its throne when it did not rest within.

Let us now turn to the discussion of what belongs here.
Old Testament sacrificial cult. That a God, as according to
all the aforementioned testimonies, facts and combinations
The Hebrew Jehovah was, in the times of his un-
mixed, through later humanitarian and educational developments

Steps not yet mitigated characters do not interact with animal-
sacrifices are not enough, but far more precious sacrifices are desired.
I will have, is easy to consider, and that it really is the
This has been the case, and is still reflected in many biblical sayings and
Representations completely undisguised during the day; even in the law-
In the collection of the Pentateuch, passages have been preserved which
To condone, sanctify, and command human sacrifice. That's the kind of thing.
concerning gifts and sacrifices, which one calls *din*, *cherem*, i.e.
an unconditional and irrevocable gift to Jehovah
and called sacrifices consecrated items (»banished« in Luther's case).
Even a person consecrated to such a *cherem* — so
it says with emphatic repetition at one of the noticeable-
most worthy passages of the Pentateuch — one should not live-
not let him, but he should be killed. » All that is banished,

1) Herodotus, 2, 63. Movers, *supra* OS 355. Prichard, *supra*.
Pages 106 and 310.

2⁴

what someone dedicates to Jehovah of all that is his, of
People and cattle and from the field of his property, which
It shall not be sold or eaten; everything banished
is a most holy thing of Jehovah. Not an exile, who
banished by people, it should be solved,
he is to be killed«). So it was dedicated to the
Jehovah sacrifices people who, of their own, express
According to the law of this God, under no condition
not to remain alive, but truly sacrificed, made a victim-
had to be killed. That is undeniably established.

But the ancient Hebrews sacrificed to their enemy, Jehovah,
Criminals and innocents, people of their own volition, as well as from
foreign tribe.

1) 3 Moof. 27, 28 f. according to the bet.] Cf. Winer, *bibl. Realwör-*
terbuch, IS 156. "Bann, dim, ein Gelöbde, vermöge dessen
Persons or things to Jehovah as irrevocable
and were consecrated as inalienable property. Exiles

"Perfones had to die." Michaelis, Mosaic Law, III.

§ . 145. p. 8 ff. and V. §. 246, p. 84, where it is admitted that a
exiled city, whose people went to the sword, just as they themselves went to the
The fire was holy, as if it were a sacrifice offered to Jehovah.
The matter required no further confirmation, since it was a deity
A person consecrated to one's own property, who is killed as such, in
The mindset and conception of the dying person of this deity indisputably leads to
A sacrifice is made; but to make matters worse, the passage in 5 Mof. 13:17 is relevant.
hands, according to which a banished city and all taken from it
The spoils are to be burned as a burnt offering to Jehovah. "The

"The crude process," says Vatke, "had, as the name already shows, in the
It had a more religious meaning, but in ancient times it was probably more associated with
religion.

People, as if accomplished in things." Religion of the Old Testament,
Berlin 1835, Vol. 1, p. 278. Compare also Gildemeister, Blindwerke des
vulgar rationalism, Bremen 1841, p. 5: "If Hengstenberg,
Christol. III, 456 asserts that it is not from a
not voluntary vows, but a forced consecration,
This contradicts the clear words of the text: "Alles cherem,
which a man makes cherem to Jehovah, of all that
"Fein ist" — which cannot be turned into its opposite, fo
that it meant: "Even if he doesn't make it his own cherem,
but Jehovah takes away what was refused to him."

25

Sacrificing enemies was part of the ancient Hebrews' custom in the
Especially regarding their sacrificial act, that they, like the ancient Mexicans
...won wars solely for this purpose. It was customary,
to give the nation's terrible god a truly colossal
to make sacrifices, to force entire cities and populations to
Cherem to be consecrated (to be banished, according to Luther) and led to...
sacrificial wars, in which everything that could be seized was given to the
strangled, burned, or sacrificed to Jehovah
was agreed upon. There we often find with goodwill
fall, thoroughness and emphatic repetition
emphasized that everything that the enemy had been destroyed.
and had life, that one man and woman, young
and strangled old men, oxen, sheep, and donkeys." In
It is in this sense and spirit that Samuel called Saul to
He wages war against Amalek and commands him to turn this people into

to make sacrifices of annihilation, and to feed man and Woman, child and infant, ox, sheep, camel and donkey, and since Saul did not fully carry out this command stretches, King Agag and part of the cattle are spares, and from cattle and sheep only »everything that is — *ächtlich und ungüchtig « stört, fo ift this ein Safel und* Robbery of Jehovah's rights and property, a religious crime

1) See, for example, Jos. 6:17, 21; c. 10:28, 30, 32, 35, 37, 39, 40. Self Several passages in the prophetic books of the Old Testament are to move here. Jeremiah 46:10: "But that day is for the Lord Jehovah of hosts, a day to take revenge on his enemies, and it devours the sword and is sated and becomes drunk of their blood, for the Lord Jehovah has made a sacrifice to the "Armies, in the land of the North by the river Euphrates" — and Isaiah 34:6ff.: "The sword of the Lord is full of blood, fattened with blood." Fat, from the blood of lambs and Bode, from the kidney fat of rams. For Jehovah holds a sacrifice in Bozra, a great slaughter. in the land of Edom. And wild buffaloes and bulls fell with them. her oxen are brought down, and her land is drunk with blood and fertilized with it. "Fat floor. For Jehovah holds a day of vengeance, a year of retribution, to avenge Zion."

26

Breaking something that cannot be forgiven. The Agag, the Saul had let Samuel live, then slaughtered him afterwards. He was faithful to his God by destroying him in Gilgal before Jehovah. stußt, und scheidet sich sfort auf immer von dem ruchlofen Kings 1), Very similar is the one in the Books of Kings told the story of Ahab's war with Ben-Hadad, the Kings of Syria, where one prophesies in the name of Jehovah the Prophet stands by Ahab, encouraging him, just as but this Ben Hadad Edelmuezh, pleading for his life had treated him badly and let him go free, thus fighting against him fert: "This is what Jehovah says: while you are the man I..." banished, set free, out of your hand, so shall your life be. "They are liable for their lives, and your people for their people." Those Incidentally, the first story is not unaltered by Zutha ten and turns of phrase have remained in the sense of a later time.

Saul tries to excuse himself by saying that one part of the enemies' cattle consecrated to Cherem only for that reason I let its life be sacrificed to Jehovah, to which Samuel replies: "Does Jehovah take pleasure in burnt offerings?" and sacrificial offerings, just as in obedience to Jehovah? Behold, obedience is better than sacrifice, attentiveness better than The fat of rams. For like the sin of fortune-telling is defiance and like idolatry and idolatry ei= gensinn «). How little that in the mind and togetherness=

1) 1 Samuel 15:3, verses 9-35. Leo, History of the Jewish State, Berlin 1828: "We are informed on this occasion that the Jews knew human sacrifice, just like the Phoenicians and Carthaginians= giniensern, their linguistic relatives." Gramberg, Ideas of Religion, I. p. 115, 343 f. 360. II, p. 80: "Agag is at the sanctuary of Gil= "Halved before Jehovah, i.e., as a sacrifice." That this expression dan= h the killing of a person the meaning of a person= What is offered as a sacrifice cannot be contradicted; compare, for example, how Solomon and the people "offer sacrifices before Jehovah." 1 Con. 8:62. 2 Chronicles 7:4.

1) 1 Kon. 20, 13 ff 22 and 28. v. 42. 2) 1 Sat. 15, 21 ff.

27

The overall picture fits, as described above. shine. The killing of enemies and their livestock as Che= Rem, was itself a sacrifice offered to Jehovah, and when Samuel later tells Agag to Gilgal before Je— By sacrificing to Jehovah, he himself acts in a manner that breaks apart, i.e., sacrifices to him. in this sense. It would therefore have required a more complete and more comprehensive revision and redesign of the old, in written by the spirits of the eighth, original Jehovah's Witness History is needed to avoid further complicating the truth with doubt. to reveal loosest certainty.

The tendency of this to persist even into later times The type of sacrificial cult can be recognized from the following rabbinical Sayings: "Whoever sheds the blood of the wicked does

the same as if he were offering a sacrifice «1) Among the God= loosened dyn aber werden die Christen versetzt understood 2).

Religious criminals and their relatives were also...

who offered a sacrifice to Jehovah. "Whoever worships other gods sacrifices, as to Jehovah alone, he shall be banished" — himself sacrificed relentlessly to Jehovah — "will be" 3).

A city whose inhabitants have fallen away from the legal cult, It shall be banished along with everything in it, the inhabitants besides their cattle were destroyed with the sword, the city itself with all the loot accumulated on the market as

(Burnt offerings of Jehovah are burned with fire). Hin= directions of heretics and criminals against Jehovah, provided they understand the meaning of a sacrifice offered to Jehovah had, were expressed through the act of dying before— hova, d "sub" denotes; cf. the above this expression As mentioned above. Thus, he shows us what it's all about. Deaths of Aaron's sons, Nadab and Abihu, who were "foreign"

1) Jalkut Shimoni, about the 5 books Mofis, fol. 245. col. 3. Bam midbar rabba fol. 229. col. 3. Eisenmenger, entdecktes Judentum, II. P. 203. 2) Eifenmenger, IS 689. 735. 756 - 761. 770.

3) 2 Moses. 22, 19. 4) Deut. 13, 13 ff.

28

Fire brought before Jehovah, for a reason:

"But Nadab and Abihu died before Jehovah when they offered foreign fire before Jehovah in the Sinai desert « 1), and if it was presented so in a previous narrative= It is stated that "fire went out from Jehovah and set them on-devoured and thus died before Jehovah « 2) — that is to compare, just like before, fire from Jehovah= goes and the burnt offering and the pieces of fat on the altar eats), so that here too the meaning of the narrated fact= tums, as a sacrifice offered to Jehovah, into the eyes jumps. Even those men who were sent out, the to explore the land and the community against Moses in Aufre= gung displaced, die before Jehovah, i.e. they are presented to him as (criminals sacrificed). An apparently later hand adds

n5302 — through a plague, pestilence — only the remaining one
 The phrase "before Jehovah" leaves no doubt as to how things stand with the
 that was actually meant in the story. Furthermore,
 those seven men from the house of Saul to avert
 hanged before Jehovah during a famine 5), where because of
 of the completely open presentation and the completely immediate clarity
 This makes the matter all the less open to doubt and objection.
 can be exposed ©). Yes, even Sofia sacrifices herself in fine
 Reformation all the high priests of Samaria 7); of similar
 Art is when Elijah slaughters the prophets of Baal 8).

But they are not merely strangers, enemies of Jehovah and his
 ner Nation, criminals and what is related to them

7 J) 4 Mos. 3, 4.

“x 2) Leviticus 10, 2. 3) Leviticus 9, 24. 4) Numbers 14, 36 f.

5) 2 Sam. 21:9 cf. v. 6.

6) Cf. Gramberg's critical history of the religious ideas of al-
 ten testaments, 1st book, p. 115. "The most definite expressions allow
 There is no doubt here that human sacrifice was still practiced in David's time.
 not at all for being forbidden, but rather for powerful atonement offerings.
 were to hold out to avert Jehovah's wrath."

7) 2 Kon. 23, 20. 8) 1 Con. 18, 40.

29

ft stands, which is to the terrible god of the ancient Hebrews for op-
 fer falls; the same is, as a general enemy of life and
 Existence, in essence, is not even of his people and his
 Friends, friend, he's always, so to speak, on the verge of something.
 to spoil and devour them too; therefore they stand in
 ongoing negotiations with him to alleviate his anger,
 his hostility, turning away from him, and their actually
 also ruined existence through the sacrifice of a dear and
 to buy the valuable part of it. Then there is the
 The entire people, their princes, military leaders and high priests in
 death, and parents must protect their children, and among these especially

those considered the noblest and best, their firstborn to dedicate, indeed only, themselves to death by battle and fire.

Regarding the sacrifice of the people's leaders and high priests As far as the Bible is concerned, it tells us about two such things. things that still preserve a sufficiently established tradition. It This refers to the deaths of Moses and Aaron. The oracle of Jehovah He announced that they were to die, they climbed a mountain and die, i.e. they are sacrificed 1). The death of both will explicitly compared and equated: "Die," he says. Jehovah, » on the mountain., wherever you climb and become Gather for your people, just as Aaron your brother did— died on Mount Hor and gathered to his people. ward « 2). And so Moses also dies » according to Jehovah's Command «). Those priest-kings died in no other way.

1) Numbers 20, 23 ff. Deut. 32, 49 ff. c. 34. 2) 5 Mos. 32, 50.

3) Deuteronomy 34:5. "This manner of Aaron's death is remarkable, fo. as it is in the consequence that of the Mofe! Father, Commentary on the Pentateuch, Halle 1805, 3rd part, p. 100. In Gramberg, Religions ideas, II. p. 137 address "the solemn arrangements. Aaron's death, who could not have foreseen Moses, against the: historical view of the Myth — what delusion against the all-too-historical fact a death that Moses could foresee just as well as one could foresee the The end, one. Foreseeable for the criminal who ascends the scaffold! — The words dine d by have been translated as: "at the mouth of Jehovah, through Jehovah's mouth" and understood as if Jehovah had told the

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Meroe. A divine oracle pronounced the death sentence, and The king obeyed God's command and died 1). — a usage, which is probably related to that Hebrew one hangs and had the same meaning. The old Prussians had a priest-prince Criwe or Criwe Criweito, who maintained an eternal fire, in thunder with the gods He said he received a third of all the spoils of war, and so It was considered a stroke of great luck to have seen him once. to get faces. The same man used to do in his fine old age.

(to burn himself as a sacrifice for the salvation of the people).
 Yes, what is even more striking is the idolized tribal heroes
 these Prussians, Waidewut, their first king, and Prutes,
 their first Criwe, who both lived to be over a hundred years old,
 According to tradition, both sacrificed themselves to the gods.
 burned 3), which wonderfully combines Moses' and Aaron's sacrifice=
 Death is correct. Dido, the founder of Carthage, also sacrificed.
 She herself. It is said that when she wanted to kill herself,
 build a pyre and slaughter many sacrificial animals
 let it be, as if she wanted to cast the shadow of her deceased husband
 to reconcile and offer him a death sacrifice, or they have
 specified to sacrifice to Stygian Zeus; also, in the pal=
 Last a temple of Sichau had stood, from which
 who seemed to call her, and Aeneas, in Virgil's work, sees her.
 united with this one in the underworld 1). This Sichau, however
 is nothing other than the god of death, Hades himself, to whom they

Moses' soul was kissed, as if Moses had been kissed by Jehovah.
 died. According to the rabbis, this is how, except for Moses and
 Aaron also died Moses' sister, Miriam, a strange woman.
 a tradition from which it can be inferred that Miriam also belonged to the Je=
 hova fell victim; cf. *Prophetæ veteres pseudepigraphi* ed.
 Gfrörer, Stuttgart 1840, p- 333 and 361, and ane © 2
 1) Diodorus, III, 6.

2) Mone, History of the wowichen bewentHEME , IS 83. 2.

3) That. S. 95. went.

4) Justin. XVIII, 6. Virgil. Km, IV, 457 ff and 638. VI, 472 f.

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According to ancient symbolism, she married him by turning herself to him.
 Victim killed). Sichau or Sychaau, namely is Phoenician=
 Zish name of Hades, Hebrew now, shicha, or anw,
 schucha, pit, abyss, cf. nnw, grave, nw, down=
 sink, specifically, nin'bu, into the realm of the dead. Another,
 The name given to Sichau by Justin is Acerbas.
 (pronounced: Akerbas), Hebrew then, the destruction, the death, of

to devour. The meaning of a sacrifice probably had including the crucifixion of Cartago, as recounted by Justin, who, in adorned in priestly vestments, besieged by his Carthaginians (the father was crucified?) — a case on which we will discuss in more detail below. Also The strange news to be drawn here is that one can go to During the time of the Christian persecutions, the men who were called the accused wild animals of wearing the clothing of Saturn's priests (attracted). Looking across to America, we find There are many similar things here as well. From the Mexican Kings Chimalpopoca are told that he decided to to die as a sacrifice to the god Huitzilopochtli, and to... Besides several others who consecrated themselves to death with him, the Priest He gave up his star as a sacrifice, as others had done before him. Men considered heroes (deeds). The Mexicans marched, when one of their masters died, a slave whose clothes and wearing a mask, they showed him the honors due to the Ver- deceased born, and then sacrificed to him, where thus instead the original real sacrifice of the national princes 5) [The text abruptly shifts to a seemingly unrelated topic:] With the old Tol-

1) This method of representing antiquity will be discussed further below. The speech was fine more often and in greater detail. Here, only the reference to... that East Indian marriage of an abandoned virgin to the crocodile- dill and on the marriage kiss of Jehovah, through which Moses, Aaron and Miriam died. 2) Justin. XVIII, 7.

3) *Passio S. Perpetuae et Felicitatis* ed. Possini, Paris 1664, p. 30.

4) Clavigero, *History of Mexico*, Leipzig 1789, Vol. 1, pp. 222 ff.

5) *That*. p. 447.

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In ancient times, the law stipulated that a king could only reign for 52 years. was allowed to crave; had a king been on the throne for so long? (seated, so he resigned the government!); in earlier times He probably had to face death, and that never- The government's actions were a mitigation of this barbarity. One might recall the legendary island of Jambulus. in Diodorus, where the chieftains of the individual tribes, when

fie, having reached the age of 150 years, had to die 2).
 The Patagonians have priests of both sexes who go to
 like priests, prophets, and soothsayers; the men
 must remain unmarried and put on women's clothes, that Priests
 They are like the star of Cybele. They will be like this their whole lives.
 accompanied by two from the troop of evil spirits, who
 They themselves increase their numbers after their death, and their rulers
 The evil genius Gualichu or Huocuvu is. They reveal
 their profession is affected by convulsions and epilepsy; one can see
 she with fiery eyes, stiff hair and foaming
 Munde, with drum and other equipment, their incantations
 accomplish endeavors, or even in enthusiasm, in a certain way-
 Sitting on a tripod, to the assembled people: Victory or failure!
 announce the circumstances. These priests of the evil principle look
 However, one can also use it on various occasions, particularly when
 major, general accidents, to fall as a sacrifice).
 How close and intimate all this is with the Jewish, into which
 Christianity and fine dogmatics have passed over the concept of
 connected to a suffering and dying messiah, jumps
 into the eyes. Even the expected highest and greatest ruler
 and the high priest of his people must undergo the holy sacrificial death
 Moses and Aaron die, and still the following applies to the
 Jews, which at least one of the two of them...
 waited: Savior, the so-called son of Joseph, concerns,
 The assertion: "He will offer himself up," captures the soul.

- 1) Elavigero, p. 136. 2 Diodorus, 2, 58.
 3) Orbigny, aa OS 167.

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to throw into death and with his blood the people
 to reconcile God 1), which is to be compared with that » servant
 God's "Isaiah suffers for his people, as Jehovah himself did for him"
 wounds and makes sick and "his soul the guilt—" (sacrifice slain). How the spirit of this ancient man...
 The practice of schenopferwesens auch anders noch in Israel weiterdauern erhalt
 The following examples illustrate this. In the Ge
 History of Rabbi Joseph Ben Joshua, born in 1496
 Meir des Sphardi, i.e., the Spaniard's 3), is told how

Solomon Moloch, the son of a Jewish renegade, to
 He returned to the faith of his fathers and, by order of the Emperor,
 Charles V, whom he tried to convert, was burned at the stake.
 be, whereby the Jewish historian made the following statement:
 press served: »And the Lord tasted the sweet
 Smell, etc. And even in very recent times, in a ju
 A letter from Jerusalem reports on the earthquake in
 Jan. 1837 Complaint brought and said, which through the same un
 The extinct Jewish communities are to be offered as an atoning sacrifice.
 (become for all Israel). In theology and culture
 The essence of Christianity is the concept of such a man
 the sacrifice and its necessity, the well-known dogmatic
 Central idea of the same, and even more essential and characterful
 more profoundly pronounced than in Judaism, which appearance
 already in the writings of the new Testament
 occurs. Here, for example, a statement by the High Priest is made.
 Caiaphas interpreted entirely in this sense 5); it indicates
 the words of Christ at the Last Supper 6), and after a

- 1) Eifenmenger, Discovered Judaism, II, 723.
 - 2) Isaiah 53:1 ff., especially verse 10.
 - 3) Translated into English by Bialloblotzky; Chronicles of Rabbi Joseph the Sphardi, 2 parts, 1836. Cf. Carové, Neorama, Leipzig 1838, 3rd part, p. 96 ff.
 - 4) Univerfal = church newspaper, 1837, No. 40. Carové, op. cit. p. 103 f.
 - 5) John 11:49 ff.
 - 6) Matt. 26, 26 ff. Marc. 14, 22 ff. Luc. 22, 17 ff.
- Daumer, Feuer and Moloch serve. 3

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offered to sweet scents 1). The animal sacrifices of the ancient Testaments are considered here to be still insufficient, powerless. Shadows and role models of the great human sacrifice of Christ considered; so in the Epistle to the Hebrews, where the blood of Christ is considered Blood of bulls and goats and ashes of cows set and the declaration is given that there is one being needing a sacrifice than the animal 2); just as in the apocryphal letter of the Apostle Barnabas).

What finally needs to be considered?

As far as ancient Hebrew child sacrifice is concerned, it is already the original...

paternal time of Abraham, which we find in the famous Un-

undertaking of this celebrated patriarch, the only one, ge-

to sacrifice their beloved son to Jehovah, a Bei-

The game offers. The impetus for action comes from the god.

from yourself: "Take your son, your only son, whom

you love, and offer him as a burnt offering (and) — and

although this, according to the present account, is not

What is truly sacrificed is always the principle behind it.

of the child sacrifice ministry, the claim that Jehovah has on

the young life of mankind makes, and the highest

A compliment was expressed, with which he had such a Darbrin-

considered. If one were not used to these things

Stockblind too fine, this would have been done long ago — albeit not fully-

brought — child sacrifices of the patriarch to clarify the

dark and contradictory history of the Hebrew Cul-

tus served. "Human sacrifice," says Winer, "abhorred."

the pious Israelites as pagan to the core, although

The holy legend story, an example of intended son sacrifices.

rung told, and in the harsh times of the judges a daughter

fell beneath the sacrificial knife of her superstitious father

1) Ephesus. 5, 2. 2) Heb. 9, 12 ff. 19 ff. 23c. 10, 1 ff.

3) Cap. 7 and 8, cf. Cap. 2, p. 66 ff. p. 50 f. of the Ueberfe-
gung von Hafele, Tübingen, Wien und Prag 1840. 4) 1 Mof. 22,2.

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was« 1). But how could the human sacrifice be abhorrent,

who consider it an anti-Jehovahistic-pagan abomination

Israel's willingness of the patriarch to create such a

to commit atrocities for something so glorious, to his Jehovah

How could one believe Jehovah to hold such a pleasing view?

I myself have ordered such a thing and thus subjected myself to the like.

Sacrificial to the Canaanite Moloch idols, from which he

who wants to know that they are so sharply and strictly separated, completely

1) Are they on equal footing? 2) That will be difficult to answer. And

We are setting this in motion by order of the national god already from

The patriarch intended to make him appear so in the eyes of his people.

High-ranking child sacrifices not only with that of Jephthah² not only accomplished, but also in connection with those who according to the testimony of the prophets until the end of the Jewish state and beyond were in vogue and something in Israel were quite ordinary — except for the hay² the day the accusation clinging to the Jews, secret To make child sacrifices, not to mention now — what is more obvious than if we were to have a tour through the entire Ge² history of Israel from Abraham to exile² desecrating, deeply rooted in the religious orientation of this people Do we have a reasoned move ahead of us? But that's not all, what we have to ask. That the Genesis the Tra² The edition of Abraham's child sacrifice cult does not fully provide, This can be seen from a message from the Sanchuniathon, at Eu² sebius praeparat. evangel. 1. I, where the following can be found: "Once upon a time a plague and great dying swept across the land When Kronos came, he sacrificed his only, eighth son to his

1) Winer, bibl. Realwörterbuch, II, p. 211. 2) "Had the Vor² The practice of human sacrifice is entirely outside the sphere of Jehovah. Since it was a service, legend believed such a demand could be made of Jehovah. not even under the guise of temptation, and Abraham would have acted correctly if he had interpreted the command as God. tes unworthily dismissed.' Vatke, Religion of the Old Testaments, 1st Book, p. 276.

ga

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Father Uranus performed the circumcision on himself, and forced His companions to do the same. Not long afterward, he consecrated He had another son, whom Rhea bore him, Muth with Names to the gods. The name is the Phoenician for the Death or the Pluto of the Hellenes." That this Kronos with to Abraham of Genesis, who gave his only, eighth son to sacrifice, cuts himself down, and to Ishmael and all to perform the same operation on his male housemate² tet), in One thing falls apart, is too clear to doubt it² to be able to fel; the name Muth, as a designation of the To²

desweihe = and yes, son of death, composed 2), agrees with the name Isaac, insofar as it is an expression of the Molochdienst was the determination to death on the glüß denoting the arms of the metal statue, about which below the nearer. If one asks how Abraham came to be with to be confused with the Phoenician Kronos, so I would like The following might serve as an answer. Abraham's actual The name Abram, Ab-ram, means high father, great father, and seems to have been a title he used as Tribal chief and chieftain led 2); as such he liked

1) Genesis 17:23 ff.

2) Compare Ps. 79, 11. Pf. 102, 21 Don EF morti destinati.

3) Compare Genesis, chapter 14, where Abraham is described as a respected warrior. A chieftain appears, Sirach 44:19, where he, "the great father of many" "Le Volker" is the name given to him, and Genesis 23:6, where the Hittites call him a They call themselves princes of God. The title "great father" is used by... a great head to the Native Americans of America; the Osage called, after Hunter, the King of England "the great father beyond" the weapon", JD Hunter's Memorable Memories of His Stay= halts among the savages in North America (the prisoner among the wild men) den, von Lindau, Dresden 1824, 1. BS 60); the President of the ver= United States was called by the Indians as their "great father" referred to in the Basel Mission Magazine 1828, p. 628, and 1834, p. 569 ff. 573, 576, 578, 581; the first warrior of the Nadowessians was named, according to Carver, "The great father of the serpent," Carver, travels through the interior parts of North America, London 1778, p. 380, and in Pa= The natives occupied raguay, according to the report of the Jesuit Anton.

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also those, el, Prince, are called, and under this name the Known to Phoenicians; but this is also the name of the Phoenician Kronos, laos at Sanchuniathon. Or, there It was a custom in antiquity to identify oneself with the names to name the deities one worshipped, approximately, like we adorn ourselves with the name of our calendar saints, Abraham was able to bear that name also because

Nes was the name of his God; compare the biblical persons.
 nennamen Jehu wen“, which probably means something like to, Jeho, and
 ane, Jahu, = dan“, Jehovah, in compositions, Mal-
 cam, as the Moloch god was also called, Melech, another
 Form of the name Molech, Moloch, Hammelech, di Me-
 lech with the article, Baal and Adrammelech, as to—
 like the “Fire King” of the Sip, who was worshipped with child sacrifices.
 (Pharener was called). In any case, it is the greatest attention=

Sepp (he is the translator of Charlevoix's history of Paraguay,
 Nuremberg 1768, appended) with the name “great father” the
 Provincial Father. Perhaps the Peruvian word "ab" is related to the Hebrew "ab," meaning
 father.

nische apu, chief, together; hatum apu, great chief, was a
 Title of Peruvian ruler. Also found in the meaning of father.
 that which has multiple echoes in the languages of America; cf. Villela
 op, Toneves at Gumilla aba, around Peru to Gregor. Garcia Abba,
 Cora yaoppa, Runfienes appan, father; J. Mithridates von Adelung
 and father, and the latter's investigations into America. Father is
 antiquity = lord; the family patriarch of the Arab Bedouin
 He is both lord and commander of his horde and has in it the
 Right over life and death; he is the high priest and performs the duties of the priest.
 Victim; he is the one who wages war and alliances with other families.
 concludes, cf. Bohlen, Genesis Introduction, p. LXLII. Rachel calls her
 Father their master, Genesis 31:35, and yet the Jew says: “My lord,
 the owner of this house” for “my father,” Pesach Haggadah Hebrew.
 and German, Leipzig 1840, p. 21. In North Western, according to Carver's
 Index of words in the cited work ota king and father, cf.
 Greek crra, Latin atta, Swiss Atti, father.

1) 1 Chron. 8, 9. c. 8, 35. c. 9, 41. Jer. 36, 26. c. 38, 6. 1 Chron.
 5, 5. c. 9, 30. Isaiah 37, 38. 2 Kings 19, 37. 2 Kings 17, 31. Others
 Examples see below and at Movers aa OS 341, cf. p. 290,
 also in J. Fr. Meyer on Egyptology, Frankfurt am Main 1840, p. 8 ff.

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worthy of unity, that Abraham and Moloch = Saturn of legend
 that it all comes together, and that Abraham also in Phoenician
 Tradition as a unique, native form of the pre-world:

It seems. Abraham and Saturn also melted among the Arabs. in one; Abraham was to them the one who was old and presented with seven arrows or lots in hand. Saturn placed an idol in the Kaaba, which Muhammad had with the words destroyed: "They present to our old man (sheikh) than with magic using arrows! What did Abraham have to do with the arrows? to create? « 1). All of this taken together is to make it clear enough that Abraham's cult is not an whose Phoenician Moloch service involved child sacrifices), and that the mild depiction of genesis, which leads to no allows real victims to come, the epitome of a relationship moderately very late, towards the abolition of the old atrocities of the present age. However, the circumstance that Isaac the sex reproduces, the view of the real victim rung dessßssel an unavoidable difficulty in the

* It is also not possible to completely reconcile the biblical account

A malevolent spirit of the Indians in Brazil is called Taguaiba, and a ge The cacique on Mount Ipyapaba called himself Taguaibunucu, great Ber, black devil; Murr, travels of some missionaries of the Ge selfschhaft Jefu, Nürnberg. 1785, p. 585 f.

1) Pococke, specimen hist. arab. p. 980. Movers, the Phoenicians, 1. BS 86.

2) Cf. Bohlen, Genesis, p. 230 ff. Böttiger, Ideas on Art Mythology, Dresden and Leipzig, 1826, p. 220. Ammon, Continuing Education of Christianity as a world religion, Leipzig 1833, 1st half, p. 114 and 127: "It is more than likely that Abraham through the Example of the Canaanites, who dedicated their children to Saturn or Tyrian gods Hercules sacrificed, for a similar undertaking with his only "His son Isaac was provoked." Thus, here, out of old, total blindness, struggles This reveals half-baked ideas in these matters. Simply stick to the facts. to say that Abraham was a child sacrificer and Molochist, like fine relatives, the Canaanites and Phoenicians, is this Theo Lying was not possible; he must have come from the Phoenician tribes of Canaan. to have been provoked, seduced by this cult.

to drop it and yet handle the matter in accordance with
of national history and the general course of events
to set, to follow with regard to what was preserved in Eusebius
To state the sentence: Abraham spared the last one, who was in his
Born of old age and yet dedicated to the sacrifice of the deity
tenth son, after he had the earlier children of his marriage
truly sacrificed 1). He was what we continue to be closer to
will be found to be a Moloch-servant fanatic who he
of the kind, which is therefore also in memory of the Moloch-servant
Semites appear so highly regarded; in contrast, the reformatory
She Pseudo-Jesusaias — probably in possession of a more complete
Tradition about Abraham — which he blames on his people,
that already "his first ancestor sinned" 2) — which
unforced only on the one, although in the eyes of his people
so spotless, to refer to Abraham. For he they praised
the Jews themselves as their ancestor 3), and rebukes,
like Gesenius's on the passage: "To Abraham at the
ken, which would be closest to the expression, allows the
No connection; for it is inconceivable that the
Prophet would have highlighted this one as a sinner, to
Since the story involves no act displeasing to God,
The points mentioned to him are easily resolved from our point of view.
A similar situation arises here as when we go to our
A place found by Amos, much to everyone's surprise,
which in a very reproachful and hostile way of the otherwise with
Davidic strings surrounded by such a nimbus of holiness
(games remembered), or as when Jeremiah remembered all the kings, chiefs

1) Compare 2 Chronicles 28:3, where King Ahaz's fine sons — so
Not just one! — burned as a sacrifice. 2) Isaiah 43:27.

2) Compare John 8:39 and Romans 4:1.

3) "Those who lie on ivory beds and stretch out on
their resting places and eat lambs from the flock and calves from
the stable, who babble to the sound of the harp, playing stringed instruments
devise, like David." Amos, 6:4-5, along with what precedes and follows.
W |

St., Preachers, Prophets and inhabitants of Jerusalem, Judah and Israel, as those who only do evil and harm Jehovah's due deeds "from their youth on" and "from the day on, since Jerusalem was built « without exception reproved 1), and the one who himself referred to the most revered ancestor Beschuldigt. The prophet throwing the gong probably sees the child sacrifice service of the to look at themselves with no other eyes than those of his time the ongoing child slaughter of his nation, which with to that certainly the most weighty, substantiated and justified. A relationship was established. If Abraham is now still only remaining representation because of infertility when his wife appeared as a childless old man, the older, more recent relation, it certainly does not mean that he is only the one for that reason. He was childless because he had given the children of his marriage to his God. sacrificed, and when he against this the bitter Aeußerung that: "Lord Jehovah, what will you give me?" I go there childless, and the owner of my house's s2es will be the Damascene supplier« 2) — for had this in the the underlying older relationship probably has this meaning: »You Can you not give me any thanks for my children who were sacrificed to you? Grant fat. «

Let us move on to a second gatum of this kind, to the The sacrifice of Jephthah's daughter continues! No Theo appears here! phanie dazwischen und nicht die leichtste Meißbilligung ver- It reads, since Jephthah — again to Jehovah, the God Israel's, and no foreign idol — fine daughter, fine one leads the hundredth child to sacrifice and — as the Destined One- unity of the biblical relation in accordance with the ju- German tradition beyond all doubt — truly sacrifice 3). The vow that preceded this sacrifice

1) Jer. 32, 30- 35. 2) 1 Moses. 15, 2

3) "He made fine vows 192 D 7b Jq¹⁰ Judg. 11, 39.

These words can only be understood as meaning something other than... true sacrifice of the daughter, as is also the Jewish tradition dition for fasste, Joseph. Antt. 5, 7. 10. Gu nv nude wAoxavrwoey'!

evidence for the former custom of human sacrifice in Sfrael and for the prevailing belief that such sacrifices are highly be effective in gaining Jehovah's favor and support. recruit; for Jephthah vows and says: "If you Whoever gives the sons of Ammon into my hand, so shall he who comes forth Go out of the door of my house to meet me, the Jeho- hova consecrated fine and I will sacrifice him as a burnt offering « ?) – where Jephthah apparently already performed a human sacrifice in the sense of has and in any case relies on the cooperation of a human being Essence of a family member, even one's own, only child- one had to be prepared for the danger that powerful nature posed. of the vow, which is also only insignificant and matt gewas fien fien 2). That it was an ancient It was customary to make this kind of vow in times of danger, can be recognized from the very same, already otherwise compared of Idomeneus, who sacrificed the first thing during a storm promised what would await him upon his return home. The first thing he encountered was his son. Such a The intended meaning was a precious sacrifice; they only wanted it. not exactly determine it themselves, and the deity or the Chance leaves a path of relief and sparing,

u. s. w. Winer, bibl. Realwörterb. IS 635 f. The ones dem Buchften and the context of the perfectly clear and unambiguous relation The mocking assumption that Jephthah did not sacrifice his daughter, but only to the service of Jehovah at the sanctuary and an eternal Consecrated to virginity, already wittily crushed Michaelis, see his Mosaic Law III. § 145. p. 21. Note, cf. p. 13 ff. and because of des Sprachlichen Winer aa OS 637.

1) Judges 11, 30 f.

2) Michaelis already says: "It may well be that Jephthah not just an animal, but also a slave who would be with him perhaps would first meet him halfway, and sacrifice him in a pagan manner. promised." Mosaic Law III. §. 145. p. 13. Certain Vatke aa OS 275: "The very form of the vow shows that Jephthah who intended a human sacrifice from the outset, since he only had one "A person could come out of the door of his house to meet him."

But in those two, through Hebrew and Greek texts¹
 The traps preserved by the vowing party did not benefit those who had made the pledge.
 Even in the guise of a fairy tale, the memory of
 I oppose the barbarities of antiquity. There must be Væ²
 In their distress, they gave the first thing to a monster as their own.
 promised what they would encounter upon their return home;
 But the first thing encountered is a daughter, one's own child.
 How little the biblical account itself provides any impetus to
 This matter takes, however far away it is, so vows, as
 That, as against the spirit and law of the Jehovah's religion, strife
 The tendency to view it reveals itself decisively enough through the
 The train, that on Jephthah, as he makes his vow, just then the
 (The Spirit of Jehovah has come). And what should one fully do?
 to the end of the story, where it says: "And it
 It became a custom in Israel: from year to year the daughters go
 Israel, to praise the daughter of Jephthah the Gileadite,
 forty days — ? That was the willingness of
 Daughter, to make herself a victim, thus this kind of victim³
 cultus selbst, as something flawless, indeed glorious, of all
 Israel is recognized, and Leo is absolutely right when he

1) Brothers Grimm, Children's and Household Tales, Berlin 1819, No. 88.

2 BS 6. ff. with the notes of volume 3, p. 156. That the

The monster that demands the girl to be a bride and wife is based on the fact that
 that in antiquity the sacrifices of human persons were considered a violation
 He described the meals of the same with the god, see above and in the following.

2) Isaiah 29 f.: "Then the Spirit of Jehovah came upon J. and he
 pulled — — — and made a vow to Jehovah," etc. I

I have already emphasized this before, and it has had a counter-argument.

Theologian (Courtly, Illumination of the Daumeian letter to the parish⁴

(rer Kindler, Nuremberg 1832, p. 134) notes the following: "The spirit of the

The gentleman who came upon the judges was not a revealing one.

and renewing, not an inwardly enlightening and

more holy, even less was it given without measure, so that he

"Would have been preserved from error and sin." What a thought!
It is permissible to say to such theologians and apologists! To another
Would one consider such expressions to be the most terrible blasphemy?
Lay down a load.

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about the deed of the Hebrew chieftain as about something the
Religion and the cult of the ancient Hebrews in general Cha
The following statement, which is quite revealing, says: "As evidence for the exit
sayings that the Jewish concept of the deity and
whose veneration was of a decidedly abstract nature, can
one can consider the terrible violence with which
Jephthah crushes all human feelings to the ground in order to create a
something done carelessly (2) to the deity, but once spoken
to fulfill chenes and therefore binding vows. — — —
It is not something that merely stands alone; where a Va
ter fo, with this composure and preparation fine touch
can sacrifice himself without everything around him becoming outraged,
This necessarily requires everyone to adopt this abstract way of thinking.
where one lives, it must turn one's whole life into terrible contrasts
torn finely D).« Thus Vatke also concludes completely as proof
strongly on the general nature of the old Jehovah cult,
as a man-sacrificing Molochism, by saying:
"Jephtha's sacrifice seems to stand alone, but only on
the first glance. A human victim had apparently already been
intended for the one making the vow; but through such a thing he could
I believe I deserve Jehovah's help only in that case.
to whom other people were also sacrificed; in response
By setting a trap for him, he only provoked Jehovah's anger. The prudent
The execution of the sacrifice also speaks in favor of it, and the up-
The falling circumstance that the Hebrew tradition only has one
An example is told, which explains itself from the fact that a later continuation
enduring custom attached to it, which is itself a tradition
The leader was «29.

With regard to the alleged Mosaic Law, it is from
to draw the conclusion from this story that neither Jeph
That's time, insofar as one considers the narrative of the Book of Judges.
to the standard, even at the time when this story was told

- 1) Leo, History of the Jewish State, p. 126.
- 2) Vatke aa OS 275.

44

As it lies before us, a law was created by Jesus.

va's existirte, which such human sacrifices as a foreigner
 abhorred such atrocities and threatened them with death.
 This becomes all the more obvious when you look at it with
 the biblical relationship compares that of Josephus, who although
 the same, but told in a completely different manner, and not un-
 terläs, to add that Jephthah was an unlawful, God-mis-

A necessary and by no means glorious deed has been done. It falls here
 with the historical difficulty that Jephthah's deed is connected with the
 — considered Mosaic — prohibitions on child sacrifice in
 ancient Hebrew legislation stands in stark contradiction,
 and with it a resolution of the same, as Winer gives it,
 completely removed: "That human sacrifice 1) to the Mosaic
 The fact that he had acted contrary to the law is highlighted by the remark that
 in the troubled age of judges, as some
 other relations reveal that the Mosaic Law is by far superior.
 was not generally known or strictly observed, as then
 also the entire version of the vow with thoughtful consideration
 The implementation of the law could not exist at all « 2). As if

1) This is still the false claim of theologians that
 Human sacrifice was forbidden without exception, which even after
 The present collection of laws is incorrect.

2) Winer aa OIS 636. The praising Jephthah should certainly
 had thought of an animal sacrifice, and there he might have been given an unclean,
 Come towards an animal unsuitable for prey, a dog or donkey!
 Cf. Michaelis, loc. cit. III. §. 145. p. 12, which is characterized by degradation
 of Jephthah helps. "This one from a dishonest and birthless child
 to a robber, and from the leader of a robber band to a military commander
 "become a brave barbarian" — "who was driven early from his fine homeland"
 bene and trained as a man under a band of robbers in the land of Tob-
 Jephthah didn't want to know much about the laws of Moses, and a bad one.
 'A legal scholar and just as bad a theologian.' But it can

The matter, as demonstrated, is by no means as one that leads to such isolation and Subjectivity is treated as an integral part of the narrative; Jephthah's That was the his people, who allowed him to do so after he had been for two months hesitated and no one informed him of the illegality during this time.

45

it would only be the times of the judges in which the mo-
Saisian law was not followed and therefore not even before-
It seems that there have been hands. For example, think of the
Passport, which, according to the express assurance of an old-
testamentary historian since the time of the judges
except for Josiah, not in the proper, Mosaic legal form
was held 1), or at the places prohibited by law and
but continuing the usual high worship of Israel among judges
and kings, for "not only up to the time of Solomon
There were such holy heights where sacrifices were made and
smoked, but among the kings of the separated kingdoms
It seems that the high cult was formally organized, and
Even pious kings could not exalt him" 2) —
which then gives rise to the peculiarity that the Pentateuch
"From the time of Moses' death onwards, the most important laws were neglected-
sight and only after a millennium did he examine the most petty details.
was followed, instead of every other legislation in the first
The times of their introduction were practiced with conscientious rigor.
will be, and only gradually fall into oblivion « 3).
As for the child sacrifices prohibited by law, well...
not only in the time of the judges, even in this respect
but also those of the kings, from Solomon onwards and until
into exile, the Mosaic legislation » by no means
well known or strictly observed, "since we hear that
The Hebrews throughout these times were not only the most barbaric
Moloch servants were, but also their children to Jehovah himself.
who brought sacrifices). Yes, we will see that Moses,

had been instructed in his undertaking, indeed, even in honor of the accomplished
That an annual festival and song of praise was sung.

1) 2 Kings 23:22; cf. 2 Chronicles 35:18.

2) Winer aa OIS 600, cf. that Art. Law, p. 493 f.
and the writers cited here.

3) Bohlen, Genesis, p. LXL of the Introduction.

4) Compare the first note above and the closer notes below.
layings.

46

who have forbidden these sacrifices, according to their own legislation
knew or followed so little that he himself was one of the fans
He was a sacrificial man and child victim.

The biblical narrative can also be drawn here,
after which Mesa, the king who came to the Hebrews
Moabites turned to the deity for salvation,
his firstborn son and heir to the throne on the wall
fort besieged by the kings of Judah and Sfrael
Kirharesheth burned on the 9th. For this sacrifice had an effect
according to biblical accounts, so powerful that the—
The warehousemen had to withdraw. A large group or
Jehovah's anger against Israel and drove it away, so that the
God, to whom the Moabite prince made this terrible sacrifice,
with the God of Israel, the biblical Jehovah, apparently in
One thing coincides, and the power and effectiveness that the
They had the same sacrifices at Jehovah's court as the Bible itself describes.
recognized, is in sight.

He was probably also such a victim when he was already up there.
The aforementioned Carthaginian priest Cartalo was crucified, and as there
Mesa intended to defend himself against his besiegers, so he wanted
Here, the besieging rebel of a happy battle has found himself
to insure the city to be captured. It was this Hin—
direction, considered as a victim, of double weight, once
as a priestly sacrifice, see above, and secondly as the offering of the egg
her son to his sacrificial death. Were the same a pure
Cruelty without the stated religious meaning
— surely the despicable father would not have dared to do that to her
to be allowed to do so without inciting his army against him; he would not have had to
not only as a child murderer, but also as a mocker of the Re

religion and cult were sacrilegious. And yet the gray was
liche Schauspielspiel recht gefleißentlich im Ansicht der Heere und
given to the city! 2) He was also not subsequently...

1) 2 Con. 3, 27.

2) Atque ita eum ornatu suo in altissimam erucem in conspectu
urbis sufligi jussit. Justin. XVIII. 7.

47

against this atrocity, which he committed in the spirit of his religion
rather to be considered a great deed, but because of
Master rhetoric was punished with death.

Let us now turn to the core of our argument, to
the most conventional view of the old story

and the legislation of Israel, with its wonderfully contradictory pro-
Phetish places over! There we hear, for example, about a ge

They know how to speak of shameful idols, to whom Israel has always been beasts and
Men, sons and daughters sacrificed. "The shame-
Goetze Pwan devoured the acquisition of our fathers from our Ju
gend an, their sheep and cattle, their sons and daughters.
We lie in our shame, and our disgrace covers us;
For against Jehovah our God we have sinned, we
and our fathers from our youth until this day,
and did not obey the voice of Jehovah our God « 1).
Truly, that was the God whom the Prophet described.
referred to as Jehovah, never the God of Israel-
being, but rather that very idol of shame, whom he had devised for him-
contrasted and which he contrasted with in a subsequent passage
The name Baal signifies: "For as many of your cities as there are, so
Many are your gods, Judah, and how many roads of Je
Rusalem, so many altars have you given to the shameful idol Nwab
makes altars to smoke Baal « 2). But Baal was called
even Moloch, to whom the Hebrews in the valley of Hinnom their
Children burned: "They built high places for Baal in the

Thale, the sons of Hinnom, to give their sons and daughter to the
to sacrifice Moloch « 3), — so that everything is justified, the sentence
to put forward: "Moloch was from the Hebrews from the beginning."

"Here, with the offering of one's own children, is honored."

closes the enormous, our whole traditional Theo

The project's claim shattered at a stroke, shattering the logic of the proponents.

Prophet Amos said that Israel would be in the midst of the forty years.

Not at all to Jehovah, but to Satyr

1) Jer. 3, 24 f. 2) Jer. 11, 13. 3) Jer. 32, 35.

—

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nus Kijjun as a fine king (Melech, Molech, Moloch)

served. This passage reads as follows: » Have you

Battle and grain offering brought to me (the Jehovah) in the

Have you lived in the desert for forty years, House of Israel? You bore the

Hut of your king and the Kijjun, your idols

image, the star of your God, which you have chosen—

(makes had«). The word jd holds a part of the Er

clearer with a comparison of Syriac, Arabic and Persian

fchen for the name of the planet Saturn, which the Arabs

revered as a star of misfortune and the "great

Mishap was called; others translate: "the mishap".

1) Amos 5:25-26

2) S. Winer, bibl. Realwort. II, p. 455 ff., where the explanation of the

where Saturn is holding firm against Hengstenberg, and Movers,

Phoenicians 1st Book, p. 289 ff., on the use of the names Kijjun, Kun,

Kon, Kyn, Keiwan for Saturn among the Hebrews, Phoenicians, Babylonians,

Syrians, Egyptians, Arabs, and Neo-Persians. Regarding the meaning of the

As far as its dark name is concerned, one will, in the circle of the school-like

Persistent in explanations, finding it difficult to discover the truth; for those

Those who can tolerate being led beyond that, be the result.

He noticed something. Just as in other, previously occurring cases, he

Here too, the languages of America seem to be important and informative; compare Araukanisch cuni, evil; Mithridates, 3rd Th. 2nd Abth. p. 422, which strikingly matches the Swiss German word Kuhni, Kueni, meaning devil; Grimm, German Mythology, p. 562. Marquesan in Australia is called Kuani spirit, probably actually Böofer spirit, demon, on New Zealand and der Hervey-Gruppe kino, böfe; Baseler Missionsmagazin 1838, p. 163. Kehnis is the name of a malevolent Latvian ghost that haunts people. Turns his neck; Kohl, the German-Russian Baltic provinces, Dresden and Leipzig 1821, 2nd part, p. 33. And how this evil God, the God of the forgiven Since the fire was called "renden Feuers," the fire was also called "so," as in Latin and Greek.

Vulcan and Hephaestus also refer to fire; compare in American Languages coun, coun, kan, chaan, kchan, fire; Mithridates 3rd Th. 3rd section, pp. 226 f., 424. The name Jehovah, which we The above differs in America and the Hebrew also Jeho, Jo, Jahu is said to have become the name for fire, cf. in American languages iuu and Jau, fire; father, investigations about America's population, p. 198; and the rabbinic fire angel

Jehuel; Eisenmenger, Discovered Judaism II "p. 379.

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your pictures, « however, the claim always remains, that the Hebrews worshipped a completely different God than Jehovah served the Prophet, that they were a hut — that is, the so-called collegiate hut? — and a star of this god as their king's bo worn; only the designation of the The ancient Hebrew idols appear less definite; the antagonist The striking accusation concerning the Pentateuch and The traditional theological view of history does not lesser. It can also be described as a pathetic exaggeration. The Prophet's words were by no means relevant; for, he said more than was considered undeniable truth in his time If it was valid, then he had to be sure that he would not be accused of lying and accused of slander. Try it sometime, to accuse someone of that. people or a religious party against which one criticizes and eagerly puts himself in his place, accusing someone of something that is not true. to be admitted as pure truth and historical fact must! Even the obvious truth is denied, if their recognition would be too shameful or dangerous for the The existence of a thing appears! And should we believe the prophet...

ten dare to be so reckless as to expose themselves to such embarrassment? Ben? No, the Prophet's statement must be a firm, traditional one. had a factual basis, on which we also agreed with him may support, and it is not permitted to do so recklessly and to honestly set aside, because one would, however, fears enormous consequences. With these highly important The testimonies of the prophets must one day be taken seriously. and it is a disgrace to history and to humanity? The mind knows that it hasn't happened long ago. But it has Our time has already begun to address these statements appropriately. to place increasing emphasis, and in this way create a completely new to establish the Old Testament history of Israel. Vatke äußert He describes that point as follows: »Ex-wagons we the words of Amos, as the general public notices, in which the Saturn service is a prerequisite for the Israelites; They can therefore be attributed all the less to the prophetic. Daumer, Fire: and Moloch Service. 4

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To use pathos and pass it off as mere exaggeration, since the The speeches of Amos are by no means fantastic and hyperbolic have a bogeymanlike streak. Therefore, we cannot to make do with the makeshift solution of some outriggers, which under the aforementioned tent of Saturn, a small, insignificant one To understand the small tent, which a part of the Israelites secretly had carried it around with him, so that it was visible to the eyes of Moses and would have remained hidden from those with better intentions. The words Rather, they presuppose that one does not have any opportunity at all to Jehovah. offered, but the cult of Saturn prevailed; Yes, this circumstance is mentioned as a well-known fact; the Tradition of this must therefore at least be linked to the Mosaic one. The legends of the Pentateuch run parallel, indeed, more generally... It spreads out. That much is clear at first glance, that They both contradict each other completely and therefore are not so can be united, so that one may be under the tent of Amos virtually the lodge of the Pentateuch, and the same besides Jehovah, Saturn is also given as an inhabitant; much more will be added if the tents are otherwise identical, the one God had to give way to the other, or their difference consisted of merely in the different imaginations of the people «). The

The thing is, there is a difference between Jehovah and Saturn or Moloch in earlier times there was no difference at all, and that a difference only became apparent at the time when a reformatory party elevated the national god of Israel to a higher position, which although the, etymologically already obscurely known to those whose names were most holy, indeed for himself alone claimed, but changed the idea so drastically, that a decisive, albeit highly unhistorical, and hence a forced contrast arose. Considered aspects, such as the following: "I am Jehovah, that is my name, and I will give my honor to no other, nor my glory to anyone else. idols « 2). — "Those who swear by Jehovah's name

1) Vatke, Religion of the Old Testament, Vol. 1, p. 191. 2) Isaiah 42:8.

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and praise the God of Israel, but not with truth and Honesty, etc. — and immediately afterwards: "That you do not You spoke: my idol did it, my carving and casting image ordered it«). — »And even if they » in life If you swear to Jehovah, you swear falsely" 29. — "If you sweep your vile idols away from my In your presence — and you swear by the life of Jehovah a with Truth, with due and justice « 3). — »Your My sons have deserted me and sworn by non-gods «Y). — "But you, house of Israel, thus says the Lord Jehovah: Go and serve each of you his idols, even in your future, if you don't want to listen to me, but my hot Do not profane the name of the Lord any longer with your gifts and through your idols!« 5) — Passages from which it is clearly stated It is evident that even those against whom the prophets spoke out Far away, Servants of their kind were, so that Jehovah was involved and idol worship did not stand in opposition to it, as the shift The teaching of the prophets compels. The original unity of Jehovah's and Moloch-Saturns in respect of those in service at the child sacrifices made, but can also be seen from the Prophets prove. Micah claims that Jehovah requires neither Animal nor human sacrifice, not the fruit of one's own— who of the womb, not the firstborn son. "With what?"

Should I stand before Jehovah, bow down before the God of Height? Should I approach him with a burnt offering, with years of experience? Calves? Will Jehovah take pleasure in thousands of them? Aries, on myriad streams of oil? Should I mean Firstborn give to my guilt offering, my The fruit of my body as a sin offering for my soul? — which- chen questions are immediately countered with a purely moral law 9).

1) Yes. 48, 1 fv 5. 2). Jer. 5, 2. 3) Jer. 4, 1 f. 4) Jer. 5, 7.

5) Ezek. 20:39, cf. Leviticus 18:21: "From your offspring You shall not give to Moloch to sacrifice so that you may receive the name Bu. You are profaning Jehovah, your God.

6) Micah 6:6 ff.

4 *

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This undoubtedly establishes the prevailing faith as the= He stated explicitly that Jehovah does not only harm animals, but also took pleasure in human sacrifice, and that in the sacrifice= birth of a firstborn son, extinguishing a debt of sin The power lies there, just as the real thing is in flux. Such a child sacrifice cult is certainly documented by this. Because Nobody contradicts or denies something that isn't even true. and takes place; which the prophet first questions and then negated, is whether he should do as is done; and so the following sentence is decisively included in the above passage: Israel worships the Lord with burnt offerings, yearly sacrifices. Kal Bern, rams, oil and sacrifices of firstborn sons, and believes that this is necessary for his salvation and Jehovah's Will, law, demand be«). Ezekiel further confesses, that a Hebrew legal code existed according to which the The sacrifice of all firstborn is prescribed by Jehovah himself. was, and lets him say: he himself, Jehovah, has been= a people in the desert, an evil, healing oven divine service prescribed by him being commanded= ten, to sacrifice all firstborn; but he had to whose punishment and chastisement were done: "And I also gave They were given statutes that were not good, and rights, which meant They were not alive; I defiled them through their offerings.

by offering up all firstborn children, so that I might destroy them
 Relieve me, so that they might recognize that I am Jehovah! D.. The
 The prophet does not dare to cite such a law of Jehovah in
 To make an agreement — how deeply rooted, firm and long-established
 The belief in them must therefore have existed! = who he
 —pk —ē * n rat

1) Cf. Gramberg, Kellqtondidern, 1st part, p. 119, where the Ver-
 Fasser expresses the still-blindly clinging assumption that that
 The custom of burning children as a sacrifice to atonement, from the service of Moloch
 "Has been incorporated into the Jehovah's Witness cult!" In this context
 However, consider the ancient = Jehovah's Witness human sacrifice cult! (also)

Vatke the place, religion of the ancient e 4. — p. Be 10 4
 2) Ezek. 20:25-26, 455

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seeks help through the wonderful, violent turn
 that the same only a penal court for disobedience
 People, not actual, immediate, essential will
 The Hebrew God had been a member!! Kecker, on the other hand, was
 Defeat! Jeremiah, the law on which the opponents based their arguments—
 fen, be a falsified, fabricated one: »How may you say:
 Are we wise, and do we know the law of Jehovah? Indeed,
 It is the writer's lying pen that turns it into a lie! « 1). How
 They, however, base their arguments against him on the law and God's word.
 The Prophet himself tells us how he could do this, as he says in the following:
 "They say: Come and let us consider proposals."
 Jeremiah; for that cannot perish. Law under
 the priests, nor the council of sages, nor the
 Word of God among the prophets. Come and let us
 Beat him to death with your tongue and pay no attention to anything
 his speeches!!
 So we see who the innovators were, "the historical and ge-
 legal; the unentitled, the apostates from the old faith and
 Worship, the heretics against traditional orthodoxy
 the preacher... and the people were — those reformatory,
 a "completely different Jehovah and Jehovah cult than that of the
 Fathers and prophets who raised up the people!

They did, however, retain the name of the national god, changed: but concept and idea. Nevertheless, it should This "Jehovah" is no new God, no other than the ancient one. be paternal; hence the ancient tradition The giving of this god is declared to be falsified and fabricated, or to circumvent this bold move, the turn ge= It was said that Jehovah had instituted that terrible law of the old— Hebrew child sacrifice cult in his anger and as punishment of the true and * Jehovah=Cultus unfögen in Vol= kes given. a Let us compare Hebrew legislation as it is in

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1) Sen, 8, 8, of, c. 7, 4. 2) Ser. 18, 18.

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the biblical Sefek famation still today before our distant Au= Located in the area, we also find all of this here. sufficient confirmation. Here, not only all firstborn children, As with cattle, so with man, the Jehovah is without that a distinction is made: "Holy to me all Firstborn, everything the mother breaks, under to the sons of Israel, both people and animals; mine it shall be«) — but Jehovah commands it further more explicitly as follows: "The firstborn of your You shall give me sons. So you shall do. with your ox and sheep, for seven days sfal= Len fie at the mother's fine, on the eighth you should 2) — where is the thing through the connection, through the complete equalization of the humans and livestock with regard to the offering and through the absence of all precepts that precede human sacrifice= The message and explanation shine so brightly into the eyes that (all doubt must vanish). Here we see that old one= paternal, terrible law of the Hebrews, against which the Pro= to fight the prophets, still in his entire original, un= expressed with reduced severity, and when at other

Relief measures will be implemented and ransoms will be ordered.
 will, so it is obvious that they are nothing but reformed
 later changes to human feelings
 They pay homage to the dawning of times. For example, when it says: "Bring
 Everything the mother breaks, offer to Jehovah, and everything
 first offspring of the cattle you have, the male ones, to which
 on But all from 1

19.2 of. 13, 2. 2) 2 Mof. 22, 28 f. . *

3) Gramberg also sees what is so obvious in the *
 1. Th. p. 106; but to express with certainty what he sees,
 He still doesn't dare: "One would almost be tempted to harm people."
 to think of victims, since the expression (the firstborn of your sons shall be
 (you give me!) is not explained in more detail and the poet continues
 So you shall do, etc."

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Among your sons you shall redeem « 1). And if one
 could also deny what, after all that, would be more sincere and
 In a reasonable way, no one will be able to deny that the
 genuine ancient Jehovah=Cultus of the Hebrews a man= and child=
 Even if the sacrificial service had been, it would still always remain, as with the one that
 Abraham's forgiven child sacrifice — it would remain even in those
 mitigating, remitting passages, the principle of man=
 and child sacrifice cult recognized, sanctified and valid=
 keit. All firstborn of humans and animals should be of
 Legally, to fall victim to the national god: "My
 is everything firstborn! At the time when I was everything firstborn—
 Born in the land of Egypt, I got everything first.
 Born in Israel, it is sanctified, from humans to cattle;
 It shall belong to me, to Jehovah! Y. Certain
 and the principle could not be expressed more decisively, and
 which was already clear, that among those relatives and the Je=
 hova eigen fein, nichts Anderes, als ein Besfindsein zum
 Understanding death is further aided by the reference to
 the strangulation of the firstborn in Egypt confirms that=
 with as a great sacrificial act of Jehovah for himself
 to be considered is 3). That mitigation and exception can

in the given context only as a mere after—
view, a merciful remission of the due person, a not
Jehovah's complete insistence on his right appears
nen, actually, but — that remains — should also be the human
(The firstborn child falls victim to sacrificial death). There in Egypt

1) 2 Moses. 13, 12 f. 2) Numbers. 3, 13.

3) Compare the passages highlighted above where Jehovah reveals himself
who carries out great slaughters as a sacrifice, Isaiah 34:6ff. Jeremiah 46:10.

4) In the same sense, as far as I know, it speaks for itself, to the
Jewish writers: “Indeed, Moses (2)
against the service of Moloch; but was it not the custom to give the firstborn
Sacrificing children to Saturn, only seemingly absolved, only mild-
dert in the commandment came to the fore again, which commanded,
to consecrate all firstborn to the Lord, but firstborn children

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By striking the firstborn, Jehovah demonstrates his full power
Right; he takes what is due to him; the Egyptians —
That is the ancient priestly meaning of the story — to refuse.
his property, the amount rightfully owed to him
Tribute; he must obtain his own rights; they sacrifice
He did not give him their firstborn children, so he took them himself.
His Hebrews, who were loyal to him, however, paid him freely.
willingly and of his own accord, what is due to him, therefore he needs it here.
not to use violence. But for Israel, this event was...
a warning sign that it will never again be its firstborn
spare, but truly sacrifice; that was obvious
expressed in a passage of the Pentateuch where through Um
Education now presents a curious contradiction to appearances.
comes; because it makes absolutely no sense to say: »Yes
Hova killed all the firstborn in the land of Egypt, from the first
from the firstborn of humans to the firstborn of cattle;
Therefore, I sacrifice to Jehovah everything that the mother breaks.
and all the firstborn of my sons I will redeem « 2). Jehovah's
That should then be the fine model for sacrificing Israel;
What his God has done before him, he shall imitate; Jehovah

Without exception, all firstborn children were killed, so too must Israel.
Without exception, everything, including humanity, was killed. Thus
Does the passage have meaning and coherence down to the beginning?

“And I will redeem all the firstborn of my sons”; by whom
who contradicts herself in the most peculiar way, and who is so
which is sufficiently recognizable as unwary and strange.
Thus, it is often seen that documents relating to the Pentateuch are included.
The reasons lay in the strict, relentless spirit of the
were composed of ancient Hebrew human sacrifice service, and that
later, reformatory hands were busy, through Correct

to buy one's freedom by paying a tribute to the priests?" Nork, the life of Mo-
sis, Leipzig. 1838, p. 202.

1) Cf. Bohlen, Genesis, p. 231 and CIX of the introduction.

2) Exodus 13:15.

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doors, transformations and switching on those terrible ones,
to reduce strictness without exception or relentlessness.

The use of "man" was found to be extremely strange.
To sacrifice one's firstborn, even in America. The one to be sacrificed
The child was brought before the prince representing the deity.
and in the presence of the grieving mother after completion
of a dance and other ceremonies placed on a block
and beaten to death with a club. The French saw in Flo-
rida perform this sacrifice, and Lafitau compares it to the
Canaanite Moloch sacrifices 1). How close at the same time the for
not to see him and his ilk out of religious bias
a comparison with Hebrew legislation and
The passages in the Pentateuch mentioned above do not require any explanation.
further discussion. Furthermore, this includes the fact that several
American peoples, such as the Caribs, Galibis
and Brazilians, a custom of men to
the birth of their firstborn children very strict and hard
to impose fines, which probably affected the original
The sacrifice of the firstborn, also customary here, from whom they

The demanding god should be redeemed. One reads at Labat, Biet, du Tertre and Lafitau from one to the Ge-rib-wasting, thirty- to forty-day, yes, three- and six monthly fasts with cutting the skin and snowing into the body, drawing blood from all parts of the body and washing the wounds with allspice brewed in water. or Indian pepper of the strongest variety, roucou and Tobacco juice; according to Thevet's insurance, the Brazilians must niche women undergo an even longer and harsher fast than the Men, endure. What Labat says is particularly strange, that the terribly abused father was completely bloody. puts on makeup on a red-painted chair— sets and is offered as a sacrifice to the devil,

1) Lafitau loc. cit. Baumgarten loc. cit. 1st Th. P. 87. Majer's Mythological Lexicon, Vol. 2, p. 91.

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where one treats the unfortunate person like a small child, puts food in their mouth. This also happens with other children. as the firstborn, should fast, but not so strictly, like the first time 1). The underlying idea It therefore seems that the negating God applies to all human beings. claiming illegitimate births, but especially on the firstborn, for whose release it is therefore the extraordinary They require the most apologetic imprisonment. They have, after all, American tribes were found where it was customary to all to kill their children or all their female children! In the »Evenings« expensive, travels and shipwrecks of Don Alvar Nunez

1) Father Labat's travels to the West Indies by Schad, Nuremberg 1782, Vol. 1, pp. 441 ff. Lafitau, in Baumgarten, loc. cit., Part 1, p. 123. Biet, voyage de la terre équinoxiale, 1.3. ch. 13; Thevel, cosmogr. univers. I. 2. ch. 5. Du Tertre, hist. nat. des Antilles, traité 7, ch. 1. §. 4. According to Barrere's description of Guiana, the man must, after first His wife's delivery also took place for some time with an old Indian man. to enter into service and to regard and treat oneself as a slave to let. Cf. Humboldt, Journey to the Equinoctial Regions of the New

Continents, Vol. 5, p. 323: "To the men of the Carib peoples
The custom is attributed to them, when their wives are in their weeks
come, lie in a hanging bed and commit to prolonged fasting.
It seems this strange custom belonged to only a few tribes.
ben, more often among other nations from the Orinoco and Amazons
to have been a stream. The same was formerly known among Iberians and Corsicans.
and Tibarans. Even in several provinces of the Füd-
In the French countryside, it is said that men go to bed when
a child is born to them." In Orbigny's picturesque journey in
South and North America, German translation by Diezmann, p. 27, it says at
Treatise of the Dutch Guiana: "After a very strange in-
According to Dianian custom, the man must be ill when the woman gives birth.
Stand still, stay in the hammock and fast strictly. After thirty days
Then they lift him out of the hammock to whip him and give him
To put large ants on their arms. That's what some travelers tell us;
According to others, the inexplicable ceremony only lasts three days." That
The man had to pretend to be the new mother himself, is probably
only a false understanding and brings with it one of the most serious meanings
The ceremony was made entirely ridiculous.

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Cabega de Vaca l is told by the Maregmees that they

the custom of having their own children in certain dreams
to kill, but as for the daughters, to kill them immediately after the
To let puppies eat after giving birth. The latter would also be done by...
The Yguazes; yes, they also killed their sons. (Woody)
If they wanted to marry, they bought wives from their enemies.
the; just so they bought them too. the sons of other peoples
tribes 1). It is hard to believe such things;
But we are standing here in a realm of human delusion.
sense, which has created so much that is impossible to believe
would be true, if it were not unfortunately all too certain and historical.
which would undoubtedly be true. Similar phenomena are encountered.
in Australian history: child murder, child sacrifice and
that infamous order brotherhood of the Arreoyo, Arreois
or Erredes on the South Sea Islands, of which Cook,
Foresters and others report, and in which cases it was law,
to kill every newborn child, so that whoever in this Ge-

Society let even one of his children live, the lost his rank and privileges and was expelled from the order. was pushed). That Abraham was such a sacrificer of all his children was, whose last he only — as departing Arreoy, one might say — kept alive in order to prosper his lineage. We probably found what we were looking for above. From that A. v. Chamisso reports on the child murders that were common at Radack. The following: "Each mother is only allowed to raise three children, that's..."

1) Ternauro-Compans, America, fine discovery and fine prehistory, Deutsch von Alvensleben, Meissen 1839, Vol. 4, pp. 217 f.

2) Cook's third and last voyage, translated by Wetzel, Anspach 1789, Vol. 3, pp. 43 ff. Missionary journey to the southern Pacific Sea under James Wilson, Vienna 1801, pp. 525 and 34: "An uncle of King Pomare had killed eight children to gain a fine rank as
"To bechhupten Arreoi." Cf. Basel Missionary Magazine, year gang 1832, p. 173, where an islander committed the crime against four children a murder was lamented. The year 1827, p. 206, describes "the terrible Arreoi-Society" "For a pagan / with mysteries very bound Inquisition" court declared. u

wJ

60.

fourth and the following should be buried alive by her own hand. ben. An implanted rod with ring-shaped incisions! (refers to the grave of the children who were not allowed to live). Due to "urgent lack and infertility of the earth", As can be found, this law explains itself most clearly. sufficient; for why that purely superfluous cruelty, that The mother herself must bury the child alive? It lies rather the comparison with the Phoenician child sacrifices near, at which the mother herself had to be present and was not allowed to express any expression of pain 2). Also ancient Arabia, as it existed before Muhammad's religious revolution. The tongue was, offers some remarkable hints. The The Quran often refers to these phenomena. For example, it says

It says at one point: "The idols of the Meccans have: they are all..."
 leads to killing their children and abandoning their religion
 to make this boy's piece." And on another:
 "When an Arab hears that a daughter has been born to him, he..."
 Sadness turns his face black; this news
 It seems to him such a dishonorable evil that he seeks refuge from
 no one will see it, and it is doubtful whether he will.
 to keep his daughter, born to him, to his dishonor, or in the
 "They should dig in the earth." The pagan Arabs cultivate the home
 escorted bride with the. To greet her with shouts: »May you
 To be happy is to bear only boys, not daughters? Special
 This is the case with some tribes, such as the Kendah tribe,

1) Chamisso's works, 2. BS 235. O, v., Kotzebue, Discovery
 reise in die Südsee und nach der ger ee RAN 3. Bd.
 p. 119. ee ee

2) be de superstit., 13, from the; BEER 7 RE NOEN
 Those who were childless used to buy children from the poor and
 to slaughter; the mother stood by, without shedding her tears.
 to shed a tear or let a sigh be heard; but she let
 to notice only a sigh or a tear, that was it. The money was lost.
 Loren and the child were sacrificed, the less so; to the image
 Around the column of the god, everything was full of the noise of flute playing and the
 Drumming, so that the screaming and wailing could not be heard."

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The birth of a daughter was considered a true misfortune.
 to keep, so that such a child is not infrequently driven by the
 Temple leaders sacrificed to idols or buried alive
 was. This is probably related to the Hebrew form of denigration.
 and cursing of the woman, as one of the Semitic Mo
 hole=Jehovah= Saturn especially hostile and hated
 Essence, together. As for the sacrifice of the sons,
 Even the family of the Arab prophet shows a [characteristic]
 boasted, with Abraham's offering of his son to
 Victims compiled example; for Muhammad's
 Grandfather Abdalmutaleb is said to have made a vow to
 in the event that he discovers the holy well Semsem

would be to sacrifice one out of ten sons, according to
Fulfillment of his wish, but struck by the luck of the draw
a son of Abdullah, the father of the Prophet, through a
(Sacrifices of a hundred camels have been solved).

With that strangling of all firstborn in Egypt
through. Jehovah links the biblical account of two things.
Firstly, Jehovah's saying: "All firstborn are mine",
and the commandment to consecrate all firstborn children to him, secondly
the insertion of the Passover. This connection raises questions about the latter.
There is a great light. For the Passover sacrifice is certain.
originally nothing other than a large child sacrifice festival of the
ancient Hebrews, with all firstborn being devoted to Jehovah
were killed as victims, and these terrible people
The sacrifice later became an animal sacrifice, the slaughter of the
Paffah=Lamms transformed, to whom the Be= also continually
The interpretation of a sacrifice offered to Jehovah remained, for
Na, it was called a sacrifice; the animal's blood was
caught by the priest and poured out at the altar or
The three and the pieces of it were placed on the altar

2 on

37 Quran, Surah VI, XVI and XLIII, pp. 113, 216 and 496
Translation of election with the grade i at the last mentioned place,
cf. that p. 442, note 2, p. 668, note p and introduction, p. XIII.

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and were burned). Passover was a night celebration,
because it is the light-hating god of night and darkness
was valid; therefore, the Passover lamb should still be slaughtered.
between evening, as Luther translates, Hebrew denden ya,
between the two evenings, a long-standing tradition
tiger expression, partly understood from the time when the
The sun begins to tilt, until it actually sets, partly
from the time between the sun disappearing under
the horizon until the sky darkened.
Abraham, too, sacrifices his covenant offering at his downfall.
the sun and as darkness approaches, and

As it became completely dark, the god appeared and left.
 through the offerings. As an annual recurrence
 The Passover celebration is compared to the annual one.
 brought child sacrifice festivals of the Phoenicians, from which Eusebius
 reports 2). That the Passover lamb was eaten and for
 Family meals served, suggests that with the child, at
 whose place it took, was once handled in the same way, just as
 the commandment that no bone of the animal should be broken
 was permitted to ensure that the same applied to the child.
 were considered, in that the bones of the in fine completeness to be found
 were a holding part of the god who offered him as a sacrifice
 had to be burned 3). Thus the Cheremises the
 The custom was to burn only the bones of the victim.
 to consume the rest; so too did the Votyaks, who ate the meat
 to eat the sacrificial animals themselves, the greater part of the bones
 but and burn the fat that has filled the stomach with blood
 nen Y. On BEE victims of the * also the m
 ———TL—— 0 N RE .

N Verg. Winer, bibl. Realwörterbuch II, 234.

2) Eusebius. Or. de laud. Constantini, c. 13. 'Koorw veg. Domnes
 x08? Exuorov erog Edvoy Ta d avv, A MovoyEvm o TERIAM.

3) The legs of the Passover lamb were also brought onto the table and were
 but on the 16th of Nisan with ben, Ware ASt edible ee burned.
 Winer aa O.

4) Bastholm, News on the Knowledge of Man in Fine

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—

from Prometheus, who dismembered a bull, the dismembered
 He puts the meat and entrails in a pile, and on
 a second one, the fat-covered bones, which the
 God preserves. There is also a lack of noticeable [unclear] in America and Australia.
 No worthy analogies. When describing an Indian

Regarding the sacrificial festivals in North America, Loskiel reports the following: "It is the law that everything destined for sacrifice must be from the It is consumed entirely by the guests. Some pour out the fat. The oldest men put something into the fire; the bones will be "burned." And in reference to another such festival: "The guests must eat the prepared bear meat clean." And in depicting a third: "The burning of the Knochen made the decision « 1). Also from the Passover lamb Nothing should be left over. Furthermore, one reads of to those Indians, that when they offered the firstfruits and not one of the man's bones was broken (should be?) and likewise the law applied on Otaheiti that not a single bone was broken of the person who was sacrificed. (should be broken). From this is the great, religious one.

wild and raw conditions, trans. by Wolf, Altona 1821, 4 vols., p. 219 and 221. Majer, mythol. Lexikon, 2 BS 556 f., where the word also appears Amin notices that during the priest's prayers, which turn towards the earth The inclined community of the Cheremis speaks.

1) Loskiel, Missionary History, Barby 1789, pp. 54, 55, 58.

2) 2 Moses. 12, 10. 3) Noah aa OS 38.

4) Missionary journey to the southern Pacific Ocean under James Wilson, Vienna 1801, p. 546. Cf. John Tanner's Memoirs of his thirty-year stay among the Indians of North America, over. by Andree, Leipzig, 1840, pp. 310 f. "At the Feast of the Naming" "Guests must eat everything that is put before them, no matter how much there is." "At a wartime feast, everything intended for the meal must be eaten completely." Nothing at all may remain. Great care is taken to ensure that... that not a single bone of the consumed animal is broken. The bones are tied together and hung on a tree. And p. 206: "The animal's bones were gutted and all laid in a pile, taking care that no one was left standing. The ziger broke; then they were taken to a safe place and so

to recognize the historical context in which this Old Testament things are mentioned and in which it finally takes place.

It would be appropriate to address the ancient horror of the cinema.
sacrificial offerings and children's meals, with the collection of bones
For the god, even among us old fairy tales are still played and
Play songs, e.g.

"My mother cooked me,

My father ate me,
My little sister sat under the table,
Die Knöchlein all' all' auflas —“

or, as I heard in Nuremberg:

— — — — — m — — — — ä —D2—

11

My little sister

Lift your legs,

Wrap it in a little cloth,

"Bury it under a linden tree" —
or, as in Goethe's Faust:

“My mother, the whore,”

The one who killed me,

My father, the rascal,

The one who ate me,

My little sister,

Hub on the leg',

Then I became a beautiful little forest bird" —)

such memories of old terrible people¹ and
Child sacrifice cult in our house² and more children's fairy tales³

hung high so that neither dogs nor wolves could reach it;
for an animal bone offered as a sacrifice in this way may
"Under no circumstances should it be broken." That "purely eaten"
likely refers to the all-consuming fire spirit, in whose honor
feasting; cf. Loskiel aa OS 55: "The fourth sacrificial feast,
in which the Indians eat all the prepared bear meat and
Drinking fat like water is a fitting tribute to a certain gluttonous spirit.
held who cannot be satisfied."

1) Cf. Grimm, Children's and Household Tales, No. 47. "The Ma⁴
chandel⁵Boom" with the notes in 3. BS 79 f.

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to appear well-behaved, cf. the above with regard to the daughter
Jephtha's remarks and below about the ancient Hebrew oven⁶
service. Now, one would naturally believe that someone so extreme
Abomination, like eating one's own children, is something else entirely.
human nature is not capable; but it is only too certain that
that such things really happened in ancient times, and that
especially in Palestine, for which we have a very decisive
to have biblical testimony. "You hated the ancient inhabitants."
of your holy land, because they perform abominable works of sorcery
and practiced sacrilegious customs, and as merciless children
murderers, which sacrificial feasts of humans—
They considered flesh and blood to be shameful idolatry.
Initiates, and helpless children's souls choking
parents, and wanted to destroy them through our fathers
* 6 1). Although everything here is quite cleanly done by Israel

1) The Chaldeans who roamed around during the Roman imperial period
were reputed to have come from the blood and entrails of the
guilty children prophesied, from the meat sacrificial meal⁷
ten held and from the evoked demon of the child over the To⁸

future would be taught, cf. Philostratus, *Vita Apollon*, VII. 20, VIII. 10. 12. f. 15. Clem. recogn. II. 13. III. 44. Cannibalistic sacrificial feasts were also common in India, hence Indian scriptures teach the practice, One should eat the flesh of animals, but not one's fellow human beings. consume; Bohlen, *Ancient India I*, p. 303. On the moral possibility. The capacity to eat one's own children, cf. what Humboldt said about America Canarian custom proves: Pedro de Gieca accuses the Indians of Darien, Uraba, Zenu (Sinu), Tatabe, the valleys of Nore and Guaca, the mountains of Abibe and Antioquia, the most gruesome man-eaters to be “. and assured that the natives of the valley of Nore They abducted women from neighboring tribes in order to first take those in this The connection produced children to consume and then the women themselves. Since he presupposes that one can think of such a hideous degeneration of human nature of a natural nature, which Colomb also claims to have noticed in the Antilles, Not believing it, he refers to the testimony of Juan de Vadillo, who had observed the same thing and was still alive in 1554, as the Pedro de Ciegça *Chronica del Peru* appeared in Belgium.” Alexander von Humboldt, *Journey to the Equinoctial Regions of the New Continents*, 6th part, second half, p. 61. Baumgarten, general history of

Daumer, *Feuer and Moloch service*. 5

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2

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shifted the responsibility entirely onto the Canaanite tribes pushed; but that the Hebrews had once been no better than These people related by tribe and language, the prophecies tell us ten and other biblical writers were open enough. Thus it happens Jehovah's word to Ezekiel is as follows: "People Son, make known to Jerusalem the abominations you commit; and say: Thus The Lord Jehovah speaks to Jerusalem: Your origin and Your birth was in the land of the Canaanites, your father "an Amorite and your mother a Hittite," etc., where for also from the battles customary in Jerusalem of their own children and victims of their sons and daughter and of "the blood of fine sons, who gave it to fine abominable idols given « explicitly and repeatedly the speech is and under Furthermore, the following is added: "And your older

Your sister is Samaria, and your younger one Sodom. But you
 You did not walk in their ways, nor follow their abominations.
 You didn't do that, soon it was too little, you did that.
 worse than you in all your changes. Through
 Your sins, which you have practiced more horribly than they, appear
 (She is more just than you). According to another passage of the same.
 Israel received nothing from Egypt but idols as prophets.
 driven by service and child-sacrificing Molochism, and it
 is itself in relation to a better, post-exilic state
 In the future, the statement was made: "You will remember your
 Change and all your actions, by which you are confused
 You are unclean, and you will be disgusted with yourselves for everything.
 your evil deeds which you have committed 5). So on one
 third duck, where idolatry of Ohola's. and Sol, db
 Countries and peoples of America, 2nd ed., p. 152. "The old inhabitants
 led by Carthage, so often they went to war; their idol Chi
 appen with themselves, to whom they sacrificed their children at the beginning of a war,
 fadiche verbrauchen, und mit dem Blut das een * 4A! Ka
 1. Th. ©. 633. Ä
 1) Ezech. 16. 1 ff. v. 20 fv 55. 58 v 4. . 1
 2) Czech. 20, 4 ff. 43. N Zr

67

Samaria and Jerusalem, also extending to Egypt
 is brought back and both are referred to by name as follows
 will be tigt. "And Jehovah said to me: Son of man,
 Will you judge Ohola and Oholiba? Reveal to them their
 The horror that she committed adultery, and blood on her hands!
 that is, and that they committed adultery with their idols and
 even her children, whom she bore to me, gave to them as food
 consecrates. — — — — For when they consecrate their children to the
 Having slain idols, they came to my sanctuary on the same day.
 Days to desecrate it, and behold, this is what they have done.
 in my house «). Thus Pseudo-Jesus further calls out: »Enter
 her, sons of the sorceress, brood of the adulterer and the
 Whore! Who are you making fun of, who are you locking up?
 Open your mouth, stick out your tongue? Are you not children of the
 Repulsive, brood of lies, who have been kindled for the idols
 under every green tree, which the children slaughtered
 in the valleys, under the rocky gorges? 2) On the same

Cruelties of the Hebrews, who are related to others
The tribes of Canaan refer to their communal cult.
Passages in the Psalms: "They did not destroy the nations,
and mingled with them and learned their deeds; they
They served their idols and sacrificed their sons and
Daughters to the idols and shed innocent blood, their
Sons and daughters, blood which they sacrificed to the idols of Canaan=
ten, that the land was defiled by blood « 3). Thus
There is also a lack of references to the people who were reprimanded.
sacrifices, associated sacrificial meals and pleasures of people=
Blood and human flesh not. "I will not give their money."
the one of blood — Jehovah is my cup portion," he boasts
(a reformatory-Jehovahistic psalmist), and Ezekiel

1) Ezech. 23. 1 ff. v. 36 ff. 2) Jef. 57. 3 ff. 3) Pf. 106. 34 ff.

4 Pf. 16, A ff. It can be seen here in that blood cup of Ma=

Think of stusius in Greek legend. Demipphon, King of Plagusa,

He sent to Delphi during a plague raging in his country and

He received the reply that he should sacrifice a noble virgin every year.

5 *

68

says: "Thus says the Lord Jehovah: You have an effect with the blood
and lift up your eyes to your idols and shed
Blood! «) — »And you, son of man, will you judge the
City of blood guilt? Tell her all her atrocities and
Say: Thus says the Lord Jehovah: City of blood
You pour out your burdens in your midst and make idols your deities.
"uncleanliness" — — — — "eating on the mountains"
Sacrificial flesh within you, they commit crimes in your midst « 2). —
"Such a person is righteous, not a victim on the mountains."
meat iffet « 3). — "Hear the word of Jehovah, you mountains
Israel! Thus says the Lord Jehovah: Because they speak to you=
chen: »» You have devoured people and your people are childless
"made," therefore you should no longer eat people and

“Do not make your people childless again,” says the Lord Je-
hova. And I don't want you to hear the smæ anymore
You shall not take the scorn of the peoples or the scorn of the nations.
You shall bear more, and you shall no longer leave your people childless.
"Do it," says the Lord Jehovah. And the word came to pass.
Jehovah came to me and said: Son of man! the house of Israel
lived in his country and defiled it with his
Change and through his deeds; like the impurity of a
His conduct before me was that of an unclean woman. And so he poured

He did this after the decision of the lot, but he left his own
Don't let your daughter get involved. The father, enraged by this, of a sacrificed
A maiden named Mastusius invited the king and his fine daughters to...
The victim killed the latter and handed their blood to the father in a cup.
dar; the king had him thrown into the sea along with the cup, which there=
of the names of the Mastous, just as the port bears the name of the
The crater was received. The astronomers placed the crater under the stars.
Images on, Philarchus in Hyg. Poet. Astr., 2, 40. The Custom, 2
Plutarch mentions using blood for libations in Publicola, 4.
"A great, terrible oath was sworn, involving human blood."
used for libations and the entrails of the sacrificed person 1
should be.”

1) Ezech. 33. 25. 2) Ezech. 22, 2 ff. 9.

3) Ezek. 18:6. Compare vv. 11 and 15.

69

I vent my anger on her because of the blood she gave me.
shed in the land, and because they destroyed it through their idols
had been uncleaned «). |

How did these numerous, bitter complaints and pre-existence
Did the Old Testament writer cast the slightest doubt?
Incidentally, the situation in Israel looked exactly like this:
the surrounding related tribes? that here too
the cult consists especially in actual child sacrifices=
the children who were slaughtered as victims, just like that.
served in bloody sacrificial feasts, as in those from the Book of

Wisdom concerning the cannibalistic mysteries of Canaan?
 Prohibitions on blood consumption in the law, on the other hand, can be so little
 entangled, as the prohibitions of the child protection found there¹
 burning Moloch cult against the certainty that this
 The service, however, is the old, eighth national service of Israel.
 being; for these were evidently written very late, which in
 to eradicate rampant atrocities and barbarities²
 On the contrary, the prohibitions strongly testify to the contrary, when
 also finally destroyed, but which had previously taken place³
 the deeply ingrained custom of these things.

“You shall not eat blood in any of your dwellings — jeg⁴
 The soul that eats blood shall be exterminated from its land.
 People « 2). — “Everyone from the host of Israel and
 of the foreigners who are staying among them, the
 Anyone who eats blood, against such a bloodsucker I will bring my judgment.
 Behold, and purge him from among his people. — — — — —
 Therefore I say to the sons of Israel: No one among
 "You will spawn blood," etc., in a continuously emphatic manner.
 Repetition, so that partly of blood consumption by victims, partly
 The discussion revolves around drinking animal blood while hunting, and
 One can see how greedy the old Hebrew was for this pleasure.
 was because, when killing an animal, he immediately ate the still-warm part

1) Ezech. 36, 1st v. 13 - 18. 2) Leviticus. 7, 26 f.

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drank his blood 1). “Only fast,” it says on a
 other places, “that you do not eat the blood, — you shall
 Do not eat it; pour it on the ground like water.
 You shall not eat it, so that you may be well and
 to your sons after you, if you do what is right in
 (in the eyes of Jehovah). What an overcoming it must be!
 so it cost the people to abstain from blood,
 Since such stricter measures were necessary! How difficult it must have been.
 to have become the reformatory legislators, with such
 Regulations that go against the nature of the people
 to penetrate, and how easily possible it is that such a thing could happen.
 deeply rooted customs were partially and secretly maintained despite
 the same! That one should consider the reformatory prophets, the

who railed against national atrocities, but their hearing was ignored and
 unconcerned about their sermons and rebukes,
 as was the custom, their incessant
 Complaints about it. And here I cannot refrain from mentioning that
 to accuse Jews of ages
 think that they had in use, for their Passover sacrifice
 To slaughter Christian children with the blood of the sacrificed
 to bake their unleavened breads and to make their festival wine
 to mix, even to cut flesh from the still-living child
 and to suck the blood from the wounds, over which iron
 Menger and Hosmann a number of cases that occurred in the Orient
 and Occidental events are said to have occurred, collected).
 The ancient rumors that circulate about these horrors are

1) 3 Mos. 17:10-14.

2) Deut. 12, 23 ff. compare v. 16th c. 15, 23.

3) Eisenmenger, Discovered Judaism, Vol. 2, pp. 220 ff. Sigmund
 Hosmann, the Jewish heart that is difficult to convert, Zelle 1699, p. 90 —
 132. Cf. Brothers Grimm, German Legends, Vol. 1, pp. 455 ff. The
 Missionary Wolf encountered the same tradition among Muslims in Persia.
 When one of these men once noticed that one of his children was missing, he blamed the
 Jews, having murdered the child and drunk its blood,
 See Basel Mission Magazine 1837, p. 598.

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in our time, at the sudden disappearance of the priest
 Thomas received new inspiration in Damascus, and it
 have on this occasion public newspapers from the in
 The faith, widespread throughout Syria and the Levant, was spoken of.
 that the Jews received a so-called "complete" for their Passover
 menes Brod « with the blood of a stolen Christian child
 prepared, but at times when the Jews in Damascus were
 the year in question, 1840, a "completely perfect"
 To bend bread, for which it requires the blood of a slaughtered spirit—
 lichen needs, which the latter gives us that sacrificial death of Hebrews
 and other priests and priest-priests, of whom we above
 traded, may bring back to memory. The old,
 The eighth victims of this kind were members of their own tribe.

mes and their own religion, children and priests of the same
 The nation that made these sacrifices; we know, however, that with
 The time when the turning point came, strangers and enemies were used for this.
 use. Diodorus reports that the Carthaginians used the against
 Agathocles lost the battle to the wrath of their Moloch-Kronos
 attributed to him because they no longer gave him what they had given him in earlier times,
 their own noblest youth, but foreign youth, specially created for that purpose—
 bought and fattened boys and offered them as gifts; it was said that at the
 Investigation of some of the children whom the parents had set aside
 Children were found, and now Agathocles with his army
 Appearing before the walls of Carthage, the old custom was revived.
 to restore it and two hundred boys from
 sacrificed to the most distinguished nobility 1). A similar turn of phrase
 The matter may have taken place among the Hebrews, and
 Strangers may take the place of victims from their own tribe.
 He has been kicked. We have the crucifixion of a Carthaginian
 Priests remembered by his own father, in which the Be=

The interpretation of a victim is not to be underestimated. The cross=

But Jews should also consider their Passover victims.
 They served. According to an old message, they did in

1) Diod. XX, c. 14. Compare Lactant, inst. divinar. I. 1. c. 21.

72

Year 419 to Inmestar, a town in Syria between Chalcis
 and Antioch, a Christian boy to a
 (bound to a cross and beaten to death). This is how it is said in the
 In the year 1250, the Jews in Aragon also welcomed a boy.
 crucified and pierced with a spear). In
 Syracuse, on the other hand, they, as one reads, in the year 1113
 a live ram crucified 3), where again animal=

Sacrifice instead of human sacrifice. That, the early Christians meant,
 This was done to mock their religion; we, on the other hand,
 the free, purely historical standpoint on which we stand,
 may see in it the connection between Christianity and its
 Recognizing the Eucharist through ancient Hebrew Passover celebrations. Ancient
 Sacrificial practices are what everything depends on, and it
 It's simply a matter of having the correct understanding of nature.
 of the Hebrew Passover, the oldest style, as one of great men=

namely, offering feasts, whereby one can do so in various ways
 He sacrificed people, whose flesh and blood were offered as holy sacrifices.
 grind and their unbroken bones for burning;
 sacrificial offerings were used. At this great festival of the ancient Moloch;
 It was probably Jehovah who also ensured that the princes and high priests
 sacrificed in ancient Hebrew, and therefore
 The Messiah of the Jewish-Christian Church also had to attend this event.
 Death of faith, whereby what was transformed into an animal sacrifice
 Passah referred to the significance of a great human sacrifice-
 was led. Jesus, according to well-known biblical and
 ecclesiastical conception in place of the Old Testament
 Passover lamb, and as such suffered on the 14th of Nisan
 Crucifixion; according to tradition, he was condemned to such a death.
 Not even a leg was broken 2). Of great peculiarity

1) Socrat. hist. eccl. 1. 7. c. 16.

2) Eisenmenger aa OS 220, according to Johannes a Lent de Pseudo-Messias, p. 33.

3) Hosmann aa OS 99, according to the Chronicon of John Bromide.

4) 1 Cor. 5, 7. John 19, 36. Winer, Realwordb. II. P. 239.

N 73

Is it that the custom of crucifixion, as a sacrificial hand-
 lung, which is also found in the ancient cult of America. The
 Tlascalans fastened the people destined for sacrifice to
 high and low crosses and shot arrows at them,
 or killed those who had been hanged there). The site, on
 where Jesus was supposedly crucified, the skull-place of Gol-
 Gotha was probably originally an old site for human sacrifice, where
 People were crucified, especially during Passover, and
 whose heads were preserved in a way that was customary in ancient Mexico
 That. There were buildings here where the heads of the sacrificed were kept.
 People, impaled on poles or attached to walls,
 a gruesome sight; the greatest of these ge-
 baude, called Huitzompan, had the form of a ravenous

shortest pyramid; one flies a staircase of thirty steps
 up to the surface, where large poles stood, through
 which had holes drilled from top to bottom; through these
 Holes ran from one tree to the next, small stones
 on which the heads were emblazoned. At every corner of the
 The house should have a tower built of heads and lime.
 have found. Some Spaniards brought numerous counterattacks.
 136,000 heads out 2). That one in Greek mythology
 the monster Kyknos, a son of Ares, which appears in a
 Passes of Thessaly, according to the story of the
 Stefichoros, the passing strangers, and cut them off
 cut off their heads to make a tem from their skulls for Ares
 to build a pel. Heracles fought with him, but Ares came.
 to help his son, and Heracles fled. Afterwards, he met
 He alone attacked Cyknus and killed him. 2) Probably
 a struggle between Hellenic humanity and Semitic barbarism,
 We will encounter similar things more often. For under the
 Ares, whose son is the Abominable One, is probably hiding.

1) Clavigero, History of Mexico, Leipzig 1789. Vol. 1, p. 395.

2) Ibid., 1st ed. p. 373.

3) Schol. Pind. Ol. 11, 19.

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the Hebrew y, used by Jehovah, ariz, mighty,
 strong, terrible, as the name of this god in his ancient, pre-
 reformatory form, in which he made those terrible victims
 Heische))). That the Semites, the most fanatical and gray
 The most human sacrificers of antiquity, in that of their
 Tribes, which did not cease even in so-called exile, the
 Slaughtering one's own children, even in later times the ancient,
 deeply rooted custom not entirely abandoned, but the same one,
 since they were not allowed to do so publicly, they were recorded in secret and
 Driven on, it can only seem unbelievable to someone who has been with
 History and character of this tribe unknown, or
 blinded by any prejudice and subjective interest
 That is. The trial against the Jews in Damascus is indeed
 conducted in a very barbaric manner and the whole thing
 was last defeated in court; but that any

An atrocity has occurred, but that is not easily resolved.
 deny it, and even men have spoken out against it.
 testifies that the matter is entirely without hatred or passion, and
 formed even with the eyes of the opposing prejudice
 considered times past. A public newspaper in this
 The following was communicated regarding the relationship: "The superior of the Lazarists"
 The mission in Damascus, Tustet, has sent a letter to the General Plenipotentiary
 powerful Lazarists in Paris, Abbé Stephan, a
 A letter addressed, in which the
 bloody incidents in Damascus are described. The ver
 The author of this letter has reportedly been living in Damascus for 9 years.
 and is described as an understanding man; that he has no
 Hatred against the Jews is evident from his own words.
 first, he says, suspicion fell on a Jew who
 He had recently become involved with vaccinations.
 He was arrested and his apartment was searched; but since they
 Finding nothing, he let go again. Public opinion
 However, he referred to the Jews as perpetrators. He accused them of...

1) Cf. below on Phalaris as a Semitic W Upg.

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She mentioned the human sacrifices and named various people,
 who disappeared from the Jewish quarter before Ibrahim Pasha's time,
 as well as others who barely escaped the fanaticism of the same
 have gone. Various attacks of this kind, although...
 Those who knew and proved had remained unpunished because individual
 Jews held the majority in the government. Initially
 This talk seemed so nonsensical to us that we shrugged our shoulders.
 They flinched and treated it like an Arabian Nights tale. When
 As it later spread, we tried to refute it.
 Almost all Europeans in Damascus tried to find those May
 to ridicule the situation; they supported themselves exceptionally well.
 that such things are not found in current education, even in the Orient
 too contrary. But finally we had to give our Phi
 However, give up on philosophy, because the truth arrived last.
 the day. Yes, dear friend, there really is still something like this here.
 Jews who have barbaric fanaticism, people
 to make sacrifices « 1). A handwritten one

Declaration by the person known as Mohamed Muslimani on
 Rabbi of Damascus, Moses Abu, who converted to Islam
 Afie states that the latter was involved in the sacrificial death of Father Thomas.
 were present when the blood of such sacrificial victims the
 Jews need to prepare their Easter bread, and that
 a separate Jewish book deals with these bloody things 2).
 The human remains discovered during the conducted investigation
 and pieces of the black cap with peculiar,
 The reddish-black border lends these statements an air of authenticity.
 pressure that is difficult to resist. Those bones have
 four European and seven Arab doctors for human
 recognized 3). One might feel inclined to do so, although
 to despair at the innocence of the Oriental Jews, but

1) Leipziger Allgemeine Zeitung of June 12, 1840, No. 164.

2) "The great trial against the Jews in Damascus for murder-
 dung of Father Thomas and fine servant there" from "+ 395,
 Augsburg 1841, p. 10, cf. p. 49.

3) Daf. p. 15, 49, 55, 71 f.

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but to those of the Western, widespread among ourselves
 To believe in Jews; yet even in our century in
 In Germany, a case has occurred in which, according to Oertel's
 Presentation of the circumstances that did not make these Jews innocent-
 beings can be. Here the victim was a Christian boy,
 which, as is clear from the discovered corpse,
 blood was drawn from under the tongue 1). That it was a general
 It is the custom of Jews to wear bought or stolen items for their Passover.
 to torture and sacrifice children, and to drink their blood, but-
 To use for religious purposes, even several in
 Jews born and raised in Judaism claim 2). The Jews
 They refuse to accept the testimonies of the apostates; one
 But one must first consider that these, even if not in
 Faith and custom, but always Jews by descent
 remain, and no one willfully insults his origin;
 Secondly, one must know to what degree the

—

1) Oertel "What do the Jews believe?" Bamberg 1825, p. 133 ff.

2) Ibid., p. 128 f. Eisenmenger. II. p. 225. M. Raderi Bavaria sancta, 3rd part, pp. 172 and 179. Brentz, Jewish stripped snakes balg, o. 1. Wülfer, theriaca judaica ad examen revocata, Nuremb. 1681, in which work Brentzen, a baptized Jew, first in Nuremberg 1614, then the same printed text from 1680, where p. 5 Fol^o to read the following: "But if there is a Jewish woman who is of female descent If one cannot get rid of the burden and is in great distress, then one takes the rabbi or the chief Jew after him, called Barnus, a pure Hirschin takes a piece of parchment and writes three different slips of paper; the first one One is placed on her head, the other is given into her mouth, the third one in the right hand, and she will bear children. But what about that? It must be an ink so that these notes can be written, hold They were completely hidden; but I have known such things through true and credible testimony. There is a long story that the Jews sometimes bought or gave Christian children. stolen and tortured the same, with whose blood perhaps such notes were written^o written, which I know well, they do not consider it a sin, what They say they are against the Gentiles, that is, against the Christians, and that they are also against the Christians. It would be better to kill a Christian than to... The whole sex should be the devil's work, that which would come from him. come."

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Jews who converted to Christianity, along with their native people sympathize, and with what fire and resentment they react against He tends to deny the accusations made against him. Therefore, if they nevertheless allow something so harmful, Therefore, one is justified in giving her statement the greatest attention. to give as a gift. That to the sacrifices of the Jewish fanatic. The blood that has flowed should be used, in particular, to relieve the pain. They serve to reduce births. The underlying reason is probably the The idea that in such things, the becoming of a human being Essence's distressing and dangerous needs, those nature^o

and life-hostile power is at work, which is carried out through the blood of her to appease the sacrificed; cf. the narrative of the book Exodus, according to which Jehovah, who is about to lead Moses to be killed, by the blood of circumcision is confirmed). This also includes the old German legend of the "poor Henry, the leper, who according to the wise man Master of Salern only through the blood of one for him The sacrifice was to help the virgin. The place of the sacrifice The doctor takes over the priest's role here; the form of sacrifice is the cutting out of the still beating heart from the completely naked living beings; just like the old Mexican sacrificial custom 2)! The legend of Duke Arthur's wife Hirlanda be- characterizes this method of curing leprosy as a Jewish tradition. discovery. A Jew advises the leper King Richard in England, seeking liberation from its horrific, through no other means of curing the disease in the fresh Blood of a newborn, unbaptized child from Fürth- to bathe the same stem, and moreover its heart still warm and raw, just as it was taken from the body, to consume 3). The sacrifice of princely children was also Semitic antiquity for the most powerful and among the

1) Exodus 4:24 ff.

2) Clavigero, History of Mexico. Vol. 1, p. 389.

3) Folklore of Marbach, Leipzig 1841, No. 21, p. 1ff.

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One of the accusations leveled against the Jews is that They abducted Christian children, slashing their bodies open and (Tearing out of the heart sacrificed). Travelers from Greece- The country and Turkey assured me that it was the case among the Greeks. and Turks the general belief that the Jews in the Ge- needed to fatten stolen children for forty days, to then draw all their blood and use it for the purpose of To distribute the mixture with the unleavened bread, where again an analogy between Sfrael and America- falls. To feed the people destined to be victims and to fatten was a custom of the inhabitants of New Spain 2). and even Münter compares it to that of the Carthaginians, who

(to fatten up boys destined for sacrifice). Thus they fattened the old inhabitants of Haiti the captured children of (Enemies to be devoured). A similar situation was also formerly found in Northern Europe among the Esthenes, who belong to the god Thor to slaughter stolen and fattened children and their bodies which they used to use for a sacrificial meal. Read the following in more detail: »Thor's veneration was among Terrible, worrying circumstances. They then gathered. The priests held a council and often recognized, that the best means of appeasing their angry God was that Battles of chosen boys. These were fought by the Residents of the island of Ösel were robbed on foreign coasts. and well-fed. Once the unfortunate ones had been slaughtered, sacrificed and their entrails given to the birds of prey, So they roasted the bodies and ate them in the style of the Ka-raiben « 5), The following is reported of the same people:

1) Eisenmenger, IS 162.

i 2) Clavigero. aa OS 393. Gemelli Carreri, Giro del W Venice. 1728, after which Cortez, when he entered Tlascala in 1519, this custom was found. 3) Münter, Religion of the Carthaginians, p. 19.

4) Baumgarten, History of the countries and peoples in America. 2nd ed. p. 629.

5) Kohl, the German-Russian Baltic provinces, Dresden and Leipzig 1841, 2nd ed. p. 276.

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"They often secretly take a small bottle of brandy." to the church, so that it may be sanctified; it is afterwards against They are effective against many diseases. Likewise, they seek something out. to obtain some of the wine and bread of the Eucharist, in order to in a hundred cases. to be used as a cure « 1) — a Superstition, which was transmitted from paganism and combined with to be connected with the Jewish blood customs in question It seems that in the converts' imagination, the The consumption of bread replaces the ancient pagan sacrificial feast— of and wine as of the flesh and blood of Christ in

The Eucharist was celebrated. According to Josephus contra Apionem II. preserved narrative, Antiochus found in the temple in Jerusalem a person who has a table laden with various dishes. A table was set up, and one who said he was a Greek, was captured by the Jews and taken into the temple. The temple has been closed, and I will be well fed there with all kinds of food. I will be nourished. This was done, however, according to Jewish custom. After which a captured foreigner destined to be a victim was fattened up in the temple for a whole year, then with certain sacrifices were offered during ceremonies and parts were consumed. Should now this old story is also based on mere lies and malice. These are based on fiction, like everything of that kind that has so many and so diverse voices from different eras and nations against the Jews testify, so it is highly strange that also this lie again in a very specific analogy to Aztec sacrificial practices. For here prisoners were sacrificed, who were to fall victim to the gods Tezeatlipoca and Huitzilopochtli. They should be selected a whole year in advance, and by one of them. It is said that he was given magnificent meals. the. 2). But what finally puts the matter on a firm footing. The basis is the fact already highlighted by Oertel. The matter, *. the rabbis considered the blood of the pagans pure

1) Kohl 2c. p. 279.

2) Clayigero, History of Mexico. 1st Th. p. 416 f. p. 419.

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explained and thus, limiting the biblical prohibitions against bloodshed, to cannibalistic sacrificial practices and blood worship provide the necessary (Room saved).

Incidentally, I am far from being all living Jews. traditional ecclesiastical character without difference to men. to make sacrifice-hungry monsters. Remnants of the old Sacrificial atrocities can occur in various Jewish communities. preserved in different ways and to different degrees, to Part has withdrawn into a very deep mystery, from to which the vast majority of the Jewish population was completely excluded. ward, partly already completely disappeared. Eng

Lish sheets have excerpts from a modern Greek work given, which was written in Moldovan in 1803¹. They wrote finely, and the Islamic legal scholar Haham, who converted to Christianity in his 38th year and later became a monk was, should have been the author. In this it is assured that such murders, as occurred in Damascus, however among the Jews it is prescribed that this secret not written down and not known to everyone, son² who of the wise only revealed it to one of their sons will be allowed; he himself had learned it from his father 2). In this way it is easily possible that the majority the Jews know nothing at all about this evil entity and is able to sincerely express a decisive disgust with it, while the nation nevertheless secretly with people³ sacrificial atrocities and the associated superstitions. Even in individual cases, the Jews often enough may do without He was accused and persecuted for this reason. That proves it. but nothing against the correctness of the matter in general; But it is decreed that those living among Christians and Muslims Jews were completely innocent of the crimes committed against them. those burdened everywhere throughout Asia and Europe

1) Oertel, aa OS 130. Mischnah Th. 6. Cap. 7. Abth. 2.

2) Kesselring Village Newspaper of June 8, 1840, No. 128.

Misdeeds always remained. The underlying traditions. important, in that they refer to the biblical authors themselves attested barbarities and cannibalisms of the Hebrew Al⁴ to reject prejudice and help bring it to light. Be⁵ especially important is that those legends and sayings complain so definitely and explicitly to the Jewish Passover tie and turn this into a human and child sacrifice festival to stamp what is characterized by the hatred of Jews among Christians and the A tendency to blame them severely, not can be sufficiently explained, but our assertion is confirmed⁶ that the Passover really once included such a sacrificial feast with It was a sacrifice of people, especially children. Further confirmation of this claim can be found in the following:

to use very striking American analogies. At the Peruvian festival of Citu, whose preparation includes Seclusion and strict fasting were part of the ritual; at night the Brod Cancu prepared a dish of two kinds. Among them, Blood was mixed into the dough of one of these types of bread, that one should give to children, especially boys aged 5 and up — 10 years, tapped. So just like after those Do the Jews say their unleavened Passover bread, their so— They called it preparing perfect bread, with children Blood! With that blood-dough the front door was further rubbed, just like the Jews with the blood of the Passover— Lamms painted the front doors. Finally, a A type of Passover lamb was eaten, prepared in a similar way to... the Jews, who take the place of the original child sacrifice— ten seems to have, however, that the latter is still in the ab— tapping children's blood for the purpose of that nightly feasting Bakery was hinted at and remained somewhat unchanged. A large number of sheep were sacrificed, their blood and Entrails thrown into the sacrificial fire, the meat roasted, distributed among those present and consumed publicly I). The

1) Garcilasso de la Vega, *histoires des Yocas*, I. VII. ch. 6 f.
Daumer, *Fire: and Moloch Service*. 6

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Hebrew and Peruvian smearing of the doors with blood or bloody dough corresponds to hanging in ancient Mexico blood-stained iris leaves on the doors to Signs of completed penance, which consisted of the fact that one drew blood from various parts of the body 1). Here But people and especially children were also continually the sacrificed, the door cornice of the temple with the Smeared with the blood of the sacrificed, and the flesh of the— partly consumed themselves 25. Torquemada claims it would be twenty annually in Mexico, in addition to the other victims (thousands of children were slaughtered), and even Clavigero fin Isn't it incredible that at least so many people are born every year? fchen in general throughout the entire kingdom had been sacrificed 5). If the Hebrew story tells us of monstrous, the Je

hova tells of the animal slaughters organized as victims, how, that for the dedication of Solomon's Temple 22,000 rinds and 120,000 sheep were slaughtered 5), forbes In contrast, the story of Mexico from just such human slaughter, so that the number of people which were sacrificed at the dedication of the great temple of Mexico According to Torquemada, the number was 72,344, according to Andersen, it was 64,060. have amounted to fol. 6). And since Mexico, like America overmain, also so many striking analogies to the Religious customs of the Palestinians and their relatives ten peoples delivers, and the conditions in ancient Palestine with to have had the greatest similarity to those of Mexico It seems, therefore the question is whether it might not be at the inauguration of the fa-

Majer's mythological lexicon, Weimar 1803, 1st BS 388 ff., cf. p. 396. f. E general history of the countries and , of America, 2nd part. p. 232 f.

1) Clavigero, History of Mexico, 111 p. 414

2) That. P. 390. 3) Monarch. Ind. I. 7. c. 21.

4) Clavigero, aa OS 393.

5) 1 con. 8. 63. 2 Chron. 7, 5.

6) Clavigero, aa O., p. 288.

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approached the Lombard temple in a similar way as in the case of the Mexican, so that a later, the old horrors A concealing hand was used instead of human sacrifices; animal sacrifices were offered. The same can be assumed if, during transport of the The Ark of the Covenant under David always after six steps, which the Carriers have done, a cow and a fattened calf fall victim, and so the whole path is marked by blood and death. The same would probably still have been too poor to be used at on an extraordinary occasion to please a god which, according to the facts we have gathered here and

Traces of the original, pre-Reformation God of the ancients
 Hebrews were. That the ancients, with Phoenicians and Hebrews
 a Carthaginian tribe, several of their Moloch
 It is known that hundreds of children were sacrificed at once, cf.
 above. In that distress caused by Agathocles, he contented himself
 the terrible religion of this people is not comparable to the aforementioned one.
 The sacrifice of two hundred boys from the noblest families,
 but three hundred more men also consecrated themselves
 voluntarily submitting to sacrificial death. From a great human and
 Child sacrifice festival, which Moses considered an Orthodox celebration of his Lord
 and God in contrast to the worship of the golden
 Calf, to which the quantity had fallen, arranged and by—
 I set, a passage in the Pentateuch tells us, where
 Moses speaks as follows: “Fill your hand to the Lord.”
 hova, yes, everyone (fill them) with his son and his
 Brother, meaning each one sacrifice a son and brother!))
 “To fill one’s hand to Jehovah” is, in fact, a Hebrew phrase.
 A saying meaning: offering gifts and sacrifices to Jehovah
 bring 2), and: “fill his hand to Jehovah with et=

which means: to offer him something, e.g., to fill a fine hand
 “53, with a bull 2). There in our place it says=

each filled his hand “hun Men, with fine son and

1) 2 Moses. 32, 29. 2) So 2 Chron. 29, 31 ff. 1 Chron. 29, 5.

3) 2 Chron. 13:9.

6 2

8⁴

“Brother, there is therefore no doubt that Moses had a general
 orders the slaughter of sons and brothers, just as
 The words "Let every dead person be" appear shortly before.
 a brother, and each one his friend, and each one
 his neighbor. And Levi's sons did according to the word.
 Moses's, and on that same day some of the people fell.
 three thousand men «). After this point, it seems the
 monstrous slaughter, the meaning of which was lacking for Jehovah=

not having ten victims; but firstly, we already have above
 I saw how the Pentateuch religious criminals were treated. Jehovah
 sacrifices, secondly, it seems here, as in many other places, that

of the Pentateuch, the case being that the narrative from
is composed of several different representations,
from one namely, who order a formal sacrifice, and
from another, which orders a mere slaughter.

If now, as no one will deny anymore, the
not the use of his eyes conspired, the Hebrew
Passah an original, only later into a mere animal
victim transformed human and child sacrifice festival had been, fo:ent-
The question arises whether it can be determined when and by whom
This transformation has been brought about. But that
reveals itself through the Hebrew history books of the biblical
The collection stands out quite clearly. The kings Hisfia
Josiah and Josiah undertook and brought about this reform.
The former invites the entire people to a reformatory Passover.
one which was partly laughed at and mocked,
But that was from a large crowd of people in Jerusalem
2) is celebrated according to the will of the King.
It is noted that the passport has not been kept for a long time, as
written 5), and since the time of the king
Solomon, likewise it did not happen at Jeru
(Salem). Then, under Sofia, a Ge suddenly appears.

“ 1) 2 Mos. 32, 27 f. 2) 2 Chron. 30, 1 ff.
3) That. v. 5. 4) That. v. 26. N

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85

Book of rules, which dates back to the time of our fathers in
Judaism's existing cult was considered disregarded and as one that was contrary to the
Jewish faith.

hova rejects objectionable idolatry, whereupon this cult,
including the Moloch service in the valley of Hinnom, abolished
and a passport of the kind held as it is in the new—
(Found book prescribed). It is added:
No, such a pass was not observed by
the times of the judges and throughout the entire time

the kings of Sraael and the kings of Judah?)
 or: "no such thing has been held in
 Israel since the time of the prophet Samuel, and
 None of the kings of Sfraael had ever held such a thing—
 ten and the priests and Levites and all Judah
 and Israel and the inhabitants of Jerusalem
 not). It was therefore something completely new, unheard of, the—
 No one could recall anything like it. To do something so
 To impose something strange, something that never happened among the Hebrews, so
 long they had been ruled by judges and kings,
 That is, it had never happened at all; the invention was a-
 He enlisted the help of a law which was supposedly divine
 and of ancient Mosaic origin, and in which to read
 was what was done contrary to ancient custom.
 wanted to set. At that time, the legend of the end—
 exodus from Egypt and the Passover law given therein
 Jehovah has been given the gentle form in which he is now described in the book
 Exodus lies before us. The deception is evident; it—
 But that is so little to disgrace those reformers that one
 Rather, they should be valued and revered to the highest degree.
 must. Hezekiah's earlier attempt at reform was as quick as
 which had been thwarted; already his son Manasseh had set the plan.
 The abolished cult was reinstated. That the reforma-
 a civic party without any historical basis or legitimacy-

1) 2 con. 22, 8 ff. c. 23, 1 ff. 2 Chron. 34, 14 ff. c. 35, 1 ff.

2) 2 con. 23, 22. 3) 2 Chron. 35, 18.

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gung was, and that Hezekiah's abolition of the previous:
 the previously introduced service as a pure innovation and as
 The destruction of the true, national Jehovah's cult was considered,
 This is revealed in the accusations made against this king:
 "He has the high places and altars of Jehovah, the God
 Israel's, broken off and therefore could not be derived from this fine
 National gods can no longer expect help in times of need 4).
 Under such circumstances, it was probably urgently necessary to shift
 to give the Reformation a historical basis, and so
 Was the reformatory law introduced under Josiah with the

new Passover=Legend of the Book of Exodus to appear= brought, so that Josiah could say: "Hold the Passover to the Lord, to your God, as it is written * in this book of the (Federal 42). It's just a shame that Josiah, who was his equal, (should not have had full, legal piety) so unhappily it had to end; this was due to the opposing party surely for a divine judgment and a clear sign interpreted as divine disapproval, and therefore one may not care about it. It is less surprising that Josiah's son, Jehoahaz, also was a follower of the old orthodox cult.

We have yet to see that sophisticated form of Moloch= service, with burning the children in the arms of the ge= heated, glowing idols, to trade. The same one probably developed from an outwardly cruder, simpler version, according to which of the idols was a mere, formless oven, which only later developed into a metal statue. Both forms fan= which takes place in America. North American Indians commit, according to Loskiel, to the fire a sacrificial feast and to build in the sacrificial house a furnace that is heated, and in which twelve men crawling, enduring it as long as possible, and, if "They come out, lie unconscious for a while." – an unmistakable remnant of old, the fire and oven god K——

1) 2 con. 18, 22. 2) 2 Kings. 23, 21. 3) That. v. 25.

4) Loskiel, Missionary History, Barby 1789, p. 56.

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Human sacrifices brought, so that one day there really were 12 men= a burned one, later only up to the specified amount Points exposed to the heat of the sacrificial oven. Traces of this Cultus have themselves survived among us in fairy tales and legends. and innocent children's games, in which an oven is worshipped, about which J. Grimm remarks the following: »How The Swedish people kneel before the Ugnhol, so it is in German

Fairy tales and legends of the train, to kneel before the stove and to worship him, to receive; — it is the one from the ancient fire cult² leftover, misunderstood formula and form «). One has to kneel in front of the stove in children's games and ask: "Lie³ By the oven, I worship you," — to which an arbitrary rhyme follows, like: "Be my dear godfather." In a The old amusing game goes: "Come, let's go in front of the oven." kneel, perhaps the gods will hear our prayer « 2). It is There is also a fairy tale in which a virgin to marry an iron furnace, i.e. to be sacrificed to it (fol). In a Christian legend, there is a story about a Jew fine own child, because it participated in a communion-men, a fine god throws into a heated oven as a sacrifice, and in the new testament there are passages where hell, in even more a very clear connection with ancient oven cults, when the A sacrificial furnace appears, into which criminals and enemies of Jehovah are brought.

1) Grimm, German Mythology, p. 359.

2) The Life and Death of Honest Woman Schlampampe, Leipzig 1696 and 1750, Act 8, Scene 8.

3) Grimm, Children's and Household Tales, No. 127. Grimm leads the iron furnace back to the old iron furnace, fire furnace, fireplace, 3rd thl. p. 221. But perhaps the memory of the metal stove lies there— Do the idols of antiquity perish?

4) Bovius, Marian Treasure of Grace and Miracles, German by Banzau, Augsburg and Stadt am Hof 1737, Part 1, pp. 79 ff. Merk⁴ Worthy is the prayer placed in the mouth of the Jew: "God, let May this deed of mine please you, since I am today more than Abraham I did it myself, and not just wanted to and was close to it, my to kill a son, but to kill him out of zeal for your holy law "Thrown into this fire with my own hand."

be thrown 1). Let's go to the Old Testament

rußk, fo we encounter not only the story of the bren

end of the fiery furnace, in which Nebuchadnezzar was the despiser
nes Idenes throws), but traces of are also found.

an ancient Hebrew veneration of the oven or oven god.

The oven in which David sacrifices his enemies — the oven
pressure is warning from the Moloch victims used, the edge
gloffte giebt ov, brick kiln, the text pn = thy, "In,

Moloch 3) — I only touch the top here, closer down there

which will be discussed later; but let us direct our attention

famity on a number of biblical proper names, which each

to bear not insignificant witness to veneration, info=

since it is a custom of old age already mentioned above

Thums was to look after the deities one worshipped.

to name. For example, the frequently occurring names Achijja.

and Achimelech. If one derives the common nx here,

achi, von nx, ach, Bruder ab, fo erhalten man die Bedeutungun

gen: Brother of God, brother of the king — how the

Names could be difficult to choose. But now, alas, that also means

a fire pot for heating the rooms — and now the

Matter clear. Oven of God and oven of the king.

(Melech, Molech, Moloch) are the names and refer

hen sich auf den althebräischischen Ofen- und Molochdienst. So

Furthermore, Achindam, a female name meaning not brother,

but oven of splendor, of glory, of HI, Beautiful

heit, splendor, however one might also mm dyn, splendor of Jehovah's

finds); fo Achitub, Oven of Majesty of dw, Beauty,

Splendor, majesty, namely that of Jehovah himself ö); fo Adhi-

tophel, oven of prayer, han = nden, prayer of dos, be

ten, like dyn of vom. The name of the Moloch servant

1) Matthew 13:42 and 50, cf. Revelation John 19:20, c. 20:10.

2) Dan. 3:1 ff. Münster, Religion of the Babylonians, Copenhagen
1827, p. 71, f. 4

3) 2 Sat. 12, 31 4) Pf. 27, 4.

5) Exodus 33:19.

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Königes Ahab means: The oven is father, just like Joab, Jehovah is father, insofar as father = Lord is; see the above in the treatise on Abraham's child-victim and his merging with the Phoenician Kro-Nos noticed. So too will God, with this the oven-God-designating ach exchanged, cf. Achieser, Eliezer; so also adon, Lord, cf. Achikam, Adonikam and Achiram, Adoniram. In America, one finds words that, similar to the Hebrew 'ach', meaning oven, meaning God, according to Ottom. oqha, Huron. ocki 1), compare the name of the evil spirit Okée, as his victim, according to a description by Lafitau, a number of Native American boys are being horribly mistreated, so that they partly die from it, partly through this operation-ferweihe sanctified, to priests and fortune tellers of the Indians be raised 2). Hindustani is ag, Nubian yag, Gypsy-nersprache jag, jak, jago, Feuer 3). But that the He-They baptize their god — not just a foreign, alien one Moloch idols, but their native, ancestral Jehovah Even — in the form of a heated oven, we know determined by that excavated place of genesis above, which this entire treatise has been based on, and to to whom we hereby return once more. Jehovah appears there to Abraham as a smoking furnace» sun) — just fo ist Rauchofen, ywy ud, the name of an old Hebrew city, which apparently originated from this oven cult has. Also in the description already mentioned above: "Smoke rises from fine. Nose and fire consume from fine Mouth, coals burn out of him «?) — is Jehovah still the Living ancient Moloch and oven god. The one who was sacrificed in

1) Father, Investigations on America, p. 195.

2) Baumgarten, op. cit. 1st volume. p. 134.

3) Grellmann, The Gypsies, Dessau and Leipzig 1783, p. 195

and 222.

0) 1 Mosh. 15, 17. 5) Pf. 18, 9. 2 Sam. 22, 9.

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Gluth erected statue of the same, as it is in the valley of Hinnom at Jerusalem, as is well known, had a human form, but with The bull's head, cast from bronze, was of enormous size and hollow inside, the arms were designed to receive the sacrifice. Extended. That's how the rabbis describe them. The ones at Kar^o Thago, according to the accounts of the ancients, was also from metal and had stretched out his arms so that the one inside Children rolled down into the fiery abyss 1). The legend from the bull-man Minotaur on Crete, to whom the Athenianer those nine, or three, or annual tribute of young lingen and virgins delivered, just like the one from the bronze, also Tauros, bull, called Talos on Crete and Sardinia, glowing with fire, embraced the arrivals, Without a doubt, the same art and cultic practices are at play. Reasons. It follows the tradition of the rather^o nen bulls of the Phalaris, where the Semitic oven god the full— (has a bull-like shape?). One can in the name of that Ty^o rannen einen nur gr^oacisirten semitisch fürstentitel zu erkenn^o nen glauben, der aus ya, baal, Herr, und yw, ariz, m^oach^o tig, stuf, furchtbar, zumengesetzesatz. It could be this indef- sen also the name of his god, used by the tyrant His; Baal, Lord, is also the well-known name of God, and (Ariz is used by Jehovah). Therefore, when it says, Phalaris had his own children or the infants of Agrigentines, alive and whistled?), so one can here the child-eating Kronos of the Greeks, as well as the one with him fso seemingly identical Moloch-Baal of the Semites^o nen. And when one reads that Phalaris soon the boys devoured, soon used for lust, so is this religion^o gionssph^ore eigene Darstellungsweg des Cultus zu ber^ockfich^o

1) Cf. Munter, Religion of the Carthaginians, Copenhagen 1821, pp. 9 f. Böttiger, Ideas on the Mythology of Art, Dresden and Leipzig 1826, p. 372 et seq. 377, ff. Winer, Realwortb. Artic. Molech. |

2) Böttiger, op. cit., p. 359. 3) Jer. 20, 11.

4) Böttiger, *ibid.*, p. 384.

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tigen, according to which the god, to which human sacrifices fell, to this in the relationship of suitor, groom and husband
st. I want to consider this with regard to the one to be illuminated here. Objects, so of the most important point now a detailed subject to consideration. From the marriage of the op=
Distant Dido with the Phoenician Hades, Shicha or Si=
chæus, the marriage kiss, through which, according to Jewish tradition, Say Moses, Aaron and Miriam died, the East Indian verse
Meal of a virgin left to be devoured with the cro=
kodill, the Germanic fairy tale tradition, that a monster or an iron stove, a girl who demands to be a bride or wife, is
It's already been mentioned. The legend probably belongs to it as well. from the virgin Aspalis to Melite in Phthia, which the
Tyrant Tartarus (who was besold to Tartarus); in German legend comes to Virgins as suitors or bridegroom » death incarnate « 2),
and in an old German song the bride is described by the
Bridegroom murdered before the altar o), in which one can easily the Connection with ancient, the god of death and the enigma
The sacrifices of virgins brought to ruin are revealed when one sees those is familiar with the representational methods of antiquity. In a very merf-worthy Silesian legend, which took place in the meadows of Kohlsdorf near Neisse, stops, the toad pond located here — a
dark, stagnant water considered bottomless — inhabited
nender, soon appearing as a toad, soon as a harp player
an evil spirit appearing at a virgin's wedding, and attracts
She descended into its depths. A man from Kohlsdorf, who came from Having come to distant lands, he sacrificed long ago to the
The demon of this pool burned his seven daughters.
lastly himself; every year the maw swallowed a cabbage=
village girls, and to put an end to the misery,
A priest ordered all the young people to go out and sift

1) Antonin. Lib. 13.

2) Brothers Grimm, *German Legends*, Berlin 1816, Part 1, pp. 173 ff.

3) The Boy's Wunderhorn, Heidelberg 1819, 1st volume. P. 117 ff.:
"The Horrible Wedding."

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Avoid the dwelling place of the evil spirit for years, the children
But the daughters, in particular, went to the neighboring place
saffrons are distributed and should be performed in strict service
ten. But finally, after another seven years, it had to be
another virgin to sacrifice herself, and with him as a suitor of the
The underworld was described as a daemon who surrounded it with a "sky-blue,
David's gold-stringed harp enchants, dressed in coal black
To hold a wedding. The day appointed by the demon is the first.
May, which, however, went beyond the fifteenth.
It will happen. Tents will be set up in the meadows and people will celebrate in the
In the dark, without candles or lamps, an ancient pagan festival; here
At midnight the bride disappears into the abyss and on
her wreath floats in the black water 1). That find
very clear references to old human sacrifices with
only a light veneer of the fairytale-like. Without a doubt, it was
Every year in May, a virgin is sunk into that pool, which
as the same marriage with the demon, whereby one
who celebrated a nocturnal religious festival, which was associated with the old
Hebrew Passover, also a nocturnal spring celebration with
Child sacrifices, appear to be closely related. How
The Silesian demon appears as a harpist, so Sweden
a water spirit named [name] who entices through musical art
Strömkarl and a wise man of the Strömkarlslag, which belongs to the night:
spirit and his army belonged; in Norway the water beckons
The ghost Fossegrimm haunts people on quiet, dark evenings.
through his music 2). The once this dark water daemon
The human sacrifices brought by the victims also still live in the land.
The people's memory lives on. When people drown, so they say
man? »the river spirit demands its annual sacrifice,« habit
lich »an innocent child«, in which J. Grimm also the

1) Silesian Legends by Ladislaus Tarnowski. Brunswick
Morning newspaper, November 1840, No. 81 ff. |

2) Grimm, German Mythology, ©. 278.

3) Ibid. p. 279. Brothers Grimm, German Legends, Nos. 61 and 62.

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Trace of ancient human sacrifices spotted 1). The same observer notes that
The water sprites possess a unique element of cruelty.
and bloodlust goes, which among demons of the mountains, forests
and houses are not easily found 2). That can work wonders
take, since otherwise water would be considered beneficial and healing-
the same element has been worshipped '); but the idea of the
evil demon of the waters, whose nature and character
entirely that of a child-eating, life-hating Semitic
Moloch is, probably comes from harmful, greyish swamp waters,
Pools and chasms, as well as whirlpools and dangers-
Lit areas of flowing waters, where many people
tend to have accidents. It could happen just as easily as in the
consuming flame, the evil principle to heap and fine
* to — appear. This is what the children's rhyme suggests.
Nothing in the pit,
You are a bad boy, etc.

cf. Mittellat, npccä, spectrum marinum in fluviis et
stagnis, a form that fi) is related to the Danish nocke, nok,
nope for nothing, water spirit is closing. The vita S. Sulpicii Bi-
turicensis narrates: "Gurges quidam erat in Virisionensium
situs agello aquarum mole copiosus, utpote da em onibus
cons eg ratus, et si aliquis causa qualibet ingrederetur
eundem, repente funibus daemonicis eircumplexus
amittebat ie vitam" 4).ee Tiiberiensis

=

5 Grimm; German legends, p. 279. 20 That. p. 280.

3) See pp. 327 ff., p. 339, where the beautiful legend of Lake Eim is told.
and . 701, where, as already mentioned above, with the American
"Girl in Green" and the waters sacred to the Bosnians in Africa-
snake of assembled Swedish Agathodenia, one in the Holy-

source lying white snake, the speech; Prichard, Egyptian Mythology by Haymann, Bonn 1837, p. 62 ff., and below about the Donkey and spring cult of antiquity. The Egyptian Osiris is Water and light, Nile and sun; the cult of those malevolent waters= Ghosts, however, are like that of Moloch and ancient Moloch. Israel's cult, a cult of night and darkness.

4) Grimm, German Mythology, p. 337.

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told by a lake on a mountain in Catalonia: "in
cujus summitate lacus est aquam continens subnigram et in
fundo imperscrutabilem. Illie mansio fertur eat da em o-
num ad modum palatii dilatata et janua clausa — in Jacum.
si quis aliquam lapideam aut alias solidam project mate-
riam, statim, tanquam offensis daemonibus, tempestas erum-
pit." Whereupon the story of one of the water spirits began
(abducted girl follows). From one for unfathomable
The lake in Switzerland, called Calandari, is described as follows:

"When stormy weather is present, it swells up."

In the middle of this lake, a tremendously large whirlpool arose, which
as he grew, he roared so loudly that one could probably
can hear for 6 hours. This lake has another one.
Another hidden characteristic is that he is the people who are involved
sleep, pulls itself towards it." Whereupon the story of one of the
See the swallowed woman. "There are still people alive,
who also fell asleep by this lake, and when they awoke,
already had their feet in the water « 2). In America
It is believed that the swirling Kenaway River is home to
within him an evil spirit that will drive everything to the ground=
(pull), and to the Egyptian, Typhon was not only the demon
the heat and drought and the scorching, fiery wind of
desert, but also that of the barren sea, the
rohre arouysrog, in contrast to Osiris, the genius of the
(beneficial moisture and the fertilizing Nile). A
A curious feature of that Silesian tradition is also that
They point to an immigration of the cult from afar.
It seems that he who sacrificed his daughters burned himself.
The Kohlsdorfer family comes from far and wide, from foreign lands.

- 1) Grimm, German Mythology, p. 337 f.
- 2) Scheuchzer, Natural History of Switzerland, Zurich 1706 — 1708, 1st part, p. 314.
- 3) Assall, News about the former inhabitants of America, Published by Mone, Heidelberg 1827, p. 106.
- 4) Prichard aa OS 66.

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the name of the beautiful Zille, who must sacrifice herself, would like I almost sense something Semitic; compare, sunk who den, zula, mezula, mezola, depth, abyss, of sea and river. Zille probably referred to every boat intended for sinking in the mire destined bride of the abyss; cf. below about the name Hyacinthus. That the father of the seven sacrificed The fact that the 'ten virgins burn themselves is reminiscent of the one above guided Old Prussian tribal heroes and priest princes, who at her age, a sacrifice for the salvation of the people, herself burned. The father of the beautiful Zille, which was still there at the very end. Becoming prey to the abyss is called Sifemummel, which is related to the water lily, which is called water man and mummel !), to the West Prussian Watermoon 7, the child-stealing Rye aunt of the Altmark and Mark Brandenburg)), to the goblin names Mummhart, Mummanz, Mum mel and Mummelmann)), and to those bewitched by mermaids lived lakes that were reminiscent of the names Meumkeloch and Mummelsee lead 5). Plants have nothing also other names, such as Nymphae, Nirblum, etc., after the water sprite of the Lusatian Wends, who put people under Water draws, are the flowers and seed capsules of some Named reed; also from the Finnish Nækki, Estonian Nek, who lures people into the depths and has iron teeth, have Water plants the name 6). Si semummel therefore probably has the demon himself was called, and the sacrificing father was old. Custom named after his god. What the sound Sise concerns, fo is quite the same in sies ang, carmen lugubre, contained?). Of those spooky Mummelsee lakes, there is

- 1) Grimm, German Mythology, p. 276.
- 2) Grimm, aa OS 276.
- 3) Ibid., p. 269 f. Brothers Grimm, German Legends, No. 89. Cf. the child-stealing “underground women”, No. 90.
- 4) Grimm, German Mythology, p. 288, 513.
- 5) Daf. p. 276. German Legends, No. 59. 331.
- 6) Grimm, German Mythology, p. 276, 699. 7) Ibid., p. 628.

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especially the one in the deep Murg valley with the ruins of the fortresses Seeburg and Schwarzkopf and the legends associated with them
Please note: Twelve people appear here on Fridays at midnight.
Nuns, in their midst a bleeding man, in whose body twelve daggers are stuck, as well as twelve completely black men^{er}ner, from whose bodies sparks flew and everywhere burning
Flakes burst forth, a female creature creeps in their midst.
The figure. The nuns relate the legend to the Mummelsee!). Here twelve fire and twelve water stars appear.
to have been worshipped as demons, so that one could see them as one
Man, diefen, sacrificed a virgin, and on both sides
the sacrificed as the cacodaemonic courtship of this part
female, partly male depicted evil beings gone^{er}
give thought; the strikingly prominent number twelve er^{er}
within the Hebrew importance of the same, which is also evident in
the natives. America's finds. The fire which the
He is to be the grandfather of all the Native American nations of America, he gives
the belief of the same twelve Manitos or fetishes in Y);
A sacrificial feast, already mentioned above, will be performed for him, where^{er}
when one builds an oven, to which twelve poles are needed, each of which
a special type of wood, taken, which with twelve
is heated with glowing stones, and in which twelve men^{er}
ner kriechen, for wie auch zwölf Pfeifen Taback zur Opfer^{er}
The gift is poured onto the glowing stones 9). On

Other sacrificial ceremonies of the In~~r~~ are also conducted in a similar way. Indians described: "Twelve sticks are fastened in a circle."

The circle was rolled, each of which was dedicated to a god. is, the greatest »to the great God in heaven«); some Native Americans considered it necessary to cleanse themselves of sins. to let with twelve different sticks >);

- 1) Gebr. Grimm German e No. 331.
- 2) Loskiel, Missionary History, p. 55. 3) Dal; ©. 56.
- 4) Ibid., p. 566. 5) Ibid., p. 50.

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It is also a custom of the Indians to make their altars out of twelve (to lay out stones), as it was done by the Hebrews. Shah 2); yes: there is even a tradition according to which all Native American tribes descended from a man who was twelve (He had 3 sons). But to get to the negative principle, as a pretend suitor, groom and husband of fine victims To return, the well-known bloody events also belong here. Bluebeard legends. "The Lord of the Murder Castle" is the god an ancient cult to which virgins were sacrificed, and "that Murder Castle: "the sanctuary in which these atrocities were committed practiced). A term used in the Middle Ages for secret courts: The first image was the so-called Jealous Virgin, which the had to embrace those destined for death, and those who were in the same situation this embrace by means of a certain mechanism the Death: there was. That was called the virgin kissing, of which The legend of Munich has been preserved, and I have no doubt that 'this! type of execution from an old victim~~r~~ entlus ftammte, in which the deity took the form of the boo~~r~~ dender il. Weibes chatte. „Dähin also points to the legend of the Miss von Spt, whom I only know from Rückert's poem: 9 The greetings to your Kynast « 0 know. The proud Frätti~~r~~ Lei" Wil only 9 def n ,fine "the, without falling, the wall~~r~~ Fand der Veste ürilfften; u; das: bringt viele Ritter zum Vernichtben; But she remains single and eventually becomes a woodworm. A picture that makes one want to kiss a stranger:

2 A picture) (anfflk: the hedgehog, covered with hedgehog skin,
2. Vin Fremder must kiss this when he watches the Kynast.

We bring it to him with kisses, and if he dreads it, .
ONLY he with E money can solve them, he went, not kisses the wire: u

: et Er bi, Ca . and 15. EN 247 77

1) Noah, proof that the Indians are the ver-
Lornen Tribes of Israel are, Altona 1838, G

2) 2 Moses. 24, 4. Jof. 4. 8 2

3) Basel Mission Magazine 1834. p. 498.

4) Grimm, Children's and Household Tales No. 46, with the notes in the 3rd book,
pp. 75 ff. Cf. Wunderhorn, Vol. 1, p. 284: "ulrich and Annchen."

Daumer, Fire: and Moloch Service. 12

98

It seems that strangers once fell victim here, and their death
was seen as a marriage with the idol that they kissed
had to. And their suitors too. Leading them to their doom.
The women Penelope and Sara in the Book of Tobias, f. An-
section II. For further comparison and mutual explanation
serve: the Venus Libitina and Epitymbia of the Romans and
Greeks 1), the Lamiae, Empusae and Mormolyhkeien of the
Greeks, who covetously lure beautiful young men to themselves in order to...
To consume meat Y, which refers to old, cannibalistic victims-
schmause refers to, see above, our belly-cutting st:
distant: Bertha), the iron Karl on" iron nem
horse, whose sight almost disembodies) who died
Beloved five-eyed, and embracing Karl's) and ber
iron Pandora of the Greeks, of which it is said 1.14
Quickly off the beaten track. Aided drove up through! The praising fire!
Unholy women full of horror, merciless and unapproachable: appearance; *

For the one form was el erhe, 7 ache de, Bade
(Pandora kingdom is named). — 1
Regarding the biblical expression: Bhutbrdutigann 8 5018 Bezesch ö
nung des durch die Beschmüdirn in, ein zmyftischfches Eheper
Helping Jehovah. [The following appears to be a garbled string of characters and phrases,
possibly related to a person or group, and is not translated: "helping Jehovah."]
The speech is fine. Also in Christianity Ae Ff
passed over: in the Gospel I find that S id xom Baayz
tigam and the virgins. N; the Apostle Paul says: I
I have married you to one man, Christ, in order to... you
en as pure age Haul b . and in the

after a song, the bride who prays
re * 1 4

- 1) Plutarch. Qu. On, 23. a te ee
- 2) Philostr. vit. Apollo. IV, 25. VIII, 9.
- 3) Grimm, German Legends. 1st part, p. 259. A) That. 2nd part, e. 113.
- 5) Daf. ©. 129. 6) Orph. Arg. 973. 7) Be 25, 4 f
- 8) 2 Cor. 11, 2, 9), Rev. * , right RE

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Agnes!) and the recording immersed in this symbolism female
Livable persons into the monastery association; such become brewers.
dedicated to the faithful and married of the Christian God; it
Their hair will be cut off and placed on a victim
plate carried to the altar; a shroud is placed over: fie." ge
spreads; they are blessed as the dead; a new
quem sung and the fo as if to the sper! The slain
a crucifix was presented to her as her bridegroom to kiss 2).
The kiss, through which
Christ himself is consecrated as a sacrifice in the Gospel, who
so-called Judas kiss, like the one Achilles received from
Deiphobos receives visitors while Paris stabs him, whereupon we
We will return to this in the appendix. At the same time, we will discuss this further here.
several old names, word forms and biblical passages into one
to shine a new light; so seems the name of the Greek
Hades and death god Arc, Ardys only another form and
Pronunciation of rug, lover, too fine, and the same
The suggestive name David was probably originally a name of the

God, after whom the Molochic king called himself; therefore for also the expression: "City of David" for Jerusalem actually wants to be as much a city of Moloch, whereby The names of this city were changed to City of the God Israel, the Lord of hosts, the great King of the Jews (Compare Hovav's 3). A passage in Pseudo-Isaiah states that recognize that the Hebrew idols are represented by the expressions non, Dearest, and Jan, husband Berg ran, wife) refers to

5 Cf. Rousseau y Pupuroiofen der Heiligen. anf a. . Main 1835. 1 vol. ©. 28.

2) Cf. Bettina's Diary, pp. 71 ff. of the 2nd ed. From Schiller's Knight Toggenburg, everyone remembers the words:
She whom you seek wears the veil,
She is the bride of heaven;
Yesterday was a day of celebration,
She trusted God.

3) Pf. 48, 2 fv 9.

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were: » the idol builders find all vain and their loved ones They are of no use. — Who formed a god and cast a An image, that it is of no use? Behold, all his husbands will to shame («), where »the beloved ones they made!« — > the husbands he created « or idols so called to understand. David is also said to have ruled in Hebron, and This name, from the same root as the one just mentioned n, man gebildet, thut diesynesel Symbolik kund. Ein“ ande The name of the deep city was: vim Den, city of Arba. and here too the root offers vin, to lie, to mate, this meaning. The names go: thus presumably all to Canaanite Moloch service, and when Axba, the father of the Enakiten ig), as a historical person rzuifaffen ;: that's what he just did like David, he bore the name of his God! Indeed. socqyerhäft es sñich mit dem König Oeg:: Nur Og „ber König of Basan, was left over from the remnant of the giants, see), — Bette pon Eisen, stehet es nicht zu Rabba, im Landeszd Sons of Ammon: "nine cubits, a fine length, and four cubits."

Width, after: your elbow vleinesrMantesi?:« Y Og /a
means oven, e.g., to bake, and this one: oven god / to whom one
He married people, i.e., he sacrificed / had an egg at Rabbah.
serves bed, into which one also the metal one
Sol and the people who sacrificed to him, so that everything
together was set in embers / and) the people were roasted
were; to which interpretation diabolical nature. this
Cultus and the whole context justify sufficient.
A peculiar superlative that occurs in several languages
einſtimg der Auspröcke für Ofen und Buhlfſchſchaft iſt hie
The leg is also not to be overlooked, cf. vs, ſübegit feminam, and
wa, oven, lat. fornix, whorehouse and whore, fornicari,
whores, rogvos, fornicators, furnus, fornus, fornax; Oven, Arabic
155, furnus, in quo panis, coquitur. Those who surround strangers
1) Isaiah 44:9 ff. N 7 ö

2) Jof. 14, 15. c. 15. 13. c. 11/21/3) 5 Mof. 3, 11.

101

Poor, fire-glowing bull idol of Crete and Sardinia,
Called Tauros and Talos, in the latter name it meant the
Groom, cf. day, marriageable girl, bride,
Latin talassus, talassio, talassius, apparently as a pre-existing name
Bridegroom of the unfortunate woman he embraced. That he
also in the legend of the Trojan woman-snatcher Paris
(35, par, Taurus) such a sacrificial and matrimonial bull
hides, who has the most famous beauty of Greece to
Bride or sleeper, i.e., chosen as a victim, I will
Explain in the appendix. It is the same one, as we see who
the, quite clearly not only with the Cretan Taurus Talos
and. Minotaur, with whom he also the apple, the symbol of the
Love and marriage, have in common, but also with the
great Troy's hoard, Apollo together with whom he wished
The role changes, and apparently in
Troy was worshipped as a bull-headed Moloch, so that the
Trojan Alexandros, to whom we therefore attribute his historical existence
need not deny, as Paris received from his god the
It bore a name and therefore merged with him in the myth.
This terrible god, who already in his name (Ar ovvvv)
and owl) the destroyer, like Jehovah Shaddai is, at

Homer sends the plague into the Greek camp and the night immediately proceeds, indeed in the Homeric hymn at his invitation Triton frightened all the gods into the assembly of the gods, so that they jumped from their seats trembling, this terrible night. The God of destruction and terror is fundamentally not other than the Semitic Moloch-Jehovah, of whom cheerful, human genius of the Greeks only mitigated, debarbarized and gradually until that wonderfully magnificent work of art emerged "transfigured, in which one now of course no longer sees the old ugly one." He recognizes the monstrous creature he once was. But that he deep within his being truly the old, evil Saturn. The nature of the creature is strongly evidenced by the circumstances. From the fact that he, like that one and the one with Saturn in his root also identical Jehovah of the Hebrews, the seventh

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The day was holy and its own), and like Saturn the children-devouring, Jehovah who strangled the firstborn and sacrificed demanding, and its female representation, the evil Lilith (Lilith), who is child-killing, so Apollo sends the Argives. a monster called Poñene, which steals children from mothers snatches it away until it slays Korobus 2). The Semitic Moloch In his ancient form as the child-eating Kronos, he was considered by the Greeks as fallen world rulers, in whose place the bright-niche Zeus entered, but in a transformed, rejuvenated and The corrupter also had a refined form in Hellenic times. Olympus took its place, as Phoebus Apollo, from whom — as once identical with Kronos — but the legend still exists received that he was smashed to death by Zeus and destroyed. (not been done). What concerns us here in particular, I find the Loves of this God, which have a very unique, enigmatic quality Have character. If Apollo, as Otf. Müller points out... The pure, chaste principle, which is hostile to nature, is emphasized. DoißBog, Fh %, ayvog is, fo ift er doch gleichgleich auch der loving, courting, but not really a friend-lichen and nature-loving, but in that inauthentic way- bad, negative meaning; for his love and lover- The shaft brings ruin and death. The beautiful Hyacinthus, God's favorite is struck down by him and killed — Thus Paris kills his favorite Antheus, — Leukothoe, Apol-

Ion's lover is buried alive in the earth by her father.
dug; so too do other children beloved by God go
Ben and girls, such as Kyparissos, Leukates, Boline and
Then below, and only from the meaning of this God,

1) Aeschyl. Sept. c. Theb. 806: — to the Εβδουος ò oewwos HHV
ucyerceg avak Amo, Ee.

2) Paus. 1, 43. Coroebus must do penance for this and pay tribute to Apollo.
to build a temple — one of the ancient struggles of Hellenic humanity
with Semitic Moloch service, several of which we will demonstrate.

3) Otrfr. Müller, Prolegomena to a scientific mythologique,
Göttingen 1825, p. 307.

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as a genius of death and destruction, and of fine love:
fschänken, as a former human sacrifice cult, it explains
that those he desired would be so very distant from him—
sit down, flee his embrace, and in his artistic form
To prefer such a beautiful god to a human being. Daphne withdraws.
In Ovid's work, Cassandra is still described as a tree before his kisses.
resist him, since he intends to surprise them in the temple, or
She promises him she will give herself to him, but doesn't keep her word.
and Marpeff a scorns the one who woos and fights for her—
the one, and chooses Idas. It is very strange that in the
Myths of Hyacinthus and Cyparissus instead of Apollo,
They are also called Boreas and Zephyrus as lovers, since
Semitic names are only translated into Hellenic forms here.
The shaped sounds of speech betrayed them. Compare with Boreas, Hebrew 1a.
boron, pit, grave, underworld, with Zephyros ax, zephira,
Ruin, downfall, Arabic dex, to die, so one will die more—
ken, that one can use the Greek name of a Semitic
to do with the god of death, and that Boreas and Zephyrus
actually only the one who loves to the detriment of beloved beings
Apollo himself is found. That the myth of Hyacinthus
based on ancient human sacrifice practices, several others still exist.
To recognize the circumstances. Pay particular attention to the name,
which was probably once a common name for those dedicated to God,

at the festival called Hyakinthia, they were sacrificed
 According to Zille, as mentioned above, "Junglinge" was a name that referred to...
 Silesian demon prey on virgins. He
 actually belongs to a dark-colored flower, which is produced by the
 now so-called hyacinths are quite different, and are in
 ancient symbolism related to death and the underworld. By Kosmo= sandals or hyacinths of this kind were the wreaths—
 braided, which the boys wore during the Demeter festival procession
 Ethhoenia to Hermione were called), and Hyakinthides

1) Pausanias 2.35. Clymenus and his sister Chthonia shall
 They had founded the sanctuary of the goddess; she herself was called Ehthonia,

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those Attic virgins who were “given an oracle’s pronouncement”
 Follow the tomb of the Cyclops. Geraeus sacrificed when in
 Wars with Minos, famine and plague. The city be= pressed; also called. Hyacinthus, a place where they, the daughters
 of Erechtheus, who was supposedly sacrificed when Athens was conquered by
 the Eleusinians and Thracians or from the Boatians with
 war was waged. Furthermore, the circumstance that the
 Base of the Apollo column at Amykla for: the tomb= Hyacinthus' meal (applied), on Mover's assumption he= inside, that the Moloch service in the golden shop of its
 Fire gods, the burned bones of sacrificed children at= (set). Pausanias also reports that one can see the Hya= Kinthien to Hyacinthus a heroic sacrifice into those, like a
 The altar-shaped base also alludes to this, although
 it is now only a reinterpreted remnant of the old Molochist
 Custom appears. From the statue of the Amyclaeon Apollo,
 who — gruesome enough, at least — stood on this grave,
 Pausanias says it is old and made without skill; for
 the face, the outermost parts of the feet and hands= taken, be it like a bronze pillar, have on your
 He wears a helmet and holds a spear and bow in his hands.
 So, no idea about the beautiful Hellenic art here yet.
 The form of the god, as if. Completely based on Molochic bull:
 form the name of Apollo Karneius (p, chald. maip, karna) suggests. The origin of the name is indeed unclear.

correctly interpreting. (him with the Greek word Kraneiaë, Cornelian trees, combining) legend is indeed noticeable through this= worthy that they were on a grove of Apollo at Troy= niche Ida traces back 9, and that at least in the Trojan

the underground one; Klymenos was the name of Hades, and a temple This Klymenos stood opposite that of Chthonia, which was Alles Pausa= as Nias communicates in the same chapter. Cf. Otrfr. Müller, Prolegomena, p. 243. f

1) Pausanias 3.1 and 19. 2) Movers, Phoenicians, Vol. 1, 356 ff.
3) Pausanias 3:13.

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Cultus entirely the Semitic form with a bull's head, glowing
A metal statue ruled, bearing several famous names.
to recognize the royal family of Priam, as the
Paris, Bull, whose brother Hector from the Hebrew...
and Chald. Chek and Tor, Bull's Oven, and his son Kory= thos, from the Hebrew cor and ud, fiery furnace; cf. appendix.
Helen, abducted by the bull Paris, corresponds to the one from Bulls robbed Europe, a name that is probably also of Semitic origin, Beloved or bride meaning, Arabic 30, dilecta conjugii.
The Stiet appearing in the latter myth is said to be partly the ver= Zeus, partly a sent by Zeus, the so-called
Fretifihe Stier gewefen fein, gegen whom Heracles marched).
The Minotaur, the bull-man, also lives in Crete and
The bridegroom's bull Talos Tauros, also plays the role of the courtesan here.
shaft of Pasiphae with the bull, and this bull of Pasi= phaë should also be the same again, against whom Heracles drew 2). The Minotaur is also called Asterion, and a Cretan King Asterios or Asterion, father of Crete, takes Europa, coming to Crete, to the woman. The Minotaur Theseus slays, and he also overcomes the Marathonian.
Bull. The Cretan Althamenes further adds to the Atabyrian
Zeus had a temple on Rhodes, and here on the atabyri=
In the mountains there are bronze cattle that bellow when
Something extraordinary happens, which is reflected in an orafel- the metal bull idol. This is probably all
merely a symbolic and mythical expression of Semitic-Molochi=

sacrificial cult? . . and Zeus as the bull of Europa, the Bull of Pasiphae, the Cretan and Marathonian bull, Asterion and Asterios-Minotaur, Talos-Tauros and Zeus Atabyrios with the bronze cattle — they are all the same bull-shaped or bull-headed idol, against whose abomination Hellenic humanity fought. Another one here¹

* Four is in the . of which was by Heracles²

1) Apollod. 2, 5, 7. cf. 3, 1, 3 f. 2) Daf.

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The forced, fire-breathing Cacus of Italy was given. The same hauf'te, like the Cretan Minotaur, in a kind of labyrinth³ rinth, the foreign river approaching the outflow of the Tiber⁴ Lingen's ruin is imminent:

There was once a cave there with a deep entrance.
Which the half-human Cacus inhabits, a horrible monstrosity;
The sun never shone into the crevice, and there was constant freshness.
Murder was indeed the reason; nailed to the infamous gate.
Floating were men's faces, bleached in grassy decay;
Zeuger was Vulkanus the monster, whose blackened
Flames erupted from his mouth when he clumsily let one in.
hertrat).

Virgil calls this monstrosity a half-man, later⁵
a half-animal, whereby one can easily mistake the bull-man⁶
The Minotaur is reminiscent of the Minotaur. The last words of the woman—

1) Virg. Aen. 8, 192 ff. Ovid. Fast. 1, 551 ff. On the highest Mountains of the South Sea island of Rajatea is the Po, a mysterious, still unvisited cave, presumably the crater of a volcano, formed by underground passages are connected to a cave on the coast. A
An islander said that an evil spirit once haunted this place, which preyed on travelers. jumped out and dragged them into the fifth containers of the same, to consume them. He didn't dare go near the horror.
ortes; Basel Mission Magazine 1832, p. 275. Also, in this

Cave an old, extremely cruel and hated king named Ta i he
live, see there. This is one of Anderson's in Cook's third
To compare the legend of Otaheiti, which was communicated during the journey of 1776–
1780,
according to which two people named Taheei once lived on the island,
They lived in the mountains, killed and devoured the country dwellers, and
who depopulated the island, but were finally killed by the fact that
One heated stones, placed them in sourdough bread and fruit dough, and gave them
then there was food. Doesn't that sound like the myth of the
Child-eater Kronos, to whom Rhea gave a wrapped stone as a gift
Were loops enough? A woman associated with those Taheei had two
Teeth of enormous size and was counted among the goddesses
relocated. The name Taheei is actually used to refer to a cannibal.
draws, as well as a grim-looking animal with large tusks.
It is evident that Taihe or Taheei is the name of a type of
Moloch and Minotaur of these islands was, and that sole with under-
earthly passages, its labyrinth.

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led place: magna se mole ferebat, seem to point to a
to interpret the metallic colossus, and that it spewed fire, suggests
a fire and furnace god, like Moloch and Talos,
however, those placed at the entrance to the sanctuary
to notice human heads that are attached to the top above the skull
The place of Golgotha may be remembered. Here the
people destined to be sacrificed before they were burned, probably
first beheaded; in contrast, the Cretan Talos beheaded the living.
klammerte; for they had to endure those convulsive rage
They die with facial contortions, which are called the Sardinian ge—
called laughter, f. below. "Strange," says Bottiger,
"The similarity also exists on old monuments in the
Presentation of Cacus, slain by Heracles, and of the one by
Theseus defeated the Minotaur. Antoninus Pius
the liberation of the Evandrian colony on the Palatine Hill of
Cacus to be depicted in a large bronze medal.
to let the slain Cacus emerge with half his body from the
The cave was dragged out to the feet of Heracles, whose
Right-wingers and girls leaning on their clubs
To kiss, to make an effort. Who doesn't remember this?
Thanks of the Athenian girls and boys to Theseus,

the Minotaur's slayer, in the Pitture d'Ercolano?" 1). If This Cacus had three heads and three fire-breathing mouths. have 2), so he appears to the one killed by Bellerophon three-headed, fire-breathing Chimaera, which the Hellene only through reinterpretation and transformation of a Semitic Name in das Griechische zur Ziege Keuuwipx, Xirapos ward. For it is obvious that the name Chimaera entered the Verwandtschaft von od, camar, entbrannt fein, son, im Tal mud anbrennen, n, chemar, flammable earth resin, As—asphalt, Jewish pitch, heard, and so we find it again here

1) Böttiger, Ideas on Art Mythology, pp. 387 ff., cf. via the very similar depiction of Theseus, p. 352.

2) Propertius 4, 9, 10, 15.

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The Semitic trace in the language. Still noted that the phenomenon of Moloch service in the last discussed The shape was also found in America. Several hollow metal statues of immense size with outstretched and ge-folded hands and in these colossi the remains of burnt Human sacrifices were practiced by the earliest explorers of America. in the year 1518 on one of the islands of the 8 Sea-bussens saw, which they called Carolina 1).

That the human sacrifice service itself also in this developed form, as it was by the ancient Hebrews in the valley Hinnom was driven, to no other god than his own—nen, native, national Jehovah was considered, there is also a lack of information on this. It's not about testimonies. Jeremiah is vehemently opposed to the—He collected the bloody and gruesome sacrificial beings of his people; from He claims that Jehovah gave the body burnt and sacrificial offerings. Fathers of the people, since he led them out of Egypt, nothing offered 2), with which he all the many and extensive. Victims-laws of Jehovah, which the Pentateuch lays before us, It was declared negligent and fabricated. Soon after, it was also said of him. The speech concerns the Hebrew Molochism driven in the valley of Hinnom, and it is also claimed of this one that Jehovah I neither ordered nor wanted it. "The inhabitants

From Jerusalem, the hills of Topheth were built in the valley of the Hinnom's sons, to bring fire to their sons and daughters. burn what I (Jehovah) did not command, and what I did not occur to me (43). The same applies to another Passage: "They built * against Baal in * the sons

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1) L. Vives ad Augustin. de civitate Dei l. WED. c. 19. Compare Tree~~g~~ garden, general history of the countries and peoples of America, 1st part. p. 646, where Grijalva encounters such horrors on two islands, on one, which he calls the sacrificial island, contains six corpses in monstrous statues. Wooden idols were found in the South Seas when they were destroyed. inside it a large number of bones of sacrificed people, Basel Mission Magazine 1832, p. 108.

2) Jer. 7:22. 3) Jer. 7:31.

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Hinnoms, to sacrifice their sons and daughters to Moloch, what I didn't offer them and didn't even occur to me~~s~~ that one should commit such atrocities«). This negation~~s~~ and assurances that Jehovah did not make any of these victims Wanting to do something and not having ordered it would be superfluous and absurd, if they are not directed against a view existing in Israel would be those who affirmed what the Prophet denied. No one, as we already mentioned above in a similar passage from Micah notices, contradicts, and denies something that is completely untrue! and takes place; therefore, what Jeremiah denies must be true in Israel. have been valid; the people must have believed Jehovah himself demand such sacrifices as were made in the valley of Hinnom, This cult is a fine arrangement, a fine law; that one Bull-headed igloo-shaped metal idol! Can be considered a deity to Jehovah hostile, opposing beings were considered impossible to meet. fine, and if one believed it was Jehovah's will and law, on To burn children to this idol, so too probably for nothing other than a representation of Jehovah himself~~s~~

2) The names Baal, which denote the idol. and

Molech cannot put us in any embarrassment in this matter;
These are not foreign, non-Hebrew names; they
belong to the people's own language, Lord God.
King significant; that Israel might have a Baal
named, wife and we decided from a prophetic place 3), and
how “come in the “writings that the

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a: N 5 .. 24 '

2) — Hale, Religion of the Old Testament, Part 1, p. 355

“From the antithesis of Jeremiah (7:31, 19:5) one may perhaps
conclude that the idolatrous people (the Molochist human sacrifices)
with the Jehovah's Witnesses. knew how to unite it and in it: no direct ab=

"One should dare to speak firmly; for one
He has the right to do so! * I

3) Hosea 2:16-17, where at the same time the prophet's reluctance is mentioned.
The sentiment towards this name, and the tendency to abolish it, is expressed.

“There will come a time when Jehovah can no longer be called that,” yes.
I will never hear that name again.

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Jews still use the term to refer to their God in the current excerpt.

print: King - King Jehovah - Jehovah, King
of glory or majesty, before! So especially in
the psalms, several of which begin with the exclamation: "Je hova ist
Kings! immediately take their beginning); »The great

“King's City” is Jerusalem in the same place?); also
The Jehovah of the prophets is considered a king without hesitation, great=

King, eternal king, King of Israel, King
of the peoples designated?); Israel had as king in the theo=

in a Catholic sense, actually. only Jehovah”), and if the
Word form commonly used in the Bible, in which Jehovah is called King
That is, Melech is, the metal idol, but on whose glut=

He burned children in their arms, the exclusive

The name Molech leads to: forrft, which is just different.
 spoke one and the same word, as they often did otherwise.
 nug occurs: 5), and since the vowel signs of the Hebrew
 Writing, originally missing, so the whole difference is back=
 evident from ancient usage in Palestine and among the biblical-
 * 3. Moreover, very uncertain. But it can

. J J. 5, 3. 5 24, 7 9. N 46, 5. Pf. 47, 3. Pf. 98, 6
 Pf. 95, 1. Pf. 97, 1. Pf. 90, 4. Cf. Pf. 90, 10. Pf. 140, 10.

2) Pf. 48, 3.

3) Pseudo-Jesus 44, 6. or 52, 5th Sermon 10, 7 and 10. See 3, 15.

Malachi= 1, 14.

4) 1 Sam. 8:7, c. 12:12.

5) Compare, for example, Wie, omer and emer, word; wee, oscher and
 escher, luck; wa, bosem and besem, spice; dim, chosek and
 chesek, help; Vn, goschem and geschem, rain; en „ chozen and
 chezen, Busen; NDN, choseer and cheser, Mangel; ,pn, mothek and
 methek, Süß:gfeit; Wa, noscher und nescher, Unglück; 93d, sobel
 and sebel, Last; DSY, ozem and ezem, body; POY, omek and emek,
 Depth, That; into which series then also p, molech and melech belong.
 Those familiar with grammar are familiar with the so-called segolate forms.
 with a, e and o in the first syllable, one of which is p, is already be=
 knows.

111

One can assume that it was once already in Palestine and still in
 Pregnant Moloch services both forms in the manner
 side by side, that Molech, the older one, at the idol
 adhered and remained only in connection with the molochisti=
 fchen sacrificial cult received, while the other, the reformed=
 ten Jehovahism W r enn only Pre
 said.

The question now arises, where in the Bible and history of the Hebrews the first trace of the oven and Moloch service of the Breisgau people is to be found in this trained form. I have already seen them. in Genesis, specifically in the story of Abraham It covers. It is indeed only a single word, a mere name, whom I can invoke, but who appeared like a lightning bolt in the The whole gruesome secret was suddenly revealed that night. It is the name of the son whom Abraham goes to sacrifice. The name Ifa ak. We know, in fact, that one can through the Burn pain. Excited facial distortions, under which the people in the arms of that brazen, fire-glowing Talos on Crete and Sardinia die, the Sardinian G laughter called 1); now' is the name Isaac px» or "dw" is formed from pnx, Bw, which means laugh; and Thus, suddenly what was once so deeply concealed becomes clear: Is aak foilte laughter, like those victims of Talos, in or on the arms of the glowing metal statue, and the The name was initially not that of an individual, as such, son= dern a word of the Molochist Eultus language, which is to that terrible death laughter destined human sacrifice designated, in a similar way to how we described the names Zille above and were caused to barrel Kyparissos.

Now, consider the following connection. The The place where Abraham led his son to be sacrificed is the According to Genesis, a mountain "of the land of Moriah" or "of

2

1) Cf. Bbtttgers Sdeen zur Kunstmythologie, pp. 359, 378.

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rij ja heit der fdr mit bent — 74 — * —
 Zion, hills of Jerusalem connected by a bridge 2),
 and :here the Temple of Solomon (Ordeis)=
 bau s': "And Solomon began to build the house of Jehovah."
 To Jerusalem, on Mount Moriah, David, be!
 a father, was shown, in the place that David had designated

had on the threshing floor, 48 8, of the Febusite «). “Was, that one Mountain; and that region: M orijg, wg; b taham. feinen n. son led to where this d 85 death laughter, be ber Molorhopfer, laughter fonte, a 1 old 11 en; Moloch E Sehona holy. Territory with, a hol. and, Cultus det, b Man t, fo dra inge I suspect that. 'up. That 75 is probably the, e Dr. "po found the so-called threshing floor of Arnan or Arab, iener 19; e sacrificial plaza, of D Ovid, where Han Zurich, Mölochdi Eneri Sche Phoenicians fine, famous temple haute, nothing but a sanctuary and, spawning ground of the Nuloch, equal to Abraham's. been, and, that, also the famous Fin che temple, no landern god and cult dedicated. been, Those Phoenicians, £ aten a bref, religion fine-skinned. God, 7 would have, the refor 0 torüiche en, Jehovah “here Prophets mb, I “xeformatpri ifchen 6 gears, of Peytg Certainly, no temple, and not at all, Diefi em God was right and natural to remove such hated ones.

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To have a pagan built for themselves, but we see

David and Solomon in. EN e. 97 zin. intimate Sreunbfcaft and “fraternization” And 5 to the H Hiram, the King we A ik 13'339 von, Tori, fine kne all ber n he had heard, that they anointed him to be 15 in his father's place; for Hiram was a friend, Dapips was always there. 72 and Hiram rejoiced and said: N. eprehen. O Jehovah 75 which; 'To David one, bah Höhn. given, 'over

1) 1 Moses. 22, 2. * 5 Arch. 15, 14.
3), 2 Chron. 3, 1. de Fe 2

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this great people — “And there was peace between Hiram and Solomon, and they made a covenant with each other.

Whereby the recognition given to Jehovah by Hiram,

which is not insignificant, but can easily be deduced from the given information¹ a historical point was explained. The documentary evidence of this Hiram's connection with Solomon is said to have occurred during the time of Josephus in the Tyrian archives 2).

That there is something uncanny about Solomon's Temple
There was something to it, and there is no shortage of other evidence to support that.
Thus, a reformation by King Asa is reported,
including the bronze altar of burnt offering of Solomon's Temple
which comes up in a mysterious way. "And Asa
He took courage and banished the monsters from the whole land.
Judah and Benjamin and from the cities he took
from the mountains of Ephraim and renewed the altar of Jehovah—
va's, which is in front of Jehovah's Hall). What should
What does that mean? It refers to a restoration of the altar, as
which has been removed, or a rededication of the same,
as whom was used for idol worship, the speech? Since
But one should expect to read some of it or beforehand
to have read what has happened in and with the Temple since Solomon
Abusive and idolatrous practices were carried out; about this
However, a deep silence prevails, and thus it gains the
It appears as if that altar itself, just as it was built by Solomon
her existerte, in need of change and redesign²
being. Was this bronze altar perhaps nothing other than
that bronze idol of the Phoenician Moloch cult, which was quite possibly.
an altar. It could be called that because the children to be sacrificed were placed there.
who placed it in her outstretched, glowing arms?
Indeed, this idol appears to have existed from Solomon until Asa's
The Reformation stood untouched in the temple, and this only

1) 1 con. 5, 15, 21, 26; compare 2 Chron. 2, 2 ff.; 2 Sat. 5, 11 and others.

2) Joseph, ant. 8, 2. 8. Auditorium, 1. 17.

3) 2 Chron. 15:8.

Daumer, Fire: and Moloch Service. 8

an altar intended for animal sacrifices was placed in its place.

to have 1). But we find him in the temple under the mo-
hole-servant Ahas again, who doesn't remove him, but
gives him only another place 2). The matter is closer
Ahaz saw an altar in Damascus that pleased him,
and according to whose pattern he made one for the temple in Jerusalem.
He makes a change. To attach it, he makes a change.
change in the position of the so-called brazen or cup-
distant altar and commands the priest Uria as follows: "Up
at the great altar the morning sacrifice was offered, and the evening sacrifice was offered.
grain offering and the king's burnt offering and his food-
sacrifices and all burnt offerings of the entire people of the land and
their grain offerings and their drink offerings and all the blood of the fire-
You shall throw the victims and all the blood of other victims upon him,
and because of the copper altar I want to—
"Think." That's the bet. From one who is concerned
Nothing is heard of the king's decisions.
There is probably no mention of any concerns whatsoever. The word;
that should denote the same thing, is wa; this is called Chaldean also.
seek; and seek the Jehovah or the face of the Lord.
ho va's fuchen (pa, n, mw) means: to look to him
To turn to him, to plead with him, to worship him; this can lead to the Ver-
muthung lead that in our place the name of the god
have been omitted from seeking the one whom the offering of
to offer sacrifices on that altar, the king had come before.
held; if that was the name Jehovah, then there was no reason to.
To mutilate the text; it is therefore probably good, the Molech, ge-
beings, and the words: dab -en. nwnan na find
to be understood as: and the bronze altar (of the Moloch idol) remains
me, to seek the Moloch, to offer him a kin-
to worship it. That bon was struck down happened when
as was the case, not in favor of the otherwise not already-

1) Cf. 2 Chron. 15:11. 3) 2 Con. 16:14.

ten, harshly enough sued king, of whom there was before
 "Going" means he also burned his son, so Mo-
 lochdienst driven 1); it happened in favor of Solomon-
 fchen burnt offering altar, of which one should no longer know,
 What was the deal with him? It is, however,
 Another explanation of that apa is possible, whereby one might even
 no omission is necessary. We will find below.
 that the bull-headed Moloch idol, to whom David on the threshing floor
 Aravna sacrificed, wan, the bull, doyn pa, the sacrificial bull,
 The burnt offering bull, was called; from this pa, bull,
 Bull idol, could be a denominative verb pa, which
 Bulls, bull god, sacrifice, made fine 2), and this
 Perhaps it is the word that confronts us at that point.
 But even disregarding the possibility and likelihood-
 Despite these explanations, the situation remains problematic enough, and
 The aforementioned translation of Wette's would also be used in the dar-
 the suspicious nature of the bronze altar, over which
 the king wishes to consider a continuing hanging of the diesel-
 ben in his Molochism, in which he has recently only
 have become wavering, to be able to relate.
 Further points to consider, and one will likely find fine genu-
 The most recent explanation is a curious contradiction, in which
 There are two biblical accounts concerning King Manasseh. According to
 This great idolater, who also had his
 sacrificed his own son to Moloch, in his stubbornness until
 in death s); according to the other, he converted thoroughly to the faith.
 Jehovah's service and set up the altar of Jehovah).

1) 2 Kings 16:3.

2) So bis, ohel, tent; bare, ahal, to wander around with tents, Hi-
 phil same; W, schoresch, root, Piel: scheresch, to uproot,
 Poel, Poal and Hiphil, root striking; from 725, laban, white fine,
 comes nanb, lebena, brick, and from this again laban, brick-
 Shape stones.

3) 2 Con. 21, 1—18.

4) 2 Chron. 33:12 ff. v. 16. The Hebrew expression is Jon,

Reconciling both accounts is not possible.

gen; »the author of the book could not have included such an important fact«
 the kings will not pass by; however, the news will
 the chronicle is suspected, since it deals with the dual ambition of the
 author's untheocratic life of the Jewish rulers in
 to show it in the softest possible light and to interpret everything teleologically
 tiviren, fo nahe zufeinmentriff." So Winer). But much
 The narrative of the chronicle is easy, so unhistorical it is fine
 may have, but it had a cause and historical basis,
 which only in a false, historical truth in its essence
 has been understood and used in a way that is contrary to the nature of the person.
 The government of Manasseh is followed by that praised government of Hezekiah.

ahead, which is devoted to idolatry, as defined by the Reformation

Jehovahism, which he wanted to destroy, proved hostile; this
 has the old Moloch idol, to whom his predecessor Ahaz only
 another place in the temple was given, probably difficult in the
 Sanctuary left untouched; but it is quite natural to assume,
 that the Moloch-servant Manasseh would return him to the temple
), and that may have been what the story was about.
 reported, by describing the production of the Solomon-like
 Manasseh spoke of the altar of burnt offering; the relation of
 However, the chronicle interprets this as if Manasseh had joined the
 converted to reformatory Jehovah's Witness, in whose splendor the
 distorted history of the Hebrews, the governments of David and
 Solomon's poses. The strange circumstance is still to be highlighted.
 to emphasize that in the 2nd Book of Kings, as in the Pro
 The message of the destruction of Je was attached to the prophets of Jeremiah.
 rusalems, with a detailed enumeration of the brazen equipment
 shafts in Solomon's Temple, the bronze altar with no

places, while in the above news of the renewal of the Xitare by
 Asa win fteht.

1) Realwörterbuch, II. p. 63. Cf. Gramberg, Religionsideen II. p. 233 ff.

2) Compare 2 Kings 21:3 and 2 Chronicles 33:3.

— — —

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ner Sylbe is thought of 1). This reluctance to even name it,
This greatly increases suspicion, and so many other striking things.
Taken together — should it not be the right to...
ben, in this enigmatic sacrificial altar of Solomon something quite
to see something other than what he had been thought to be until now.
Is? Let us now conclude from the bronze altar of Solomon.
fchen sanctuary on that of the mosaic, of which we
the Pentateuch provides a description that is certainly not eighth 2).
so we ourselves will be in this even more concealing Dar=

The attitude allows the truth to shine through; for when this
The altar is not only horned, like Moloch, bull-headed, son=

(which also appears hollow and anointed, like this one),
Thus, those in whose interest it is not to...
Even to blind oneself, one is sufficiently taught finely).

That it was once customary in Jerusalem=

to sacrifice people in the temple, specifically to Jehovah,
to Israel's own national god, as even testifies.
another biblical psalm, in which the poet proclaims,
that he thanked Jehovah for saving his life and
to fulfill a vow made in necessity
to publicly offer such a sacrifice in the Temple in Jerusalem
I will: "I will fulfill my vows to Jehovah before the
The eyes of all his people. Precious is in Jehovah's
Eyes of death, his pious ones. O hear me, Je—
hova — — — — I will sacrifice to you, a sacrifice of gratitude

1) 2 kings 25, 13. ff. Jer. 52, 17. ff.

2) Cf. Bohlen, Genesis Introduction, p. XII ff.

3) Exodus 27:2, verse 8; chap. 29:36. Compare the passage concerning the anointed one. Sacrificial altar and Moloch idols below.

4) A closer one, and one connected with peculiar research
The lighting of this object was provided by the librarian.
Dr. Ghilany is expected in Nuremberg. He, too, will be meeting with me.
following the same path of historical investigation and knowledge
Scholars cannot avoid the bronze altar of the collegiate church.
and the metal idol of the Phoenician Temple
Moloch service to see.

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and call on Jehovah's name. I will give my vows to him.
Jehovah fulfills before the eyes of all his people in the
Courts of the house of Jehovah, in your midst, Jerusalem! «).
One should first notice the emphatic, repeated-
He obtained assurance that the poet would pay his vows.
will be, and indeed before the eyes of all his people, there
with, as it seems, no doubt remains that she really is him
It has been filled. Why this re-emphasis, this repetition?
retrieval, this safeguarding against any doubt and misunderstanding
Trust? That can't be about anything small, about anything so...
common sacrifice, such as an animal sacrifice would have been, the speech
to be; there is something greater, something more difficult to accomplish,
Something more precious is meant. But what is precious, valuable, whole?
especially pleasing in Jehovah's eyes? "Death free-
"ner Pious," i.e., the sacrifice of people who come from
to their own people, from the midst of the pious, faithful community
Jehovah's worshippers are taken, in contrast to enemies,
Foreigners, prisoners of war, heretics, religious criminals. Because
These too are sacrificed, but they are nowhere near as large.
and precious sacrifices, as those made from individuals of
to exist of their own, orthodox, holy lineage. To animals
Sacrifice is therefore not even a thought; even human sacrifice of the
The less esteemed type would be too bad and
common; the poet has something far nobler, has most truly true
presumably an individual from their own family, a child, to
He vowed to make sacrifices.

Let us now turn to the examination of the Jerusalem Temple in its first form and layout, the so-called Aravna's threshing floor, as the place David chooses, to sacrifice to avert a plague 2). Here too, the view through the transformations that tradition has undergone, The original, and not at all strange, is revealed. In a

1) Pf. 116, 14 ff.

2) 2 Sam. 24:15ff. and 1 Chron. 21:14ff.

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extraordinary plague and distress of the people, during a The king, appointed to deal with the murderously raging plague, takes hold of it. from the seer Gad, his refuge to a sacrifice on the The threshing floor of the Jebusite Aravna — why? The relationship gives no reason given. Although it is told that the angel of Jehovah, who, corrupting the people, stretched out his hand over Jerusalem, He stood at the aforementioned threshing floor; so that it may appear, as if this appearance were the reason for choosing this place. thought; but it is also stated, even before the beginning The god bought the threshing floor and the sacrifice thereon. Death was brought to an end: "And the angel stretched out his hand." out of Jerusalem, to destroy them; then Jehovah repented the evil one and spoke to the angel who was among the people corrupted: Enough, now withdraw your hand! The angel Jehovah's was at the threshing floor of Aravna the Jebusite « 1). And yet, the sacrifice on the threshing floor is still required. to avert the plague, and only through this could Je= They requested help from the land, and the plague was averted by Israel « 2). — "And Jehovah commanded the angel, and he drew his sword back into its sheath. At the same time, when David saw that Jehovah heard him on Arnan's threshing floor, of the Jebusite, so he sacrificed there" 3). The narrative seems thus composed of two different relations, whose one who reconciled the land to God without that sacrifice will be, while others will only be created as a consequence of the same. This raises the question: perhaps the first one Relation their good reasons why they don't want any of it The victim wanted to know, perhaps it was from a certain of a terrible kind? And perhaps the second relationship helped?

by not completely concealing the victim, but
Did it take away his offensive character? Furthermore...
The following assumption: That on that threshing floor the Ver

- 1) 2 Sat. 24, 16. compare 1 Chron. 21, 15. 2) 2 Sam. 24, 25.
- 3) 1 Chron. 21:27-28

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He is said to have seen a more rugged version, which appears to be a mythical one.
A train that the historian doesn't need to concern himself with;
But surely he had some reason; it lies
Surely something must be wrong with him, something that only this
To preserve a mythical form — and what is that? Remembering
we believe that Jehovah was a God of destruction to the ancient Hebrews.
The disturbance, the ruin, was that this self-described name be
says, yes, as also to the Greek fine Apollo the verse of the ber
Aron and ovAsos were also called, like Jehovah Pest was god.
This spoilsport was surely standing there on the so-called threshing floor.
Aravna's, namely an idol of the same, a statue of that ancient,
pre-Reformation Jehovah, who is one and the same as the ca
Naanitic and Phoenician Moloch was; it stood on the
Aravna's threshing floor was a monstrous image, and the threshing floor was a
Sanctuary of this Moloch-Jehovah, set up for terrible things
Human sacrifice services. Even that seems like news.
from the idol's outstretched hands, as is well known
to be contained in the narrative, since the angel of the verse
standing by the threshing floor, stretching out his hand; a
A train that has been erased from the chronicle, in that the angel is mentioned here.
no longer simply his hand, but his sword over
Jerusalem shudders 1). This is the first explanation for this myth of
the plague angel, secondly, this gives rise to the historical reason,
from which it was said to have been so beneficial during the plague.
to sacrifice that place. That here no small, insignificant thing is being sacrificed.
Thinking of victims would be obvious anyway; mythology and ge
History teaches us in many ways that in antiquity one could
in times of great need and distress, especially when
Plagues raged, his refuge was for humans and children.
sacrifices took place; as was the case with the ancient Hebrew sacrificial system over
The main task was to procure, it has been shown, and only to procure

to remain in the position of things under David, so be-
This was also permitted during a famine.

1) 1 Chronicles 21:16

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Human sacrifice, and only after those men fevered from
Jehovah was sacrificed to the band of Saul as atonement.
satisfied and reconciled to the country; how could one believe,
that he himself, during the plague, offered an animal sacrifice and more
to that with such a poor one as according to the available
It seems that the stories will have been sufficient! But especially in
This poverty of the victim conceals a new clue.
of the Moloch service performed on that threshing floor. Aravna says
namely to David: "Let my lord the king take the
Threshing floor and offer what seems good to him; behold, the cattle
to the burnt offering and the threshing machines and the utensils of the
Rindes zum Holz «). — » Take the threshing floor, and it
Do as my lord the king pleases; behold, I
Give the cattle to the burnt offering, and the threshing carts to the
Wood and wheat for the grain offering « 2). That's at
Good heavens, how miserable things are here! David
must, in order to be able to sacrifice, from the Jebusite cattle
and buy wheat as if he and his people had not themselves
had such sacrifices, and as if the king had been,
Victory and national pride allowed it to become so deeply entrenched in a
to let down defeated enemies; for the Jebusites were
the former owners of Jerusalem (Jebus) and
David had conquered their city. Indeed, even more than that: it
even the threshing carts and the cattle harness must
to serve as timber! However, the purchase is particularly important.
The weight of the cattle was placed on it, and it says last in the book
Samuel's very simple explanation: "And so David bought the
"Threshing floor and cattle for fifty shillings of silver." He buys
with the place wan, the cattle, the cattle — remember
we are reminded that the image of Moloch held by the ancient Hebrews,
like the one in Carthage, which had a bull's head, and that
that, called Talos, Cretan and Sardinian Moloch idol
also called Tauros, the bull; let us think of the Cretan-

1) 2 Sat. 24, 22. 2) 1 Chron. 21, 23.

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fchen Minotaurus, the Cretan and marathon bull,
back to Trojan Paris, etc., so we will know more.
ken, that the purchase of a bull-headed Moloch image the
Rede is, which was also called fo pan, the bull to the 'Fo'.
Although pa is not used in the Hebrew we have before us
to stand for the individual bull, but rather for the collective cattle.
to mean cattle; but it is a singular form, which
once it could also have a singular meaning, to which
The latter also leads to the plural form *ass>2*. The bull
pan also appears with the addition ny — fo ist er
the sacrificial bull, cf. doyd nam, burnt offering altar. The
Taurus, the bull-headed Moloch image, is, as already mentioned above...
notices, at the same time the altar for the human sacrifice to be offered,
that one reaches into the idol's outstretched, glowing arms
lays. That with that expression in our narrative origin=

I really want something like that, and not to make a victim=

The fact that the actual bull was meant is fully clarified by

The following is clear. Aravna says: "Let the king take and
Offer what seems good to him; see the cattle to the burning.
sacrificial" etc. Here it is truly strange that Aravna fine
offers cattle without being approached about it, as if
that was self-evident and no other cattle
than his own were available, but what a riddle it remained
Opens, if one uses the expression "wan" in the specified way
secondly, the choice of the victim is described in those words.
initially left undefined and subject to discretion, to arbitrariness
the king's decision, but immediately afterwards and in unknown
most obvious contradictions, thus a specific object,
The owner's cattle were designated as a sacrifice for the threshing floor.
From this it can be seen that something else is meant by the latter.
meant to be, as cattle, destined for sacrifice, and also
The matter is explained most sufficiently here, if we look at...
to recognize the bull-headed sacrificial statue of the sacrificial bull. What
What was truly sacrificed was most likely a personal one.
Child of the king, entirely in the manner of those later Hebrew ones

Kings who sacrificed their own children to Moloch
 burned, and when Aravna says: "The king takes and
 "Sacrifice what seems good to him" — so he appears to the terrible
 Meaning: » here you may, as is customary and as your will dictates
 "Sacrificing your own child" — not exactly out of the ordinary
 press, but, sparing the king's paternal feelings, in order to
 wanting to write. But by giving over the bull, Aravna
 He also points to the bull's harness:
 "The harness of the ox to the wood." Here it is.
 Dishes, probably for bs, dungeon, in the sense of: Be—
 Hold, hollow, set for the placement of firewood;
 doxyh pan sb> also actually the oven of the bull, bull
 idols, to whose heating and smoldering. And so more
 We know that these stories have an old, all quite un-
 fetch in the spirit of the pre-Reformation orthodoxy of the molo—
 Christian Jehovah=Cult tradition underlying
 lies, which is especially evident in the 2nd Book of Samuel
 Bare and literal remains are present. But there are still
 To answer some questions: how do the threshing machines get there?
 In? How did this sanctuary of Moloch become a
 Threshing floor, on which in the chronicle Aravna Waizen
 Threshing? Who was this Aravna and what kind of...
 Relationship to the sanctuary? What the latter means as an
 As far as the alleged threshing floor is concerned, the matter can be explained by...
 the word zen, which means a flat, open space in general,
 especially a threshing floor, a firmly packed ground
 in an open field. This particular meaning was given to
 one under the word, and so it was from the holy Be—
 The circle on which the idol stood, a threshing floor, and from
 Aravna, a thresher. But what a real thresher he was!
 His relationship to the place can also be guessed.
 The name of this enigmatic man varies greatly and
 Spelled inconsistently, as: dane, dane, ne, jane,
 from which it can be seen that the secure form and pronunciation of the
 The name is lost. It can also be read as Arona.

and jam with the very slight change in u can Aron
are called; whereby the name of the High Priest Aaron is easily derived,
Aharon, compares, which also means High Priest in general.
I have this in another place and in a
the ethnographic context developed there
Name of a head of the priesthood on the Sandwich
Orono Islands, as well as Moria as a place for child sacrifices
Abraham's places of human and child sacrifice of the silent
(Compared to the sea, which is called Morai). Both names
We find it here, namely the threshing floor of Aravna's
(Arona's) on a hill called Moria, the holy mountain
of the later construction of Solomon's Temple. Already
From this, one can draw the assumption that Aravna is a
Priest of the Moloch cult, and to him, as such, his fuge-
The threshing floor was called its own. Then that name appears in the
Connection on nine before, in which one can now immediately the
Meaning: To recognize the priest of Molech or Moloch
The passage is translated rather strangely as: "Everything was
Aravna the King, to the King « or, as above and at
de Wette: »All this Aravna, O King, gives to the
Kings." The true meaning of the words is rather this:
"He gives everything (sanctuary and idol) over, leaves it to the
Priest (Aaron Aron, Aronah) of Molech (S Melech, King)
the king (David), so that he could fulfill his plan to the
"Sacrifice Molech." And only then does the Be finally come to understand.
The action that Aravna learns from the king. For — must
One can finally ask — how is it that the king
with this Jebusite, a man from a recently over-
wounded, Canaanite tribes, so many circumstances
makes; that one has not only been in quiet possession of it so far-
left his property, but also now, since one
whose worship is needed, not immediately from his

1) Athenæum, October 1839, pp. 14 and 19. In ü een
Works, see Appendix III.

Possessions displaced, does not simply take possession of the place,
but to him the same with so much consideration and courtesy
bought with money. This must be the case with the one in the old testament.

a frequent and overtly displayed custom of the ancient Hebrews, with their enemies in the most ruthless and barbaric way to proceed, take no small wonder; but even this Rthfel löft sich ganz ungegessen in der Einsicht auf, dass the Hebrews, servants of Moloch, like the Jebusites and others related tribes of Canaan were; that Aravna was an seen priest or priest-prince of this common-Semitic Religion, and therefore so sacred and inviolable, even to the victorious and conquering Hebrews, when it was within the Christianity, the bishop of an enemy territory, a The good Catholic conqueror is. The purchase of the sanctuary Aravna probably had this meaning, that the priests should be able to... would extend to David and his family themselves, and so 'The finer the sacrifice at that height, the more national and powerful, the finer the sacrifice David should. According to biblical accounts, David wears a priest's robe. He wears ceremonial clothes and performs priestly duties, including his Sons are called priests, and Solomon's son was- He directs at the dedication of the temple he built on this very spot Platze, the threshing floor Aravna, built, the functions of a supreme Priests. Yes, if instead of the words vn donne 4877 9523 » and the "The sons of David were priests," as the Second Book of Samuel states. yields, at the corresponding point in the chronicle, the words er- appear: on mb o⁹⁰¹⁰ en 7817 9551 » and the sons of David were the first (most distinguished) at the hand of the king" h, It is therefore clear enough that both bodies have a joint The original text is based on something that must have read as follows: pon mb Dans ovv 333 or: bon ans 7997 3337 » and the David's sons were priests at Molech, or priests of the Molech," i.e., they were priests in the sanctuary of the

1) 2 Sat. 8:18. 1 Chron. 18:17

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Molech ordered on the so-called threshing floor Aravna), which for later times, a highly offensive place in two ways was changed, once so that the addition: »at Molech or "of Molech" was deleted, and then so that instead

"Priester": "the Erften" set and bw on the king
David was referred to. This latter correction was made at the same time.
This was done because the chronicle contains no un-Levitic priests.
as others have already recognized in history 7.
Perhaps one will see a difficulty in the fact that
We already saw above in the bronze altar of burnt offering of the Mosaic
The sanctuary was recognized as a Moloch idol; for had one already
If one such item was in use, why would anyone have another?
to acquire from a foreigner and on its acquisition and use
Why place such great emphasis on it? This leads to the conclusion that...
Give an answer that King Saul, in which we below
will recognize a major opponent of the Moloch service, who
had probably destroyed his idols in Israel, and that
as a result of this religious upheaval, even at the time when David
Jerusalem had taken place and the plague raged, to which in
Molochistic, deemed absolutely necessary in this emergency

1

to be a being, that one of Alexandros or — according to the Gögen
9, par, s. above — Paris was called; as such and in the name of its
Abducting Helena, whom God had chosen as his sacrifice, he melted with the
God combined into a mythical person, should "it be similar
Wise with Amnon, the son who punished his beautiful sister
David's behavior? The Molochic oven idol was lover and bridegroom=
gam, see above; ach means oven and brother in Hebrew; the Hebrew.
Molochoven lays claim to the phone Tamar, and in whose name
Amnon as a priest of Moloch; thus, the legend could easily have formed.

She claims that violence was committed against her by her brother himself. That is how she
understands herself.
also easier the murder of Amnon by Absalom, which we also otherwise
Find a cause for an anti-Molochurchist prince of David.
To keep house, that was his outrage against David and his Na=
Regarding men, which was the name of an opposing deity, see below.

2) Gramberg, Religion Ideas, Vol. 1, pp. 186 and 252.

Human sacrifice because no other metal idol was available, than the one located on the Aravna threshing floor.

Let us now see whether, in the history handed down to us...

David's not to discover any further traces of that cult.

A very striking one is found in the second book of Samuel.

to stop, where it is practically said that he has enemies in Moloch or sacrificed to a Moloch furnace. The place is called, according to the bet:

“And the people who were therein (namely in the conquered city)

Rabba) was, he led out, and laid them under saws

and under iron threshing carts and under iron axes and

She put them in brick kilns»). But that is not the whole story=

faithfully; for it says in the text *dong dre Wayne*, which

which apparently means nothing other than: he sacrificed her in Moloch.

It is indeed good, *Malcan*, just another form of

psbn, *bp*, *Malcam*, *Milcam* and *Molech*; and the above

Translation: »er stete fie in Ziegelöfen « *ift nach der Rand=*

glosse: *yabo*, which is also not faithfully reproduced;

for it had to be translated at least: he put them in. the

Brick kiln; and this brick kiln would be just

again, nothing other than the old stove god of the He-

*bræ*r, but in that simple, untrained form, of

which we have already traded, and which one can see here all=

can think of things as being put into practice. This confirms

the expression used to describe the action of the defendant

to describe burning in this oven, because it is precisely

the word that comes from the ancient Hebrew burning of children

used for the sacrifice to Moloch, namely to warn, to offer,

to offer as a sacrifice, to dedicate Bob Warn to Molech.

How could there be even the slightest doubt in all of this?

The inhabitants of the city of Rabbah were undoubtedly taken by David

treated as Cherem (see above) and all on a grey=

same agonizing way, as was the spirit of this cult,

Killed as a sacrifice to Jehovah.

1) 2 Sam. 12, 31.

Furthermore, let us note the following. David is a friend. and allied with the priesthood of Nob; Saul lets them strangle, and the only one who escapes flees to David. The refugee is Abjathar, son of Ahimelech, and this The latter stood at the head of that priesthood, stilled David's Hunger with show bread and armed him with the one in the Holy One Thume preserved the swords of Goliath 1). But it was this Ahimelech, like Ahia, that Jehovah priest at Shiloh, a son of Ahitub (3), and an Ahimelech, son of Abjathar, he (also appears later as a priest of David). That these names compounded with Ahi (Achi, Ach, Ofen) to rely on the furnace and Moloch service of the ancient Hebrews Pulling has been shown above; here we see one of the David, Priester, who was friends with him and allied against Saul the group against which the otherwise so mild and humane king proceeded with such rigor, repeatedly and conspicuously through These names are designated; from this it is clear that Dapid with the old kind of Jehovahism, the old furnace and Moloch The cult of the Hebrews held that that priesthood was an open-air church. and Moloch-servant, and Saul, who sought their destruction outgoing strict judges of the same, an opponent of this cult was. In addition, at one point in the books... Samuels 5) received a few words that were quite be That's right, and to say outright that Saul was an opponent of Moloch service was; these, the interpreters and translators into a so he— The words that cause misery are dong dwe. Jywr dave ya and mean: "Saul was an emperor against free-nen Molech (king, lord, god) « — namely, it became, as will be evident from what follows, after he has two He ruled Israel for years, resigned after two years of his reign. He was elevated to the throne as an opponent of the Moloch service. The word aw namely comes from maw, to rebel, and

- 1) 1 Sam. c. 21 and 22. 2) 1 Sam. 14:3. 3) 1 Sam. 22:9.
4) 2 Sat. 8, 17. 5) 1 Sat. 13, 1.

The passage is related to the immediately preceding admonition. nung Samuel's together, not to become apostate from Jehovah; also immediately follows the split between Saul and Samuel, whose Jehovah's Witness, in its entirety, is not an appropriate—who was, as that of the oven-servant priesthood of Nob. To maintain this religion of the evil principle, David was anointed by Samuel as Saul's rival, and... speaks to the wishes and expectations of the old Moloch—prophets in their most perfect form.

The news of the appointments to offices still deserves—a closer look at the period under David and Solomon:

“And David ruled over all Sfrael and practiced justice and Justice to all his people. But Joab, the son Zeruiah's was over the army, and Jehoshaphat, the son of Ahilud's, Chancellor, and Zadok, the son of Ahitub, and Ahimelech, the son of Abyathar, were priests, and Seraiah Screamer, and Benaja, Sojada's son, was over the sharp-judges and runners, and the sons of David were priests « 1). The exact same words are also found in the chronicle, except that Instead of Seraja: Savfa stands, and the last of the occupations fo Expressed, it appears: "and the sons of David were the first to the hand of the king « 2). This very important and The treacherous difference has already been mentioned above. and it has been shown how the comparison of both locations The result is that it is based on a community-wide principle. The report states that David's sons were appointed priests of Moloch. been. We encounter a very similar case with the offices occupation under Solomon: "And so was King Solomon King over all Israel. But these are the rulers who He had: Azariah, the son of Zadok the priest, Elihoreph and Ahija, the sons of Sisa, were scribes, Josaphat,

1) 2 Sat. 8, 15 ff. 2) 1 Chron. 18, 14.
Daumer, Fire: and Moloch Service. 9

Ahilud's son was the chancellor, and Benaja's son Jojada's was over the army, and Zadok and Abjathar Prie

ster, and Azariah, Nathan's son, was over the officials, and Sabud, the son of Nathan, priest, friend of the king's, and Ahisar was over the house, and Adoniram, who Abda's son, about the servitude « 1). Note that in Both lists first list two persons as priests be conducted, and then after an interruption, another Priestly dignity comes into play, which is therefore of a special nature. It must have been a fine way. The first two priestly persons The sons are first Zadok and Ahimelech, then Zadok and Abiathar; the second place appears under David through whose Sons, occupied by Sabud under Solomon. And like sons... It is possible that, with regard to this second point here, how there, in a mysterious way, the word king (melech) was whispered! If we now consider in this one case, in this melech recognized Molech, Moloch, to whose service David the If he ordered something for his own son, something corresponding should not be ordered. also be given in the other? Indeed, it can, viewed in this context, not hidden remain that in the Hebrew text the word ya, friend, between od, priest, and pon, of the king, only one was moved to give the latter word an unobjectionable appearance to draw a connection to King Solomon. But here too Once again it had meant Moloch, and how the sons there David's, so was here for the special service of the bullhead gen, heated metal statue Sabud ordered, while the two other priests to the Moloch-Jehovism in the otherwise usual were presented in a common form, according to which one could determine the Victims included certain children and other people who were slaughtered. sacrificial meals related, and the unharmed remains as a portion of the god, consigned to the flames.

1) 1 Con. 4, 1 ff.

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Let us go further back into Hebrew history and show the traces of the perhaps still to be discovered further afield Moloch service and an antagonism concerning it and The fight begins. Here is Samuel's youth story and his relationship to Eli and his sons in Silo of In

Teresse. It can be seen from this that at that time the old Mo-
Jehovah's Witness has receded so much into the background that a
Cults of entirely different spirit and character prevail.
became and it was Samuel who pushed him back and
reinstated the old Orthodox service in a fine position.

“The word of Jehovah was rare in those days,” / but
Samuel, “who served as a squire before Jehovah” 2), felt
newly inflamed and enthralled by this negative
Power. The sons of Eli, the priests Hophni and Phinehas,
"They slept with the women who entered service, at the
Door of the assembly tent « 3) — this indicates reli-
regional mixtures and so-called temples-
immorality, such as in the cult of the Babylonian Mylitta and
the Armenian Anaitis), as in the service of the cana-
The ancient Baal Peor took place, at which, according to an Er-
counting of the Pentateuch, the Sfraelites also participate,
and to whose atonement Jehovah all the heads of the people

1) 1 Sam. 3:1. 2) Isa. 2:18. 3) Isa. v. 22.

4) According to a well-known passage in Herodotus 1.199, every
Babylonian woman at least once into the sanctuary of the Babylonian Aphro-
to sit and mingle with a stranger, cf. Baruch 6:43
ff., and 2 Con. 17:30 the Babylonian settlers establish in Samaria
n23 9, daughter's or girl's huts, bi tents and leaf huts,
in which the girls praised themselves in a divine service in honor of Mylitta-
gave. Thus, by all appearances, the Jewish Feast of the Leafy Huts is cancelled.
oon an in close connection, see below. To the service of the ar-
During the Menische Anaitis, the most distinguished members of the country delivered
their daughters to the hospital.
the temple, where they exposed themselves for a long time and then upon their return
The sooner men found their way into the father's house; see Creuzer Symbol II.
P. 26. Gefenius, Commentary on Isaiah, II. P. 338.

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sacrifice commands 1); but the depiction obscures the meaning
of that deed; for the sons of Eli you will find nothing but “nothing”.

worthy boys, who had no divine significance whatsoever and justification for sinning out of mere lust; but are the Statements are strange, that she knew nothing about Jehovah 2) and that they despise the sacrifice of Jehovah 3); for in it. seems to be more likely than what is shown in the presentation— This led to them treating those who offered sacrifices in an unseemly manner. and arrogantly took away the best pieces, even before the sacrifice was complete. But what was most remarkable was... "Is," a prophet of Jehovah rages against Eli and his house, foretells his rejection and great misfortune, and leaves under To pursue the god who inspires him, the following:
 “I have said: Your house and the house of yours

Jehovah's saying: Farewell to me! — “And I will I will appoint a faithful priest, who will do as it is in It is in my heart and in my soul, and I want to give it to him. build a lasting house and he shall stand before my anointing⁵ ten wander eternally⁶). Here is from a king the Speech, before which the one who took the place of Eli's sons to faithful priests should walk, and yet there is also at the time this is said, there was still no king in Israel! The same peculiarity appears again in the⁷ the same chapter in the prayer of Hannah, who speaks:
 “Jehovah judges the ends of the earth and gives authority to his people.” Kings and raised the horn of the fine anointed one 5). If now, indeed, Jehovah has a hint about the future king⁸ The words of the Hebrews were put into their mouths. although that too is strange enough in this context; how Could that praying woman make such pronouncements?

m *

5) Numbers 25, 1 ff. Y 1 Sat. 2, 12. 3) That. v. 17.
 4) 1 Samuel 2:30 and 35. 5) 1 Samuel 2:10.

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Moloch⁹ Jehovah of the Hebrews as a benevolent king or Melech Israel is hiding. This becomes absolutely clear when one looks at...? notices the context of Jehovah's speech, after which

Eli's house should walk before Jehovah forever, now
but the new priest of Jehovah before his anointing—
The walk will last forever. So Jehovah and his God—
The anointed one is one; before both should walk the priesthood.
to be administered; a priest of Jehovah and a priest will be appointed.
called the king, and both fall, like Jehovah and king,
all together in one. The only question is, how can Jehovah separate himself from...
distinguish himself from his king and anointed one? We
There is no need here to corrupt the original words.
sere. To take refuge; the fallen King of Jehovah is the
this god-representing idol, which became the ruler over
He used to truly anoint his devotees. Remembrance
we at the point already mentioned above, where Sfrael became king
with oil and takes much of his ointment, to attack Moloch
falben 1); a passage in the Pentateuch commands all Hebrew
Sanctuaries, collegiate church, Ark of the Covenant, table, candlesticks, etc.
to anoint with holy anointing oil 2); but another seems
to restrict this anointing to the altar of burnt offerings, in
which we above identified as the ancient Hebrew Moloch idol 3).
From the custom, which also occurs elsewhere, of anointing idols,
is in German the strange expression Oelgötze remaining);
Such an oil idol was indeed that Moloch of Canaan ,
that oiled, anointed King of Jehovah, who was Jehovah himself.
The relationship between these anointed Moloch idols can be discussed here.
to the one located in the Holy of Holies, in the so-called
Ark of the Covenant hidden or enthroned on its lid
idols come into question; the latter, about which is in the appendix
Moreover, it was the holiest of all, first and foremost, the

1) Yes. 57, 9. 2) 2 Mof. 30, 25 ff. 3) Exodus. 29, 36.

4) Götze is in Old German Bildsäule, idolum; see Grimm, German
Mythology, p. 11.

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representing the Hebrew God, unapproachable and unseen
every people and in no direct dealings with them
standing; it revealed the God's innermost, most secret essence
that, in contrast to the eternal and all-knowing one=,
a friendly being of light, who sees the world as the sun=

shines, lives in deep, eerie darkness, and emerges
emerging from it only in phenomena of terror and confusion
coarse, especially in that of the blazing flame and ver
a consuming, fiery glow is perceived. In this, it offers
It therefore presents itself to public veneration and receives
fine sacrifices; for the god is a flaming altar, a fire.
pit, a simple or glowing metal statue
formed a sacrificial furnace. Through the latter, Jehovah stands with the
Molochist people in a mediated, public relationship;
This Moloch or king visibly rules over the land he calls upon.
Yiddish and fine tribute-bringing Israel, and is it then called
preferably the lord and king of the same. One on
Israel shouldn't even have that, and a ver
breaking, it had been a falling away from Jehovah that Israel
Samuel demanded another, real one; if there
When Jehovah speaks of his King and Anointed One, he means
he has no real one, but rather the one that publicly represents him.
anointed Moloch=Idol. There also find the words of a
to interpret the Hebrew song, in which Jehovah and his...
when speaking of an anointed one, from whose supreme authority peoples
and seek to make kings independent, and where Jehovah
He says: "I have anointed my king in Zion, my
holy mountain« 2). An anointed Moloch had, according to Ver
Saul's destruction of these idols failed; Israel was without them.

1) Jehovah speaks these words to Samuel: "Not you, but
They rejected me, that I should not be king (melech, molech).
"Follow them." 1 Samuel 8:7; and to the people: "You reject today
your God and say to him: "You shall set Len king over us."
1 Samuel 10:19

2) Ps. 2, 6.

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U

such a theocratic ruler had been; now there was one again
present and solemnly anointed king over Sfrael; and

there, what is done by priestly hands, the deity Jehovah himself did it, so he himself again had a king over Israel anointed a king who himself introduced him, who his was its own divine representation and appearance. By but David, as Moloch priest, anointed this idol as king, He formally demoted himself, becoming a mere priest. The vizier of the idol was thus made guilty of that crime. of the people, anointed another real king above them. to have, good again, what then in Moloch-servant eyes It was an infinite merit, an absolute piety. Therefore, a divine pronouncement (pn) now goes upon him, which... through this deed he exalts himself as the eighth son of Jehovah: "You are mine Son, today (on the day of anointing or consecration) "I begot you!" That is why Jehovah explains himself at the same time. ready to hand over the rule of the world to him). And if it goes on to say: "Serve Jehovah with fear" and tremble with quaking! Kiss the son, lest he torne, and you will perish on your way. For soon he= His anger burns! Hail to all who trust in him! 2) — fo The expression "son" here seems to refer to that oracle. to refer back to the king's son conceived today Jehovah's names; but the whole context of the words shows, that a Higher One, that Jehovah himself is meant, to whose ancestry Recognition and worship are requested of those addressed. The Hebrew word for son is not the same here either. but a completely different one, in which a certain Ge= It seems to conceal a secret. It is the word z, bar, which In Chaldean it means son, and this is some from the derive from Hebrew itself and "the appointed one, the chosen one" translate. The word alone in this form owes its This likely results in a correction, which replaces the original.

1) Pf. 2, 7 ff. 2) Daf. v. 11 f.

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standing do, par, bull, with slight change 12, bar, Son, placed this expression on the words: "You are my son" wanted to know, referring back. "The "Bull" was edoxyv is again, like the Trojan Paris, where we encounter the same word as the Cretan Mino=

Tauros and Talos, the latter also Tauros, the bull,
 It was called the bull-headed Moloch image. As for the warning,
 to kiss that person in cash, that is the well-known kiss of homage.
 means the honor bestowed upon kings and idols; at one point
 of the Old Testament is from the kissing customary in Israel.
 of Baal, on another from the kissing of the one in the ephraim
 Mitischian cult venerated calves the speech 1). It is the
 naturally also an invitation to kiss the idol.
 to make the usual, due sacrifices; it is made to
 the peoples subjugated by David and their rulers
 chiefs; they shall send their human sacrifice tributes to Jerusalem
 send, in the same way as the Athenians sent to the Cretan Mi-
 notau sent their children to be devoured.

Let us return to the one concerning the Hebrews and Moabites
 revered phallic Baal Peor. I find in him the
 Donkey god, whom, according to the well-known claim of the ancients,
 Hebrews revered. Note first of all the following summary.
 menhang. Balaam, who has the famous talking donkey,
 leads the Hebrews into the service of Baal Peor, who also
 (only Peor is called), he prophesies on the mountaintop.
 Peor 3) and is called and calls himself a son of the
 Beor)) — which latter form is apparently only an-
 their spelling or pronunciation of Peor with known
 Alternating 5 and 2, as in "us" and "12 is." Balaam is a
 son, i.e. a follower, priest, prophet of the god us
 or Wa, to whose cult he seduced the Hebrews, and that

1) 1 con. 19, 18th yard. 13, 2. Winer, real word. IS 811 f.
 Gramberg, Religious Ideas IS 470. 2) 4 Mof. 31, 16.
 3) Numbers 23. 28. 4) Numbers. 22, 5. c. 24, 3.

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This name means donkey, according to fi) from the Aramaic K.
 arab. wa, jumentum onerarium, camelus, as inus — cf.
 Spanish burro, donkey; burrazo, large donkey; Gypsy language
 Purikka, donkey — to lose weight. The American tapir, Danta
 or Anta, an animal about the size of a medium-sized
 Mules, also called Beori)), yes, perhaps the radical one

Basis of these forms: w, w, wp, donkey, Greek ogev, ovpev, mule, jo, that the preceding > one with the Words of fused old articles is, which left its trace in the so-called Beth essentiae left behind, and with the head The table article p, pi, C is comparable, the, the noun—ven prefixed, also forms such a word with them. With an= The set + becomes r, , onager, from it. What Balaam's As far as talking donkeys are concerned, one can consider the mythological donkey. the Greeks, to whom Dionysus bestowed the gift of human voice to speak), like the talking horse of Achilles—similar. Such horses also appear in German literature. chen before; in one of the same speaks the runaway one Head of the horse Falada 3). But the donkey is not only the

1) Clavigero, History of Mexico, Part 1, p. 77, and Part 2. p. 435. .

2) Driven mad by Hera, Dionysus took refuge in the Dodonian oracle; on his journey there a lake hindered him; there He met two donkeys, one of which carried him happily through the flood; For this, the god placed the helpful animals among the stars, or he gave the donkey that carried him a human voice and speech, which was used by him in a dispute with Priapus, which ended in his death of the donkey ended. Hyg. Poet. Astr. 2, 28. To this Dionyfos = Ejel This is related to that of Silenus, cf. Creuzer, Symb. III. p. 208 f. and 383. In ancient symbolism and mythology, the donkey is associated with water. and wine were associated with it; in Nauplia, one was shown in the rock-hewn donkey, from which the pruning of the vine was learned—wanted to learn, Paus. Corinth. c. 38. Cf. 1 Mos. 49, 10 ff. and. Kanne, Pantheon of the oldest natural philosophy, Tübingen 1811, p. 124 and 409. More on this will follow below.

1) Brothers Grimm, Children's and Household Tales, Nos. 89 and 126, besides the notes in 3. BS 161.

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speaking, but also the musician; of this, to make music= The donkey knows Orient and Occident in proverbs and To tell a fairy tale: "What donkey can't make a sound?"

“He who must carry the sacks to the mill.” In a German
 The donkey goes to Bremen to become the city musician.
 to become 1); in another, a king is appointed instead of a
 A donkey was born to a human prince, whom he nevertheless...
 destined for his successor in the kingdom. The little donkey shows be-
 special love for music and masterfully learns to play the lute.
 It strikes. It goes out into the world and comes to another.
 King, where he plays the lute with his feet, about which Al-
 Les laughs. But the king takes him in stride and gives him
 His daughter. On her wedding night, she sheds her donkey skin.
 and stands there as a handsome royal youth, and the lukewarm
 The scourging king seizes the shed skin and burns it.
 to Ashes 2). This German children's fairy tale is found at the highest
 strangely, it reappears in India, in the following form.
 A Gandharva, or celestial choir singer, is condemned.
 was given the form of a donkey. In this Ge-
 ftal he is born in the house of a potter in the main-
 City of King Tamrasena, must wander daily and
 to search for his food. Then he demands the king's daughter.
 to the woman; he will give her on the condition that the
 Gandharva until tomorrow morning before sunrise, the wall
 and turn the city's houses to bronze. It happens.
 This, and the wedding proceeds. The mother listens.
 and sees the Gandharva in human form with the daughter
 Lying down, he also sees the discarded donkey skin and burns it.
 The same. That's where Gandharva's career ends and
 he returns to heaven).

1) Brothers Grimm, Children's and Household Tales, No. 27.

2) That. No. 144 after a Latin poem from the 15th year-
 hundred, cf. 3. BS 237 f.

3) From the 1st section of the Sinhafana Dwatrinfatī, called Vi-

—

This Indian fairy tale is very suitable for immersing us in the speculative circle of thought that initially appears so raw to introduce the donkey cult. But before I get into this... To clarify, it will be good to add the following from Jewish Theology. to give logy and mythology.

Several things happened before the world after this, several created with her. Among those is the name of the Mes—sias, who is also said to have been from the beginning—It has been spoken. Among these is the mouth of the donkey. Balaams, os loquens asinae, create with nine others Things on the first Friday between dusk. Then the rabbis also have something to say about a donkey, which has existed since ancient times, and which is "a filling of those est—lin« gewass, »welche zu Anfang Welt in der Dämme—rung was created «; it is the same one on which the May—sias will make his entry into Jerusalem 2). The speaker Balaam's donkey and the Jewish messiah's donkey are clearly different here. into one. Also, the one in the beginning of things. pronounced messianic name, like the New Testament Lo— may be combined with it; the donkey god of old age—Thums is namely the Logos, the creative word of God, in which the deity, creating the world and becoming nature, manifests itself spoken aloud themselves, so that they themselves might experience their pre-earthly freedom— He has disillusioned himself with his spirituality and assumed the form of a servant. men hat. The same was in the donkey cult of antiquity through the The form of the servant animal is indicated, which was common among the Greeks and Germans into the nobler, more aesthetic, but lesser and from the underlying idea: the receding form of the horse

crama—Uupachyana, cf. Wilford essay on Vicramaditya. As. Res. IX. pp. 147–149.

1) See the evidence in Gfrøer's Century of Salvation, Stuttgart 1838, 2nd part, p. 30 ff. and Eisenmenger's discovered Jew—thum, 1st part, p. 316.

2) Gfrøer aa OS 339. Eisenmenger II. 697. Micah 5, 1, which latter point we will discuss in more detail below.

over. That eel and horse gave the divine to antiquity
 The word that was Logos, we will ourselves explain below through the
 Testimonies of the languages are seen as confirmed. But since those Entau=
 Improvement of the divine essence in becoming world also through
 The image of dying and death was described, so it is
 the donkey, also the dying, dead one; the one with a human voice
 The gifted Dionysus donkey finds death speaking, and the wish...
 The great Falada in the German fairy tale is still in death the
 Speaking. The self-expression of the divine essence in
 The creation of the world is also symbolized by song and play.
 Bolisirt; therefore the donkey is the musician, therefore it appears in
 Greek mythology: the horse in connection with the Muses
 and poetry, although the idea of Pegasus as one
 the riding horse of the poets was alien to antiquity; Pierides
 The singing muses are called, a Piero is supposed to perform their service.
 have founded, cf. the horse spring Peirene, which was founded by Zeus in
 Horse-shaped fertilized Peirithoos and the forms s, pere,
 wild donkey, 1, pered, mule, Latin veredus, African.
 Galla Ferd, horse, German: Pferd, Latin: burdo, mule,
 arab. u, jumentum, syr. then, Maulefel. In Indian
 In fairy tales, the donkey is a heavenly choir singer who comes from
 descended from a higher sphere, taking on the form of a donkey-
 named; but he throws, like the donkey in the German fairy tale
 as a lute player, he sheds his animalistic shell and appears in
 royal human form. Stepping into this form, the
 old donkey god appear as messiah and savior of the world;
 Therefore, Balaam, the donkey prophet, prophesies the coming Mass—
 sias, who meanwhile is still half donkey and therefore
 to appear as a donkey rider and without pomp and stature,
 as the prophet says in the well-known passage: “Rejoice!”
 Shout aloud, daughter of Zion; rejoice, daughter of Jerusalem! Behold, your
 The king comes to you, just and victorious is he, humble
 and rides on a donkey, on a full, the donkey's son.
 And I will destroy chariots from Ephraim and horses from Jerusalem,
 and war bows will be eradicated. And he speaks of peace.

to the peoples and fine rule extends from the sea to

seas and from the river to the ends of the earth «) — a
 The passage to which the Gospel refers, since it is the in-
 (Christ's journey on a donkey reported?). An apocryphal Gospel
 Gelium tells of a young man transformed into a mule.
 to the man on whom Mary places her child and who thereby
 regains his human form — probably also with
 related to that ancient symbolism of the donkey cult, in
 this relationship, with all attention, has a Wertherian mythical aspect?).

This was the Messiah and savior of the donkey cult;
 But there was another one, that of Moloch-Jehovahism.
 He was not one who had come into the flesh, taken on the form of a servant-
 a fallen god, but a mere man, the savior
 to be the leader of his people and their elevator to world domination
 and according to the ancient usage explained above as High
 priests and priestly rulers of the people, such as Aaron and Moses,
 was to fall victim to the nation's negating god.
 Jewish theology still makes the distinction between two
 Meffiufe, of whom they den one the son of David, the
 others call him the son of Joseph; which of the latter it is, who
 be killed and the people of God with fine blood-
 2) Furthermore — which is extremely strange —
 The former is under the image of a donkey, the latter under the egg—
 thought of an ox, and then according to rabbinical custom
 (referring to various Bible passages?). The Messiah of the Donkey—
 cultus is a royal lord and from a royal gang,
 like the donkey in the fairy tale, a king's son who, in a donkey

1) Zechariah 9:9. 2) Matt. 21, 4 f. John 12, 14.

3) Fabrieii codex apocryphus NT, Hamburg 1719, IS 183 f.
 Compare ibid., pp. 3 ff. and II, pp. 399 ff., concerning the Jews and Christians
 Guilty donkey worship. Ononychites, having donkey hooves,
 the pagans called the God of the Christians, whom they heard with their ears and
 Depicted the hooves of a donkey, Tertull. Apol. 16.

4) Gfrører aa OS 258 ff. Eisenmenger II. 720 ff.

5) Eisenmenger I. 481; cf. Gfrörer, p. 259.

and servant transformed, this animal and servant form from throws himself and appears as lord and king; he does not die either. to sacrifice, like the Messiah of the Molochist Bull religion; He is indeed also a suffering, dying person, but in a completely In other senses; he dies as God in the creation of the world and rises again, alive, in all existence. The Messiah of Moloch=Jehovism is initially so little a god and Jehovah even that he is rather called a servant of Jehovah, and so to this in the highly different relationship of the subject=nen, serving, stands by his lord and master; entirely at= This is how it is with servitude and bondage, from whose form the donkey messiah arises; he is none Servant of God, but of the creature that is the basis a creative deity who has reduced creaturely existence himself. But can the Moloch messiah be a son of his god? to be called in the same sense as the psalmist, to whom Je= who speaks the pleasing words: "You are my son, "Today I have begotten you," f. above; it can also be interpreted as in- Spirited prophet and priest of Jehovah, representing himself= ren, so however, to melt together with his god himself and even apply to Jehovah and Moloch the Bull. A son Joseph's he was called because, as Moloch- bull, the words relating to Joseph in Moses' blessing were applied: "The firstborn of his bull, Your Highness is to him like the horns of the buffalo his horns, with them he butts He destroyed the peoples, all to the ends of the earth, and These are the myriads of Ephraim and these are the thousand Ma= Nasse's « 1). But this has now changed in the new Testament and Christian dogma strangely mixed together and into one= other confusion; as Messiah, David's son, Jesus is God and Word, world-creating Logos, as such simultaneously degraded, God in the form of a servant and a donkey rider, a The appearance of salvation and peace for all, only love and

1) Deut. 33, 17. Gfrdörer aa OS 200.

respectful, attending banquets, and Bacchic water in wine transforming); as Messiah, Joseph's son, he is indeed God's son, but the father is greater than he; as such must he would reconcile his terrible father with his blood and as humanized Passover lamb and large human—to die a martyring, dogmatic sacrificial death; as He comes only to fulfill the law, not to abolish it. He does not come to bring peace, but rather conflict—costume and sword; and unfortunately the latter has been part of this peculiar mixture in the previous history of Christianity, the theological and world-historical. Gain the upper hand, so that in the pyres and chambers of the Inquisition and the witch trials, even the old pure fire and Moloch service with its horrible men—hexen was brought back to life 2). As a strange Remnant of the old donkey cult in view of the animal form of the Incidentally, the so-called donkey festivals of the month appear on God's behalf. telalters, which are in use in Italy, France and Spain were. A polished donkey, on which a young whore was riding. He sat, was led with great ceremony into the church and to the

1) Certainly eight bacchi, since Jesus remarked in John 2:10, to whom Excessive preventive custom is despised. (To use mythological comparisons.) The daughters of King Anios serve on Delos, who are called oworgomur, the Wine transformers, as they were called, and received the gift from Dionysus—ten, water into wine, and everything they wanted, into grain or olive oil—to transform ven, Tzetz. Lyc. 570. “In Teos,” says Diodorus 3, 66, “If one refers to the fact that Dionysus originated from this, to the Er—appearance that at certain times in the city a deliciously fragrant spring with wine flowing from it by itself,” and more Does our people believe that at Christmas or Easter, around or near the middle of the month? At night, spring water turns into wine; Grimm, German Mythology logy, p. 328, Appendix p. LXIX and C.

2) “They offer human sacrifices to the God of love, like a “Fire-armed Moloch,” says Schiller’s Karl Moor, robber, last scene of Act 2.

altar led; during the Mass all the prisoners were blessed with the
 The donkey's tone was finished; instead of the blessing, the priest brayed.
 three times, and the assembled people shouted "Amen!"
 in case, which would turn this cult into something purely ridiculous and farcical—
 The following is probably also to be expected.
 At a spot before Querfurt, where the donkey of the holy
 Bruno became satiated and could not be brought any further, built
 one visits the chapel at Eselstett, and large pilgrimages of the
 The people's actions took place on the Querfurt donkey meadow; later
 At times, a fair was held with an influx of people from the surrounding area.
 residents of it).

One can trace that ancient Bacchic-Priapic donkey cult from
 Standpoint of our own morality as something very Ver—
 to regard it as abhorrent, since he diligently goes through all
 the bonds were broken, in which law and custom the natural
 To keep man's drives and desires imprisoned; one must
 However, I must admit that it was of profound, speculative content.
 and that a spirit of gentleness and humanity breathed within him,
 which brings him the greatest honor, so that the Christians
 thum certainly has nothing to be ashamed of in this respect, with
 to join him. If Jesus, instead of the cursing one, to
 Cursing, only blessing is commanded, so it refuses in the same way.
 Spirits Balaam, to utter any curse; he and his
 God only wanted and could bestow blessings and goodwill.
 The Hebrew relation interprets this as if Balaam were...

1) Spangenberg, Querfurt. Chronicle, pp. 128, 131, 133. Grimm,
 German Legends, No. 572. Part 2, p. 369. A "holy donkey rider,"
 Like Bruno, Saint Florentius was also a hermit and founder of a
 The monastery at Haslach. According to legend, the monastery grounds were designated
 by
 King. Dagobert of the Forest as much as the saint, while Dagobert
 He sat in the bath, and would be able to ride around on his donkey. The donkey ran
 wonderfully fast, he circled the entire forest and pressed down his footsteps.
 into the stone. S. calendarium annale Benedictinum von Ranbeck, Augs-
 burg 1677, 4th part, the legend of November 13th, along with the other items. p. 367
 The aforementioned writers. The expression "holy donkey rider" was coined by the
 Translation by Vierholz, Augsburg 1731, 4th part, p. 157.

a prophet inspired by Jehovah, who was known as such
 Of course, one should not curse the chosen people of this God.
 could; but she thereby entangles herself in a serious matter, the negligence
 contradictions bearing witness to this account; for now it will
 It may seem incomprehensible how Balaam led Jehovah's people to
 could seduce the services of the enemy Baal Peor; now,
 What is even more wonderful is that this Jehovah's Prophet said of his
 his own god was attacked without any cause, by the one—
 The giving of the same, however, only results in the strictest consequence; for
 He dismisses him and orders him to leave, and how he is from
 who makes use of this instruction, becomes enraged—the god and we—
 he is standing in his way 1).

This, the creative force of nature in contrast to the corrupting—
 benden, annihilating God of Israel, the good principle in Ge—
 propositions of evil, in the form of a Bacchic-Priapic
 Donkey worship religion appears to have been prevalent at the time of the judges.
 to have been predominant among the ancient Hebrews, until
 Samuel and David, the ancient Abrahamic and Mosaic
 To restore Moloch=Jehovism to its rightful place. It will find
 in the Book of Judges relations which refer to one in Israel
 formally introduced and priestly organized donkey cult
 to close. So Judge Jair ordered us, thirty
 Sons riding on thirty donkeys, and thirty cities,
 dev, have, which are the villages called Jair's 2). Jair
 That is the name of the judge, and the same name is used for...
 designated the villages of his sons who ride on donkeys; to=
 The word * is like a city that does not otherwise occur.
 mende plural form dos instead of de given, which with dw,
 Donkey, exactly the same sound. That demands attention and
 Investigation of the name, which is reminiscent of w, donkey, striking
 echoes and is probably only a modified pronunciation of the same.
 Word is. This is confirmed by the fact that among the prizes...
 Star of David also a Sairite, named Ira, Nm, on:

2) Numbers 22, 20. ff. 2) Judges 10, 3. f.
 Daumer, Fire: and Moloch Service. 10

– e ER ENENEER

is led !), so that the forms A, vv and

to line up one another in apparent connection.

Esel, w, was also the name of a Canaanite royal city, probably from
named after the same donkey cult of Canaan, from which Jair and
his villages had that name, indeed, by all appearances

The word *, city, originally meant nothing other than

Vp, Esel, gewesen, so dass die spezielle Bedeutung: Eselstadt,

The city as the seat and center of donkey worship, in the general:

The city has passed over, and even the language for this

once in Canaan, during the prolific donkey cult,

in a similar way to those once common religious rituals

Bad mixtures in the sanctuary the word dwop, Hei

lige, consecrated, for whore. Wp, ir, gir, ist mit modifi

cirter Ausfroche das gleichbedeutende Vp, kir, np, kereth,

chald. kartha, with the city names Cirta, Tigranocerta

etc. The thirty sons of Jair are probably not sons

of the judge in the true sense of the word, son

the sons of the god and his supreme representative in

figurative and spiritual sense, subpriests, bishops, etc.

say, of the donkey cult, whose pope or Dalailama Jair was).

1) 2 Sam. 20, 25. "Ira the Jairite was also a priest of David,"

i.e. probably: even the priestly head of the Hebrew donkey cult

He entered the service of Moloch under David and became a priest of Moloch. He

Let us remember here that, according to the above, David is a name of Moloch.

was, Priest of David also = Priest of Moloch.

2) Compare in the New Testament the synagogue leader Jair to

Capernaum, Luke 8:41. Matthew 9:18. This place is referred to as the

The city of Jesus, referred to as a fine city (7 d nos), Matthew 9:1.

Mark 2:1. This is a translation of the name thing 8, city of the

thing, of the god and savior of the donkey cult; cf. END, Trö

ster, name of the Messiah among the Jews; Eisenmenger II, 653. Gfrdrer,

Century of Salvation, Part 2, p. 266. This is where the myth begins.

at an old site of the Canaanite donkey cult, as is often the case;

Cana in Galilee was certainly one such place, where Jesus turned water into wine.

transformed; so too Bethany. From here, the place of Mary and

Martha is Lazarus; here he is raised from the dead; here Jesus is resurrected.

The same phenomenon recurs upon mention of the judge.
 Abdon, who has forty sons and thirty grandchildren, who are after her= Benzig donkeys ride 1). It is a formally organized donkey= Cult hierarchy, whose highest head is Abdon; under him There stand forty donkey priests of the second, and thirty others. of the third rank; they all ride on the holy Animals of this cult, which with the priest sitting on it= The judge of Israel is the living representative of God. Furthermore, Judge Abdon has 40 sons and 30 grandchildren, who together find 70, so Judge Gideon has 70 sons 2). with which things are probably just as described below. Furthermore, the name of the city Pirathon should be noted, from which Abdon is and in which he was also buried 3); for there The meaning of "donkey" even appears doubly prominent. Compare "take". lich with yynysn erftlich n, pere, wild donkey, and two=

He was innkeeper and anointed; here he stayed overnight after his entry into Jerusalem; Here he ascends to heaven, John 11:1ff., c. 12:1ff., Matthew 26:6ff. c. 21, 17. Luc. 24, 50. Together with Bethany, Bethphage is formed. named; near these places Jesus sends two disciples "into the Fle—" "The crouch that lies before them," after the ass-filling, Mark 11:1ff. Luke 11:1ff. 19:29-30. Matthew 21:1-20. Bethany is the house of the humble, to Servant-like form of the humiliated donkey-god, Hebrew Chaldean 729, Ng, as which refers to the Messiah riding on the donkey in Zechariah 9:9 will; Bethphage is the house of the jawbone, the donkey jawbone namely, from which the spring flows, see below, Chald. dad, Greek. Yayav, maxilla, cf. Castelli lex. heptagl. col. 2955, and Kanne, erfte Documents of History, Bayreuth 1808, pp. 69 and 686. In Syriac it is #55, maxilla, gena, German backs. The skull site Golgotha there— According to the above discussions, against belongs the human sacrifice Molochism. So too the Mount of Olives, 2 Samuel 15, 30 and 32. 1 Kings. 11, 7. Gramberg, Religionsideen, 1st part, pp. 36 and 64, along with p. XVII in the preface, where Gesenius remarks: "that the Mount of Olives also belongs to the ancient The prayer sites of Palestine belonged to the new Testa— ment, where the same is a favorite place of worship of Christ, and would have of the extensions of the same should not be overlooked." 1) Judges 12, 13. 2) Judges 8, 30. 3) Directives 12, 13 and 15. 10 *

tens pe, athon, Eselin, wo nur = für v mit bekanntem
 Change stands, as in dan for day, etc. If all this
 If it were a coincidence, it would be an enormous one; but that's how it plays out.
 It's no coincidence. Abdon is also the name of a Hebrew city; also
 This name seems to refer to the ancient Hebrew donkey cult and
 to refer to the god who appears in the form of a servant: av,
 abad means obliging, fine; ebed means servant, compare Arabic am.
 asina, ancilla et ex his natus 1). Like the Shechemites of
 When Abimelech rebels, Geal, the son of Ebed, appears and be-
 She speaks of serving the men of Hamor, the donkey, and he
 He himself is the son of Ebed, the servant, a man of the
 Donkey or donkey god, who was called the servant, in contrast
 against the Moloch of Jehovah of Israel, the eternal and unchanging,
 A king and lord who never disappoints with his finer glory. A
 Hemor, Chamor, Esel, as ruler of Shechem, appears before us
 also in Genesis; the name Shechem also bears
 whose son 2), and this name also has the whole together=

Menhang means donkey, pack animal or servant; Shechem,
 dw, namely means shoulder, neck, and could do that best
 to describe a slain animal, æthiop. dw, bajulavit, tulit, portavit,
 Compare the words in Jacob's blessing: "Isachar, a bony man
 Donkey, — — — — — he offered his shoulder
 the burden and became a day laborer « 3), Arabic nv», ephippium,
 sella camelina, asinus, Greek voreus, the one on the dog
 pregnant donkeys of vwros, males, u Ao, donkeys, AH, last=

supporting underlay, ovos, donkey, onus, load, zorpXBy, hem=

saddle, saddled mule, packhorse, Spanish asna, female donkey
 and rafters, asnilla, a crossbeam used for support
 a wooden frame, asnillo, serves as a repair for a damaged building.
 a trestle of masons and carpenters, asnico, /Efelfüllen,
 and the block or iron on which the roasting spit rests,

1) Castelli, lex. heptagl. col. 6. Freitagii lex. arabico-latinum I.
 p. 2 and 3. N

2) 1 Mof. 33, 19. c. 44, 2. 3) 1 Moses. 49, 14 f.

asnado, a buttress in the mine. Shechem was also called Sichar), which suggests a Bacchic cult, dw, schachar, to drink, drunken, intoxicating drink, drunken Schickaron, drunkenness. Such a cult took place according to biblical law. The news about Shechem actually happened, about which the following is below. Nearer. It can also be the Persian shakra, donkey, compare, taking into account the striking similarity comes, which also has other expressions for donkey in other languages, To have wine and vines; compare Hebrew wn, chamor, donkey, chald. chamar, Hebrew chemer, wine, Greek u, vine, ovog, donkey, osvos, wine, Latin asinus, donkey, asinusca, a kind Grapes, o, aavswv, wavdgnAioc, donkey, navsnAir, Hem saddle, Latin cantherius, canterius, beast of burden, mare, acid poi, a type of grape, xuvFzpog, cantharus, drinking vessel, N and zavdnkie, grape butts, zovdv, cups, German Kandel, Kanne, Greek u, nuveov, Huvovv, Vessel, to which perhaps the wedding at Cana is added, where Jesus turned water into wine.

The judges of Israel will soon strike their enemies with a Ox stick, soon with a donkey jawbone. Samgar strikes with those six hundred Philistines 2), and Samson with this one 1,000 (3). The underlying historical truth is that these military leaders would soon be under the sign of the bull—God's or Moloch-Jehovah, soon under that of the donkey god or Baal Peor fought and won victories. Compare the image of the Minotaur used as a war symbol) and The news in Diodorus that the Egyptians had images of the They made animals they worshipped and put them on spears, which the commanders had to carry them; victorious they would then have been believes she owes her happiness to these animals 5). There she declares

1) Gospel of John 4:5.

2) Judges 3:31. 3) Judges 15:15-16.

4) Böttiger, Ideas on Art Mythology, p. 351.

5) Diodorus 1, 86.

JS

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The Greeks also believe that Troy was captured by a horse.
those who fought under the sign of the Poseidonian horse, cried
Ben diesem den Sieg zu; das divitliche Roß, dieser hellenischen
Horse and water god, had over the Semitic bull and
Troy's fire god had won the victory through his enchantment.
The city was taken by the rulers and, fighting within them, by the troops.

How the Moloch-like Jehovah's Witness of Israel is a fire service, a
Worship of the negating principle in the devouring, consuming
renden flames, so was the one introduced by Balaam
Donkey cult, a water service, a veneration of the blessed,
fertilizing moisture, similar to how waters are used in India
The religion of Vishnu contrasts with that of the fire god Sivas
(stands). From Simpson's donkey-like jawbone springs a
Source, and even if one considers other views and
The overlay of the words gains the meaning that the source
not from the jawbone (lechi), but from a crevice in the rock
jumped at a place named Lechi, so it is the
Relationship of this lechi on the chin (lechi) of the donkey
Undoubtedly, so that even in this case the source and
Donkey in a connection appears, as it is very strange
weise auch fonst, und recht namentlich in Beziehung auf he
The Brazilian donkey cult comes to light. According to Tacitus

1) When Vishnu's tyrant and enemy of the gods Mahabali, who
His rule had extended so far that even the heavens
threatened by him, robbed of his kingdom, and left with only the underworld.
If it allows someone to stay, then this probably has the same meaning as if the
Hellenic Zeus replaced his predecessor in rule, the fearsome
Kronos, dethroned and banished to Tartarus. How this is a semi
The tic god, the Phoenician Moloch-Baal, is probably also the one in
It may have been a Semitic Baal; just as it may be with
the fire god Sivas, whose name is partly of Semitic origin
to appear Indian; compare with Sivas, Siva, Hebrew VYW, sevaa,
terror, and with Haras, Hara, Hebrew den, chara, to ignite,
charchur, inflammation, charon, fire — certainly more fitting for the

terrible fire god, as if these names were understood in Indian: “the
The words “Venerable” and “the moving one” mean.

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Did the Hebrews place the image of a donkey in the sanctuary?
consecrates, because, led by a herd of wild donkeys, they bring abundant
(Fountain springs were found), and the Genesis tells of a
certain Anah, who the water springs (dvs related to de,
sea, lake, river) found when he found his father's donkeys
Zibeon huftete 2). Here seems in the name Anah, nov, selbst
The meaning of "to lie like a donkey" is again related, compare Arabic "many".
herd of wild donkeys, donkey, "e, the humble donkey god of the
Zechariah, see above; likewise in that of his alleged father
Zibeon, the colorful one, the check, vdr, dye, zeba, a
A brightly colored dress. It is, in fact, the spotted donkey—
means, who was held in special esteem by the Hebrews, since—
Here too, their messiahs, on such a colorful, speckled one.
(Hundred-colored) animals appear riding (fol. 3). In Greek—
In terms of mythology and symbolism, we see the concept
of water and spring in the same way with the form of the
Rosses linked, and Greek, as well as German, mythology
It has horse and donkey springs. To the Greeks, the horse is Ge—
crest and attribute of the water god Poseidon; on horseback
whether sitting or driving with a two- or four-horse team, he will
depicted himself, as horse god bears the name Hippios,
Hippeios, Hipparchus, Hippagetes, Hippocurios, transformed
even put himself on a horse to entice Demeter, and
as Perseus of Medusa, with whom Poseidon in the form of the
Rosses had impregnated, cut off his head, and the spring sprang forth—
Great Pegasus (spring) emerged. From this very horse
The Hippocrene spring on Mount Helicon was created by a hoofbeat.
Like the spring at Troezen, so too is the spring Peirene at Corinth. From
The hoofprint of Charlemagne's horse is said to be the Gleisbrunnen (track fountain).
(originating from the Odenberg), and in the Ortenau, where the

1) Tac. hist. 5, 3 f. 2) 1 Mof. 36, 24.

3) Eisenmenger II, p. 698. Winer, bibl. Realwörterb., IS 408.

4) Cf. Mone, History of Nordic Heathenry. Vol. 2.

p. 155. Grimm, German Mythology, p. 526.

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At the All Saints Monastery, a donkey once struck with its hoof. onto the ground, and a fresh spring gushed forth 1). A Canaan also had such a spring. It is the spring from Simpson's donkey chin even in name. For these The source is: pn s, which is the biblical account on Simpson's cry (gp) to Jehovah refers to which cry itself only interpreted from the word and through one of those false etymologies have been produced, which are in Hebrew and other legends so frequently found 2). For np, kore, probably originally meant donkey, and np pr, donkey spring, like Hippukrene Rossquelle; cf. Sanskrit Kharas, Pelvic. Khar, chald. we, donkey, German Gorre, Gurre, horse, which perhaps also explains the name of the man who conspired against Moses Korah, Arabic Ka run, belongs to the legend that he lived on a white mule ride). Of equal importance as Kp 79 seems to be n pb, the source Harod too fine, on which of the donkey servants Gideon), so that au Sw, onager with confusion of the throat breaths n and v

The name of the donkey spring, Samson's, led us into the Indo-Germanic language area; Fol transports us into it. gendes. Simpson's father is named Manoah, cf. Indian ma- well, human, actually. Manus-born, since Manu is the tribe

1) The already in my treatise on Epplein von Gailingen he The legend thought this one was closer. Duchess Utta of Schauenberg, who had that The monastery, to which it owed its origin, sent a donkey to find its place. Pack it with money and go there freely. At the top, where the The Donkey Fountain, with its monument of the donkey, was the site of the Donkey Fountain. He jumped from the spring, and on the hilltop he threw down the sack.

2) Cf. e.g. Grimm, German Legends, No. 111. 1st part, pp. 168 f. At the site of Lake Arendsee in the Altmark region, there once stood a large A castle that perished, leaving only a man and a woman behind. came. The woman, looking around and noticing the sudden change— Meanwhile, he called out: "Arend, see!" i.e., Arend, look! for that was the man's name; The name Arendsee derives from this.

3) Cf. a von Wahl, Halle 1828, ©. 365, on Sura XXVIII.

4) Directive 7, 1

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father of men, manus, man, goth. man, man,
manna, derived from mannisk, man, manus, the stem
father of the Germanic tribes according to Tacitus 1). Samson was also from
the tribe of Dan, of whom it was said in the blessing of Jacob
will: "Then he will judge his people like one of the tribes."
Israel's« 2) — so that he is not even considered an Israelite here
The tribe is viewed, rather than as foreign to the other tribes.
who seems to be opposed. Probably had
an Israelite with a foreign design mixes,
that he was completely absorbed in it. In the book of
Richter is the separatist nature and activity of the Danites
very striking; they have no inheritance in Sfrael yet,

They find a place to live, take up residence, and call it Lais.

Dan 3) — where the note of the immigration of an actually
to easily discern a completely foreign ethnic group. After a
According to rabbinic legend, the tribe of Dan moved during the time of Jeroboam.
to Ethiopia), and it is wonderful how clearly in
the languages of the eastern rifts of Africa an Indo-Germanic
component emerges; one often hears there completely German
Forms resound 5). The Apocalypse, when enumerated,
1) Bohlen, das alte Indien IS 218 f. Grimm, deutsche Mythologie.
p. 204 and Appendix p. XXVIII. 2) 1 Mos. 49:16.

3) Judges 18, 1 ff. 4) Eisenmenger II. p. 527.

5) This is how it is in Kielmaier's small directory, abroad
of March 16, 1840, No. 76, p. 303: Galla ferd, horse, Danakil
voddar, sheep, compare ram; Somali are, sheep, compare Greek.
«onv, lat. aries; Danakil achaera, earth, cf. lat. ager, German field;
Danakil gaer, to run, Schiho cor, to ride, cf. lat. curro, run, cur-
rus, carrus, wagon, French carriere, Spanish carrera, horse race, reindeer

nen; Danakil jo, I, cf. yo, ego, Italian io, Spanish yo, I. From
 From Mithridates, Part 3, Section 1, I cite, for example, the following afri-
 kanifche forms, with which it is just like this: Sokko manni,
 Lagoa-Bay monhee, Mensch, Beetjuanas monuna, Mann, auch hier
 so that Indo-German word; Agows kussani, to kiss, cf.
 Sanskrit: kus, to kiss, to embrace; Agows vaya, Falasha vajn, Gallas
 wajen, wine; Gafat, mojt, amajät, wine, cf. our meth, Greek.
 ue v, wine, Sanskr. madhu, madhus, honey, nectar; Tembu bu, child;

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of the twelve tribes of Israel (the tribe of Dan is removed), and
 Hippolytus and Theodoret, based on Jewish tradition,
 They even declare that the Antichrist will come from this tribe.
 arise 25. To Dan Jeroboam presents a fine golden
 Idols appear, which we will see below are not
 Calves, but donkeys. Danaans and Danaids
 They were called the Argives, and in the myths of Danaus and
 His daughters are prominent in the water and spring service. "That
 The water-poor Argos turned the water-rich Argos into the daughters of the
 Danaos «; Amymone, the daughter of Danaos, is taken from—
 sends to seek water; there Poseidon dwells with them and
 He will show her the springs in Lerna, or he will command her to go to...
 whose legend tells of the trident he threw into a rock
 to extract; the resulting triple spring was called
 After her, the Amymonic one. The daughters of Danaus were
 They were worshipped in Argos, and there were four fountains there for them.
 consecrated. At holy springs, Bacchic and Phallic rituals were performed.
 Donkey service was once such a place, at
 in which Maimuna, a wife of Muhammad, was buried.
 For this happened, according to their desire, alongside a
 spring and under a tree, under which Muha—
 med had slept for the first time; here a
 A mosque was built, to which people frequently made pilgrimages 3).
 Most likely a Muslim shrine around
 transformed paganism. The name Maimuna corresponds to

same on the Gold Coast, Basel Mission Magazine 1827, p. 540;

cf. Bu, Bube, English boy, Knabe, Fatos, small; Wawu mone, Moon, Old German mone, poppy; Lagoa-Bay matee, water, cf. Latin: madeo, madidus; Galla bischan, water, which was at the Indian Water god Vishnu reminded us. Among the Kaffirs, it's Hamba to go, Basel Mission Magazine 1835, p. 536, Latin ambulare, to go, Italian. gamba, French: jambe, leg, foot; gambade, aerial leap; English: gambado Half boots, gambol, air jump.

1) Revelation John 7:4 ff.

2) Gfrøer, Century of Salvation, 2nd section, p. 237.

3) Koran, by Wahl, Introduction, p. LXX.

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which the Danaide Amymone founderbar agrees with, so that one I also suspect a connection here. A place in Palæstina was called 'day', spring of two calves, and we will find that the two alleged calves of the Se-robeam to Dan and Bethel donkey had been. At the gate of Enaim, the Two Wells, will be Tamar of Judah by poor, and perhaps the name Thamar contains the meaning tung Esselin, cf. in Africa Somali damer, Esel 1). Eben that is Shiho danan, donkey 2), which gives us the names Dan and Danaos might explain. The name is complete. the one from Shechem the donkey, and son of Chamor the donkey, weakened Dina. The names of these girls are probably actually that of the female donkey god, hence, as we will see, Thamar at the same time the wife of the donkey y, Mv. In Aramaic, the somewhat more distant uo means laden. to be, Hebrew: to pack the animals for a journey, Latin: migravit, iter fecit, Arabic. yiyo, camelus onus gestans. Heb. with before striking x is ne, aram. xine, arab. ene, asina, The latter at the same time, which is very strange, locus aquam haurientis ad oram putei, which is explained by the fact that the fresh, invigorating spring as the dwelling place and sanctuary of the Donkey God, indeed as this nature god himself appearing within her, just as fire as the appearance and presence of the was regarded as the corrupting fire god Moloch-Jehovah. Therefore, a further comparison can be made: 137, Arabic with Dsal fluxit,

won, sea animal, American tuna, water and river 3), ga
lifch tonn, Woge, nebšt river names, like Dunne, Don,
Danube, Tonna, Tanais, Danubius, Dan in America
etc. When Judah woos at the Two Wells, that is what it means.

1) Kielmaier aa O. 2) Das.

3) Humboldt, Journey into the Equinoctial Regions, 2nd Th. p. 258.

Murr, Travels of some missionaries of the Society of Jesus in America,
Nuremberg, 1785, p. 402. There is Chaymas tuna, water, here tama

nakis tuna, water and river. f

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Actually, the tribe of Judah is, here the lustful
Source and donkey service result; and this is referred to here as Ver
Guilt and apostasy to false religion are described and in
It casts a hateful light. Tamar bears two children by Judah.
Sons, named Perez, i.e. crack, split, break, and
Serach, i.e., leprosy, cf. n, from the outbreak of dessel
ben) — so probably an insulting allegory and representation
lung of a defection of the tribe of Judah to donkey service. But
are perhaps in a manner very common among the Jews
according to) certain others, Eighth, the one to be insulted
The party itself, even its members, only use hostile forms of names.
changes and twists; for Perez appears from Pered, mouth
animal or donkey, made, and Serach may perish in it
lying, unadulterated form the designation of a bacchi
fchen Cultus gewesen fein, vergl. pw, sorek, eine edle Art
of vines, dopyw, noble vines, Arabic max, wine.
According to the account of Genesis, earlier, a
Canaanite woman, three sons of Judah named He,
Onan and Shela were born; he became the husband of Tamar,
But it is evil in the eyes of Jehovah and will be punished by him.
tordtet; On an lässt feinen Samen auf dem Erde fallen und
is also killed, Shela becomes Kesib, the liar

1) 2 Chron. 26, 19.

2) Thus, in hostile opposition to Christianity, the Cathedral to the abyss tehom, or to impurity tuma, the mass to the death mitha or misa, the festum natale, the feast of the hanged man Nithal, the Apostle Peter or Saint Peter, at the birth of the donkey Peter Chamor and others distorted; yes, the rabbis have said the same thing. changes made mandatory; 5 fol for Beth Galja, high House, the church, be said, deep house, house that into the pit, or beth calja, destined for destruction, or beth gadja, Bockshaus, or beth charja, Schweineftall, in which part The highly compliant language came to the aid of very droll changes; cf. Eisenmenger IS 275, 277, 518 ff. 528, 539, 549 ff. 533 f. 654. Bohlen, Genesis Introduction, p. CXCVIII.

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(city, born) and seems in fine name a heresy, to denote a false cult, cf. dow, to err, to be missing, to commit a transgression, in Hiph. to lead astray, to deceive, recalls but at the same time to Shiloh in the blessing of Jacob, with whose Mentioning the words connected: "He binds to the wine." stock his donkey filling and to the noble vine of his donkey's son, He washes his clothes in wine and in the blood of the Grapes fine garment" 2%); the one associated with Tamar Onan is the donkey, Onan is the donkey god as generative, the Earth-fertilizing solar power, cf. ue, on, generative power. Similarly, in the name of Gad's sons, the The relationship to the donkey cult is highlighted. It is discussed here as— collectively called: Ziphjon and Ezbon, Eri, Arodi or Arod, Osni and Chaggi); the forms Ziphjon and Ezbon, the latter with prosthetic e = ix, may remind us of to remind you of the Zibeon discussed above as a spotted donkey; Eri is, like He, the son of Judah = , donkey, Arod is w, wild donkey, Osni, cf. isl. asni, Latin asinus, like= derum donkey), with Chaggi cf. African Galla gage, Mule 5), Quagga, Quacha, equus quagga, a South African animal of the horse family, which includes many It resembles the zebra, and its tail... like a donkey, loses its tuft of hair, Hebrew zn, chag,

Feast, among the Talmudics the joyous leaf hut festival, ur=

1) 1 Moses. 38, 1 ff. 2) 1 Moses. 49, 10 f.

3) 1 Mof. 46, 16. 4 Mof. 26, 15 f.

4) A foreign word would be quite appropriate here, because the Cul= tus is based on contact and mixing with Indo-Germanic roots; However, Kanne, Pantheon, pp. 214 and 621, places the word with the Hebrew osten, Ohr, zufummen, asinus, echttl. Ohrenthier, asio, Ohreule, vom The basic sound is as, but of course it is again the Indian and Greek. suitable, Sanskrit usa, hollow, Greek ovs, ws, out, ear, ros, otus, Eared owl, from the genitive form, Modern Greek avziou, hearing, out, ws, with Alternation of s and r, Latin auris, German ear.
| 5) Kielmaier aa O.

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Originally probably named after the eel god, Eselfest, ton, to dance, of the celebration of the donkey cult U., which is marked by dancing.

Jacob's blessing contains a very dark passage, which cannot be overcome by conventional ways of thinking, But this has made it perfectly clear to me. She be= namely refers to the self-celebration of the tribe of Joseph at a holy spring with tents pitched, as the be= knew ea rad or daughter huts, where the Babylonian Girls were allowed to sleep with them. It's called VW Y DayX here. Then, the daughters of the donkey or donkeys, at or in front of the tent, the leafy and daughters' hut of the donkey cult, sitting; for davx means asinus, vnx, onager, dr Den in Arabic, onagri, and know the Ethiopian vw, locus secretus, claustrum 2), es ist fo viel als dd, Laubhütte, in der Be= nennung nid md, daughter huts. Joseph, himself is called * Yes, a son of the donkey at the spring; for nn is certainly just a different spelling or pronunciation here for ns, mule, Latin veredus, burdo etc. w., as in daa, Arabic: Inn, to divide, compare also Arabic: vod, equus velox, a= Simpler form Chaldean: es, to run, Hebrew and Arabic: dn, onager, arab. dnn, asina, nn, alacer, agilis fuit, "yo, alacer,

agilis. At the site of Shechem, where we find Efelcultus after shown, after the age of Jesus a Neapolis is mentioned,

1) It is the cult of the golden calf, in which we below to recognize the cult of the golden ass attributed to the Hebrews will be; cf. Exodus 32:5-18-19. Here, "calf and The word "Reigentanz" (round dance) is also associated with it, and the word "ain" is not missing either. This is also in this cult rooted in a leafy hut festival, about which below closer, was celebrated with music, singing and dancing.

2) Castell. lex. hept. col. 3212 and 3719. Freitagii lex. arabico-latinum J, p. 162. II. pp. 498 and 480. American in Guiana ift Sura, an Indian hut, one story high; Barrere's description by Guiana and Baumgarten, loc. cit., 2nd ed., p. 470. A low one, which On earth, a house of the same type is called kubuya, Arabic, Hebrew dap, kubba. Bedroom.

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whose native name is after Josephus Magopdæ or Ma-pd war; derfelbe means donkey spring, from d, », Arabic. sn, water, and that 43, nn, n, mule or donkey. But how in Arabic those donkeys and wells in One collapses, so it is here too; those forms also mean Water and spring, Arabic: s, aqua duleis, Arabic: nen, Hebrew: nun, the Euphrates, with which the latter Greek Form forming prosthetic x: ee, d,, the water and Eselstadt, from which the Messiah of this cult, the speculative, the primordial word and that in the beginning the mouth of Balaam's donkey, created by things, os loquens asinae, ist, ausgehen soll).

The mention of donkey worship in Jacob's blessing is Approvingly, the poem is, as one can also from his bacchi fchen Schilo-Silen with donkey and vine stick sees, in donkey the composed in a Nerian spirit. The situation is quite different with that depiction of Judah's consorting with Tamar, which breathes the spirit of the opposing religious party. Thus However hostile she is, she has still managed to defeat us in two of the

The name she mentioned is very expressive and memorable—worthy testimony to the good nature of the attacked Cultus preserved. They are the names of the men with whom Judah comes into contact with it from the very beginning. He draws down from his brothers to a man of Adullam, whose name is Chira; there he sees the daughter of Canaaniter's shoe, with which he had the three sons Er, Onan and Shela begets. According to the dialects, Chira is home to the The concept of goodness), in Schua the concept of magnanimity and freedom

1) Micah 5:1. "But you, Bethlehem Ephrathah, from you will May the ruler who is fine come forth from Israel, whose origin is from of prehistoric times, from the days of antiquity." Compare above regarding the Donkey as a creative word and the one that has existed since ancient times Messiah-Donkey of the Rabbis.

2) Cf. Castellus under n col. 1217 ff. the Ethiopian and Arabic, and Friday IS 540.

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generosity; it is actually the name of the donkey god, as the Good, benevolent, richly endowed, life and pleasure preparing, in contrast to those against life, pleasure and well-being—finely hostile deity of Semitic Moloch-Jehovahism. Moloch ≠Jehovah is night and darkness, the West is Fine part, he hates morning and sunlight; star—Rushing cold and consuming fire, plague and death are subtle manifestations in nature are revered and appeased. him through abstinence, castration, self-harm and self-mutilation, through oppression and subjugation annihilation of the generative and birthing forces of nature, through castrations and surrogate circumcisions, through Sacrifice of the newly emerged and flourishing human being—life, the most precious, noblest and dearest personalities of the people, and also everything else as friendly as hostile living being. Of all this is the donkey. God and his cult, in its original and unaltered state They mixed purity, at least, quite the opposite. He is completely harmless, completely mild and without violence; that's how it appears.

He stands out particularly in the prophetism of Balaam. The God
 the same, who was humbled and died in creation
 good spirit of life and nature, as a lowered one
 Having the symbolic form of a donkey, is the God of light, of
 water, wine, Bacchic and phallic lust, the
 A persecutor and instigator of the most unbridled gaiety. He
 Is the light and life-giving solar power, as such
 The inseminator of the earth, the sun god Onan. He is to-
 like the god of fertilizing moisture, he is water- and
 Spring god, from the bone of his severed head
 The spring gushes forth, or he hews it out of the rock with the
 Hoof. He is the god of vines and wine, and transforms water into
 Wine increases the cool, sober element in grapevine,
 Grapes and fermenting must for an exhilarating, intoxicating experience
 Grape juice. He is also the god of sexual pleasure.
 and production, and this in particular becomes Cul~~r~~ here

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tussache, to sacrament and divine service. Those Babylonians
 In Samaria, daughter huts are made according to a related cult.
 and even earlier we remembered the Jewish leafy hat~~r~~
 tenfestes, which Plutarch describes as a Dionysus festival.
 designated 1). It does indeed arouse the interest in the Book of Nehemiah.
 Description of this festival, remark made that the Sfrae-
 They did not suffer as they had done since the days of Joshua the son.
 Now), the suspicion that the whole thing is only a post-exile—
 It was a clever invention; but it seems to be the case here as...
 with the reformatory Passover of Kings Hezekiah and
 Sofia: a passport holder had probably been there, but not a completely different one.
 the same; and how one can see this in the old Moloch of Jehovah's Witnesses
 founded festivals, the human sacrifices and the associated~~r~~
 abolished cannibalism by eliminating animal sacrifices and
 By replacing the consumption of animal meat, one created this for the
 Canaanitic donkey services belonging to old leaf hut festival in
 a joyful, yet those worshipful sexual—
 nut-banishing Jehovah celebration around 3). Thus they mingled
 two completely opposing cults under different forms
 Restrictions and allowances combined into a third~~r~~
 men. In consideration of the donkey cult as MWaffer- and
 Wine cult is the following, which remained in the Jewish Feast of the Leafy Huts.

The rest is worth noting. On each of the 7 festival days, a Waf-Serlibation took place; at the time of the morning sacrifice a priest fetched

1) Sympos. 4, 5. Cf. 2 Macc. 10, 6 f.: "And they celebrated with Joys eight days according to the way of the leaf huts, — and bore Ivy staves and beautiful branches, also palm branches" — which Ivgoopogi" Deserves all attention.

2) Nehemiah 8:17.

3) Cf. 5 Moof. 16:13 ff. "The feast of the leafy huts you shall celebrate They last seven days if you gather from your threshing floor and from your winepress. And rejoice in your feast, you and your son and your daughter, etc. For Jehovah, your God, will bless you in May your produce and all the work of your hands be good; therefore, be only "Happy!" |

Daumer, Fire: and Moloch Service. 11

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into a golden jug water from the spring of Siloam and poured It next to wine in two on the western side of the altar be- perforated bowls, with music and hymns of praise erton 1). At the Laubhuttenfest, as this water festival, it is also that Jesus appears and presents himself as a messianic giver to reveal living water 2); according to Zechariah, whose Messiah coming on a donkey will in future only come to Jerusalem the Laubhüttenfest is celebrated, and those who do not Those who come to celebrate will have no rain; Out of Jerusalem will flow two streams of living water. emerge 3); cf. give life, abundance and health- the stream which, according to Ezekiel's prophecy, flowed from the temple break and irrigate the land, and those of Joel next to A bounty of must, milk, and water was promised. Temple spring). Modern Jews call the seventh Day of the Feast of the Leaf Huts, the Little Judgment Day, because God In my opinion, on this day judgment over the waters holds, i.e. decides how much it will rain in the following year. (should be 5). Very characteristic is finally what has recently come out of Jerusalem is reported to have seen that in the synagogues there,

which is called Kehal Zijon, attaches an artificial machine, the water during the celebrations of the Laubhüttenfest the height splashes ©).

That the ancient Hebrews had a Bacchic religion and mythology= That it was absorbed is beyond doubt. Still.

Rabbinic fables attest to it. The Greeks tell of

1) Winer, biblical Realw. II, p. 8 f. 2) John 7, 37 f.

3) Zechariah, 9, 9. e. 14, v. 1 + and 16 ff.

4) Ezek. OT, 1 ff. Joel 4:18. Also Isa. 35:6. Reveal. John 22:1, where a river of living water flows from the throne of God. The corresponding rabbinic ideas can be found in Gfrøer, century of salvation, 2nd section, p. 250.

5) Oertel, "What do the Jews believe?" p. 116.

6) The Orient. Journal by Dr. Julius Fürst, Leipzig, February 25. 1840, No. 4.

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King Midas' rose garden and the one with wine= mixed spring Inna, where the captured Silenus was brought to the king I had to prophesy 1). According to another account Midas mixes a spring with wine and sends a man there. Satyr, whom he wants to capture. The same satyr drinks, sleeps drunk. one and is captured. This is said to be Apollonius of Tyana. imitated and also captured a satyr 2). In rabbinic legend, the role of Midas is given to the king.

Solomon transferred, and Silenus is the devil. Ashmedai.
 He has a waterhole from which he usually drinks;
 Solomon sends Benaiah, who pours wine into the pit.
 Ashmedai drinks, gets drunk, and falls asleep. Benaya ties him up.
 him and leads him to Solomon, to whom he must reveal where
 to find the stone-splitting worm Shamir 3). Mi-
 It has, as is well known, donkey ears, according to a friend of the Bacchic.
 Cultus was and appears in the Bacchic procession. The
 to different regions, from Xenophon to Thymbrion
 and Tyraeon, from Pausanias to Ancyra, from Bion, the
 She calls Inna, Midas relocated to the Pannonian border-
 source where Silenus or the satyr is said to have been captured,
 was a sacred spring of donkey worship, like those in the places
 nau, the Samson's from the donkey's jaw and the source
 Siloa, whose waters were mixed with wine at the Feast of the Leafy Huts
 mixed. Midas' father was Gordius; he was
 King of Gordium, and even Kanne has this name with
 7139, arod, garod, Esel, combinirt). The city was located on the
 Rivers Sangarius or Sagaris, and this name also leads
 on donkeys and wine; see above on the name Sichar, Hebrew.
 Shachar, drinking, etc. From Bacchic donkey service came
 probably also the one in the Herodian temple above the gate of the
 Halle showing itself, colossal golden vine, whose dream-

1) Cruiser, Symb. III. p. 215.

2) Philostr. vit. Apollo. 6, 27. 3) Eisenmenger, IS 350 ff.

4) First historical documents, p. 677. Pantheon p. 125.

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ben said to have hung down to human size 1). Before-
 A strange person also developed positions within this religion.
 Palm, which mentions the name Jehovah and where it says:
 "God of our salvation, who stills the roaring of the sea"
 and the roar of the peoples — of morning and evening
 You fill the rising sun with jubilation. You look down upon the earth and
 You lend her abundance, you bestow upon her riches, God's stream is
 full of water, you prepare grain, soaking their furrows,

leveling their clods, washing them away with downpours, their
 Blessing the growth. You crown the year with your blessing,
 And your footprints are dripping with grease. The Anger are dripping.
 the desert, the hills girded themselves with jubilation, they clothed themselves
 The pastures with sheep and the meadows are covered in grain;
 Everyone shouts and sings « 2). The feet dripping with grease
 The footsteps of the bringer of blessing can be traced on the giant shoe of the
 Perseus, who in Egypt was the sign of a fertile year
 was 3), as well as those appearing in an old monument
 Footprints of the fruitful Isis remind us where one can walk between...
 The image of two footprints or soles bears the words: Isidi
 fructiferae lies't Y. |

We have been ordered above to see Judge Gideon
 in a line with the judges and priest-priests of the Efel-
 to establish the cult of Jair and Abdon. He was the destroyer of the
 Baal cult to Ophra 5), and we will go after the earlier
 The Baal cult presented here does not involve any external influence.
 guided, alien service, but the same ancient, all

1) Winer, real word. II, p. 682.

2) Ps. 65:6 ff. Ä

3) Herod 2:91: "The Chemmites say that Perseus is often in
 seen in their land and within the sanctuary; also, a
 Lace-up shoe of fine foot, two ells tall, and as often as this one was worn.
 "When I see it, blessings will come upon all Egypt."

4) Schlager, de nummo Hadriani et gemma Isiaca, p. 142. Creu-
 zer, Symb. IV. p. 57.

5) Directive 6, 25 ff.

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common Semitic, albeit in a particularly distinctive form here
 to recognize the cult of the negating principle, which
 already Abraham and Moses and later Samuel, David
 and Solomon paid homage. Baal, Moloch, and Jehovah are—

wiesenerzigen nur versjälene Bezeichnungen einer und der= the same, otherwise also called Kronos and Saturn deity had been, and the altar of Baal, which Gideon destroyed, is that of his own father Joash, whose name was Wen—which refers to Jehovah's service. What about the altars on Baal's altar? As regards the Asherah standing at Joas, it is difficult to know how one did, to a goddess of luck, to a friendly, cheerful to think of her as a nature goddess; rather, we will think of her as associated with Sivas, the Indian god of fire and destruction, ver—to compare bound, terrible Kali. Because everyone The Indian god has his rightful wife or sakti, power, those with the same attributes and the same power as you husband, provided for and intended to spring from him—who cares for him. Thus, Shiva's wife or he himself in female—licher form which, just like him, destructive, annihilating Kali, whose bloody cult, formerly practiced with human sacrifices among the Shaivites it is spread throughout the entire country, so that (she has her chapels on every street). On a fearful= The word associated with Asherah appears to be a representation. miphlezeth, from ybs, to frighten, to interpret 2), cf. tiphle-Zeth, terror, and the aforementioned names Pachad, God, actually terror, etc. Also the one in the Scythian Taurica, the venerated Upis, can be remembered, from the Crosser The following is said: "She was the bull goddess in the land of bulls." She was ordered to perform a bloody duty, and she thirsted no less craving human blood than that bull-headed Moloch. the Ammonite. Still in the transplantation to Sparta be=

1) Bohlen, das alte Indien, IS 180, 208, 247, 265.

2) 1 Con. 15:13. Assa robs fine mother Maacha of her king's would, because she made a miphlezeth of Asherah.

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This Scythian religion retained its character. The Lacedae= Monier had their Upis, so they said, from there; already at The inauguration of the divine service was marked by frenzy, murder, and The first effect was a fatal blow, and if one were to Sparta, even at the beginning, slaughtered these Taurian women. so later it had to be said of the back of the scourged

Youths, human blood flows. The first glimpse of the image.
 had driven those approaching him mad. So a gray one
 A monstrous, appalling idol with magical power. Perhaps.
 It had, sent from the land of the bulls, a bull's head «).
 This Scythian Artemis is called Orthia by Pausanias, the
 Upright, called 2), and this name is synonymous
 with the Hebrew name Asherah from wn, just fine;
 These Asherahs were erected on a pillar.
 or idols erected on a tree trunk, initially probably
 Above, the roughly hewn idols, incidentally left as a tree
 to think of tribes such as one finds on the islands of the silent
 (found in the sea), or as they tell us a myth in Eusebius
 describes where Zeus, with the help of Alalkomenes, built a great
 Oak skin, which carves the same human-like, bridal out
 (decorates and Daëdale calls it). Columns of white stone,
 Erected by Darius, the Byzantines used it as an altar
 Artemis Orthosia, which is just another form of Orthia (ö).
 But the Hebrew Asherahs, with their word included in it...

1) Creuzer, Symb. II. P. 127 f. 2) Paus. 3, 16.

3) One such, an old Heiau (temple) of the Sandwich Islands Ha-
 waji belonging, "cut from a single tree—
 The image of a detestable figure is in William Ellis's maturity
 Illustrated by Hawaji, Hamburg 1827, p. 242; cf. the illustration
 a royal morai of this island with the wooden carved and
 raised on tree trunks, greyish figures in Kotzebue's Discovery
 Reise, Weimar 1821, Part 1, between pages 18 and 19.

4) Eusebius. praep. Evangel. 3, 1: — reuoyrug avrovg EUNTERYOY xus
 nayxulny dpuv, MopPWoci TE KvrnV x, xaraorekai vuupinws Jadalny
 NpoSuyopevouvrus.

5) Herod. 4, 87.

cut down and burned, and according to rabbinical Sprad)-
(Use means Asherah, a tree). "You should
Do not plant an Asherah of any kind of wood on your altar.

"God's, which you make for yourself," commands a passage in the Interpretive—
ronomiums 2), and Gideon, with ten servants, beats the ko—
He turned over his father's ashram and arranged with the wood
a burnt offering to the same (3). That this Asherah, the few
ftens theilweise Gestalt des Stiers, wie Moloch und Minotaur,
and how, according to Creuzer, that Scythian Artemis had, of which
The following clue is found. Gideon receives the following order:

"Take the bull 2 that your father has, and
the second bull of seven years, and destroy the altar
of Baal, which your father has, and the Asherah, which is next to
Cut him down! And build an altar to Jehovah, your God,
'on the summit of this rock with the prepared wood,
and take the second bull and offer a burnt offering with it
from the wood of Asherah, which you cut down. Then he took
Gideon chose ten men from his servants, and did as
Jehovah had spoken to him. — — — — — And when the
People of the city who rose early in the morning, behold, there
The altar of Baal was shattered, and the Asherah, which stood next to it, was destroyed.
him, felled, and the second bull lay as a burnt offering.
on the built altar («). What Gideon did with the first
The bull's actions remain unmentioned. It is, however, easy to
to see that only under the second bull, the one who was sacrificed
will be understood as a true bull, under the enigmatic
But the first, of which it is said in a very special way that he
Joas had a bull-headed idol. She is known for...
Astarte depicted with a horned bull's head, on which
the city name Astaroth refers to Karnaim; »Astarte set
"A bull's head as royal jewelry on her head," he says.

- 1) Compare Movers, Phoenicians, 1st Th. pp. 567 and 573.
2) Deuteronomy 16:21. 3) Judges 6:27. 4) Judges 6:25-28.

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Sanchuniathon 1). So, quite a female juggernaut, and how Moloch is equated with Baal, yet in a certain sense... Just as he is distinguished from Asherah, so too is Asherah. Case. For as it says there in Jeremiah, the Hebrews had in the valley of the sons of Hinnom the Baal high ground builds to sacrifice their sons and daughters to Moloch 9, Thus, in the Book of Judges we find an altar to Baal, and as the idol of this altar, one representing Baal Asherah. But as with the altars of Baal, so will Asherah be, to a passage in the Pentateuch already mentioned above= follow, also connected with those of Jehovah 3) and represents so too this one; and so all these Na= flow men and figures are ultimately brought back together in one. Another name for Asherah than this sakti of Jehovah and Baal, it seems Lilith was too refined; he is from Ib, Night, formed, whereby we refer to Jehovah's, as the above after—to remember the appointed God of night and darkness, and refers to a Jewish, child-stalking, child-killing Night spectre, those Lamiae, Empusae and Mormolhykeiae similarly, who kidnapped children and lured young men to themselves, to enjoy their flesh and blood, and which in Basically, it's probably nothing different than the female version. Moloch with its human sacrifices and sacrificial feasts. Mopuw, wopuoAvnssov, Schreckbild, Larva, Boganz, ist der Word meaning according to that Hebrew miphlezeth, the mover certainly incorrectly reinterpreted in veretrum, genitalia, op-706, fchrecklich, ο πvvovvv. u. f. w., erfchrecken, fschrecken, scare them away. In Egypt, Lilith-Ashera is the evil Nephthys. who, unlike Isis, belongs to the dark hemisphere, and which the Greeks called AQpodiry Txori). She is

1) In Eusebius, prepar. gospel. 1, 10. 2) Jerem. 32, 35.

3) Deuteronomy 16:21

5) Plutarch, de lside, c. 44. Hesych. sv Zxorsa, Prichard, ægyp= Table mythology, translated by Haymann, p. 124.

and in which the Moloch is a lover, bridegroom and husband of those who fall victim to him, to him as the God of death and destruction of life and equal to be married together. The same relationship occurs in the Dar. The position of the cult between the god and those, who emasculate themselves in his service, or who are given to him through Circumcision consecrates; for this is the representation of the Castration. The uncircumcised boy is called Blood Bride at the in Referring to a mystical marriage of the same with Jehovah, the construction which comes about), and according to the language- The Arab, Persian and Turks need the snowmaking. The name wedding 2. It is the relationship of the Attys and the emasculated gall, like him, to their Goddess, cf. bea, gaal, to marry; so the name Attys can be Attis, who was also called Attin, with inn, chathan, bridegroom, chathunna, marriage, to be compared; the servants of the Kybele are also called Kybeben, like the goddess herself Ky— bebe 3); cf. æthiop. ada, nuptiae, Hebrew dan, chuppah, bride-chamber, bridal bed, Arabic and Hebrew dap, kubba, bedroom, the place where Simri woos the Midianite woman, dap, koba, shame, occurring in the same place), Latin: cubare, cumbere, cubile, Greek v at Hefych. = ouvovose, αυovovoseapos, Hebrew an, chob, chald. dan, choba, chuba, Nan, chubba, lap, Busen, Zan, chabab, love, chald. »san, N h⁹v , An, chab-bib, chabbibah, chibbub, lover, and several other forms in Arabic; from which the forms Kugel, Kun, Kussysy; Koußyßos, bride and groom, wife and husband, Kussyßos, Kussassos, with insertion of , as in cumbere, and otherwise:

172 Mos. 4, 26. |

2) Cf. my writing: Sabbath, Moloch and Taboo, ©. 13 f.
Note. 3) Cruiser, symbol. III, p. 40.

4) 4 Mof. 25, 8: “and Phinehas went to the Israelite man He went into the chamber and pierced them both, the Israelite man. and the woman through her shame.”

Kvußabos, the castrato name Combabus; even euvouxos,
 "Verschnittener" shows the same original meaning, from
 euyn, Bette, Ehe, Beischlaf, Ehe- und Bettgenosin, und ex,
 have, so one who has the bride, the wife, significant.
 This also applies to Rhea, Rheia, another name for the
 Cybele, compare dvd, raja, ny, rea, u, reulh, girlfriend,
 Comrade, lover, amica, vd, rea, lover, consort. Man
 Remember at the same time what was mentioned above, from the oak tree.
 carved, bridal-adorned image of the god. The one in the he=

Brazilian history mentioned in connection with Asherah=

Alleged suitors, deep, i.e. consecrated, sanctified, a
 Expression that refers entirely to different deities
 Which can mean different things, are snippets, galls of the
 Asherah, the female Baal and Moloch-Jehovah), and
 Asherah is not a goddess of lust, but of nature and life.
 hostile purity and chastity, a being that witnesses-
 fought against the forces of nature, both fertilizing and fertilizing, and their
 Products that had already come into existence were destroyed. At a
 There we come across tents of Asherah and her holy people.
 (Castrates) in Jehovah's house; the women go into
 the dwellings of these secrets that were set up in the temple precinct
 lighten to weave tents for Asherah 2). Here one must
 Don't be fooled. We know that the galls in Ge=

society with the women lived, and both parts a fan
 They harbored or harbored romantic love for one another. Lucian tells...
 of Stratonice, who loved the Combabus, that she expressed her love
 They did not give up on him when they found him emasculated.
 but remained in inseparable communion with him.
 He then continues: "And this kind of love came into Ge=

It is used in the holy city and is still found there today.
 The women are particularly fond of the cisgender
 devoted to priests, and these galls in turn harbor a hef=

1) Cf. Movers, The Phoenicians, Vol. 1, p. 683.
 2) 2 Con. 23, 7.

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intense passion against women. But nobody resented it.
 not out of jealousy, but one sees there in this
 Love something sacred « 1). With four hundred such holy
 Queen Jezebel surrounded herself with castrati; for as such are they

certainly to grasp those four hundred prophets of Asherah who
(besides four hundred and fifty prophets of Baal).
When one considers the self-mutilations in the service of Cybele
derives from a veneration of the generative power of nature, so it is
That is utterly absurd; because castration is, after all, abortion.
nullification of the generative power, and with the same right could
It could be said that the Catholic monastic and nun system is inherently...
Nature worship is the underlying principle. The nature-hostile character
That religion otherwise stands out so decisively, so, what
concerning the self-harm and penances which the
wandering galls and priests of the Syrian goddess to
They offered a glimpse; their heads bowed low to the earth and circling.
turning around, so that the dissolved hair passed through the dung
(looped), they flew wildly around each other, biting each other in the process.
She exposed her arms and cut them with the two-snipped knife.
with the swords they used to carry. Then he began
one of them, with groans and moans, to prophesy
He publicly accused himself of the sins he had committed.
on, whom he now punished by floggings of the flesh
wool, took the knotted whip, which also contained galls
which they used to have with them, shattered their backs and cut them.
with swords, until the blood ran from the mutilated body—

1) Lucian. de dea Syria 22. Compare Cruiser Symbol. III. p. 61.
Movers aa OS 686.

2) 1 Con. 18, 19.

3) Therefore, the names of these castrates correspond to several words,
which signify a bowing of the head and a circular movement, s.
in Castellus lex. heptaglott. col. 1663, f. under 235 the Ethiopian
and Arabic, in Greek the forms contain both meanings
ug id, zußsoraw, xuußexgos; with Gallos compare vyz, veoh, habs,
the latter wheel.

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per dripping down 1). "If only the gallstones," says
Movers, »in honor of Asherah, he himself as a Kedesh prize«
ben, so this is difficult to explain otherwise than by the fact that
They are two different gods, Moloch Saturn and the

impure nature goddess, were holy « 2). Thus satisfy
 Anyone who wants to and can. Mover himself points out that those
 wandering galls only very secretly turn to pederasty
 (to be used 2); so this was probably not a cult act.
 Even monks and nuns indulge in secret vices that are not
 to their status and cult, but to this in the highest
 I find the highest degree repugnant; the monks' lust is to the
 The people have become a proverb; a young, still immature
 The seemingly innocent girl is thus referred to in an old satirical song as
 talked:
 Have you tried it with our servant?

| That's how you do justice to priests and monks —

Yes, there are small wooden pictures of monks whose robes,
 when you pull on a thread, go up high and, immediately
 the neurospasms of the elderly), a relatively enormous

1) Cf. Movers, Phoenicians, Vol. 1, pp. 682 ff. with the same.
 tirteen Schriftstellern u. p. 688, where he discusses Julian's pneumatic interpretation
 There is. In America, there is a similar religious fanaticism noticeable.
 worthy tribe; they are the Minetars of upper Missouri, who are among the
 Ofchippeway's bear the name Agutſchaninne. They celebrate all
 Every year a so-called remorse dance takes place, in which the penitents...
 mutilate, or cut flesh from the body by the priests with a knife
 Some have their shoulder pierced, pull it out.
 through the opening a strap to which a buffalo head is attached, and
 They drag him behind them, all without making a sound.
 Balbi's Geography by Andree, Vol. 2, p. 575. John Tanner's
 Memories of a fine thirty-year stay among the Indians
 North America's, Leipzig. 1840, p. 42.

2) Ibid., p. 688 f. 3) Ibid., p. 683.

4) Lucian, de dea Syria, 16, describes them as “small, made of wood
 carved little men with extraordinarily large genitals”; they were
 pulled with strings or threads and set in motion, hence the
 Name.

Phallus is shown. But can it be inferred from this that unchastity and that fornication is a matter of Catholic worship? — But to get back to our hero, who the If the Baal cult of his father falls to Ophra, then it can be a Contradiction means that Jehovah also as his God he= It seems. It would allow fi) that, on account of the presentation, fchrei= ben, which made him a Jehovah's Witness hero in the sense of a later seeks to stamp time; but Gideon also erects a an altar and call it Sehova-Shalom, which means Jehovah's blessing!), and such specific names linked to places= They attract considerable attention. But we see here, at least, that... the idea already inherent in the name, as explained above, of Jehovah, as a genius of destruction and corruption= bens, transformed into its pure opposite, and thus it wants to gain the reputation as if the name Jehovah had already been established back then etymologically obscure and therefore capable of being derived from various— to those and opposing parties and to be needed, just like our equally dark one The name God reflects the various conceptions of God held by ours Religious sphere, indeed, the deities of all religions and Cults find their application 2). Let us also see how

1) Directive 6, 24.

2) “We are not sure about the root meaning of the word "sufficiently explained," says Grimm, German Mythology, p. 10. [Seeking] If you have an explanatory German word for it, then only good things are available; This is rejected by Grimm; however, if the equation were correct- tig, fo would not prevent them from speaking of evil gods, and Theologians such as Krummacher and Hengstenberg would nevertheless claim— ten, that God would "revel in the death rattle of his enemies and in “To the eternal torments of the damned, reveal his glory”; so too Conversely, if the name originally referred to that associated with human sacrifice... honored crocodile, Indian godha, alligator, should mean; cf. planks, India IS 190, and above about crocodile cult. One compares ußri= gens das perfich khoda, and finds in it the concept of the self-made= about being; Grimm, aa O. Bohlen, India IS 146. Kanne, in Pantheon, p. 634, also makes the following summaries:

he in connection with the alleged calf service of the old Hebrew appears, whom we will show below to be not a bull service, as one assumes, but a donkey service beings, like the reformatory one, the Moloch like the donkey service the opposing party of the Old Testament not only also quite harmlessly uses this name, but rather it to have it all to himself and to keep it from any other party who wants to deny him, and how the Pentateuch, in a certain way, interprets, which, however, does not correspond to the original meaning of the same This is far from being appropriate — for this “I am who I am », this I = I, this abstract relation to itself selbst * is indeed only the spiritual expression for that evil principle, the principle of the completely abstract, in its relation A hung on other things only results in selfishness and egoism that negates selfishness and egoism — who, however, does not know the true etymology of the word. or seeks to veil. Jehoyah-Shalom would therefore be simply a god of salvation in contrast to the old— kömmlich molochiftichen God of misfortune and destruction; Another form of the name appears to be Ab-Shalom, father of the Salvation, to have been, and from this God, ancient According to custom, he rebelled against the Molochic David. Absalom to have borne the name; compare the one about the— The prince already mentioned this above. However, one could also to suspect that Gideon was not merely a donkey servant, but to merely mitigate the old Molochian Jehovah's Witness and with the They sought to mediate and merge donkey services, so that a cheerful cult with animal sacrifices instead of human sacrifices there was connected. We also don't hear that his seven karalite. gud, Creole. Negro god, Tatar. in Tobolsk chudai, Canada cud-ragnii, Kamchad. kout, Friendship Islands catoa, God, Greek xvdos, Glory. The German word itself is in the various German— Mani languages and dialects: guth, gudh, gud, god, got, cot.

1) Exodus 3:14. “And God said to Moses, I am the one who I am. And he said: This is how you shall speak to the sons of Israel: “I am he who has sent me to you.”

dozens of sons, who according to the above were seventy sub-priests and to seize subordinate leaders, riding on donkeys, like the self-princes Jair and Abdon, and as the reformer When the throne is offered to him, he says: "I do not want to rule over you, and my Son shall not rule over you.

"Jehovah will rule over you!" And now he makes to give his people a Melech or Molech, a ruler in Form, as its priest and vizier he himself over Israel presides over a so-called ephod, which he established in his city of Ophra erected and which all Israel serves. This seems entirely in that sense of Molochist theocracy already discussed above traded, according to which formally no other ruler of Israel, as the one anointed to be its king. Moloch, may exist. Since However, in such investigations, a name sometimes escapes us. ræth, what the later representation tells us with or unintentionally conceals, so perhaps the name is not to be overlooked, which a squire of Gideon's wears. His name is Pura; Gideon trusts in him, since he is in the enemy camp goes, and one doesn't understand how he only mentioned this fleetingly. servants become so important that the enormous A war hero feels no fear only in fine company 1). Something seems to be hidden behind this. Is it perhaps Gideon's God, who accompanies him and in whom he places his trust He sets, a portable idol that he carries with him? That name also leads the winepress, which is called purah; was that pura a winepress god, a Dionysus Lenaïos, to whom a winepress festival Auuva,, was celebrated? Lenai von. Ayvos, wine press, wine harvest, They are also called Bacchantes; Gideon threshes wheat in the Winepress; there his god appears to him, and the citizens of Shechem, since they were destroyed by Abimelech, the destroyer of the Gideonian kingdom Religious institutions, falling away, staying in the house of their god a winepress and joyous festival and cursing the Abimelech 2). That Pura became Gideon's servant, squire, and attendant,

1) Judges 7, 10. 2) Judges 6, 11, e. 9, 27.

This could be because the donkey god was called the servant 29,
See above; and so the cult of Gideon nevertheless seemed

to expose it as a Bacchic donkey service. On such a
Perhaps the name of the city where he lived also refers to this.
Image set up; dv, the young of deer, roe deer, gazelle, Arabic.
young Capricorn, — meanings associated with that of the wild
Donkeys are related, more on that below, Arabic.
n, dorcas, 159" and Wav, a donkey's name, asinus quidam
celeber Mahomedi 1). From the source of the donkey Harod, where
Gideon is encamped, as has already been mentioned above, and that at
This source represents a selection and separation of the people.
What is happening is also impossible to overlook and seems to be heading towards a
to refer to the separation of two religious parties. Already 22,000
Men had left Gideon, and only 10,000 remained.
remained; now, in the divorce proceedings, remain at the donkey spring.
only three hundred — probably purely donkey-servant-minded —
back. However that may be the case;
It is quite clear that Gideon was an opponent of the old, pure
Moloch-like Jehovahism of his people, and not a refined religion
was without mildness of character. But like Abimelech, who
The hero's son strives to thwart his work. The same
is to be considered as Gideon's true son, whereas
those seventy only improperly and in the sense discussed above
his sons are named, although they are considered the legend to be the actual
takes 2). These seventy Abimelech strangled all of them on one
No, stone, i.e., he sacrifices them; immediately he rules Israel as
King for three years; his name, however, means "father".

1) Freitagii lex. arabico-lat. III. p. 184. Castelli lex. heplagl.
col. 2845 f. 9 alternates with 3, 2, p, and in Arabic has v
the harsh guttural sound Ghain; to this is connected the Latin caper, caprea,
capreolus, capricornus, billy goat, chamois, roe deer, roebuck, ibex,
Galician *gabhar*, goat; but since it is also interchangeable with &, as in
WV, NDS u. s. w., fo ist 129 = x, hebr. arab. D, laufen, Wx,
Bock, etc. |

2) Directive 8, 30.

dh vizier of the king «), — this king, as his vizier
He reigns, is none other than the ancient Hebrew Moloch-Je-
hova, whose kingdom and service Abimelech has been restored.
But the citizens of Shechem rebelled, and Gaal, the son
Ebed, the servant, that is, the donkey god Ebed (Pura-Ebed,
of the winepress god Gideon), enters Shechem and
calls upon the citizens to give thanks to the men of Hemor, the donkey.
serve 2).

So rich is the Book of Judges in traces of the old-
Hebrew donkey cult is, so poor is the later biblical Ge-
The layer of it. The victorious Molochist endeavors
Samuel and David destroy his existence, and if
Saul and Absalom fought in the interest of the donkey cult.
So these appear to have been the last utterances of life.
the same in Israel. Later, a new contrast emerges against
the ancient abomination, re-established by Samuel and David
of the Moloch service, as well as against the one who, through all limits,
breaking bacchi-priapic donkey cult, the imageless one, mora-
Jewish Reformationism of the Prophets and Jewish Kings
up, while the torn-away kingdom of Ephraim mostly turned to the
so-called calf service yields, of which one does not know,
what one should hold onto, and what one should attach it to.
But now it is time to address a topic that has already been provisionally discussed several
times.
thought he was developing a suspicion which, if they could be held to account
would be a much wider extension of the donkey service of the Hebrews-
give, and bring great clarity and simplicity to the
would bring back ancient Israeli history. It concerns many things:
sen so-called calf service, the service of the golden calf

1) "Father of the King", a well-known oriental expression
to denote the vizier's dignity; so Genesis 45:8: "God has appointed me
made father of Pharaoh and master of all his house and
to the ruler of all Egypt."

2) Judges 9 and 28

3) Compare the following remark about the probable
Sources- and Saul's donkey cult.

Daumer, Fire: and Moloch Service. 12

in the desert and the one of Jeroboam I in the kingdom of Israel or
 The service of the golden calves at Bethel and Dan.
 It is believed that this animal figure is the symbol of the Hebrew cult.
 borrowed from Egypt, where two live bulls, the Apis in
 Memphis and Mnevis at Heliopolis were worshipped;
 but these bulls are the model of the Hebrew calf-bringing system
 were, why didn't they stick to venerating life-
 digen bull 1)? Should there be so much cattle in Israel?
 were missing, either none could be found at all, or
 that it seemed too precious and indispensable to be used for cultivation.
 to use tus? According to another view, »the
 Hebrew bull images rather resemble the older Canaanite ones.
 Symbolism, specifically connected to the service of Saturn
 to have « 2). That seems to fit perfectly at first glance-
 the; yet it is strange that the name of the idol always
 bay, calf, young bull, is, since Saturn = Moloch fo
 Certainly the old man, the crone. For the Moloch bull on
 We found the term pa in the threshing floor of Aravna;
 According to other usage, one would have asked 15 questions.
 can, which also combines both; the bull idol Tro-
 Yes, it was called Paris, the In, and the idol overthrown by Gideon.
 is denoted by un Is, see above. The assumption that

1) Cf. Vatke, Religion of the Old Testament, Vol. 1, p. 398.

"The peculiarity of the Egyptian animal service in general and the bull:
 The service in particular consisted of using live animals for

considered sacred, but animal images were usually only used as masks or in comics.
 positions attached, f. Cruiser's symbol. I, 480 ff."

2) Vatke, aa OS 398, cf. ©. 198. According to Movers, Phoenician J.

On page 380 f., the Israeli conception is indeed derived from Egypt, closer to
 si — but more from the Phoenician and Upper Asiatic perspective, where the bull
 not both a symbol of the generative power of nature, but the god-
 lichen power in general was, and it connects with the calves.
 the idea of Moloch-Jehovah, although the usual cultic way of the

Moloch in fire and with human sacrifices not so significant here= precedes, as one might expect. — That is quite pathetic. Back and forth, instead of remaining completely silent.

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Calves here are much more common than little bulls (bull idols). No probability at all; however tiny the idols might be. ten, when complete, standing in their full strength, respectable Animals were depicted, as can be expressed in terms of the concept of power and rule was required, so One couldn't possibly call them calves; it also doesn't suit... that idea, as well as for the erection of the idols to off= public, general popular veneration, where rather some impo= (santes, colossal to be expected?), the assumed smallness of the idols by no means. What if Bay isn't even involved here? What would be the meaning of "Kalb" instead of "Esel"? The names of the animals often change in languages 3), and

1) Movers, aa OS 376.

2) Cf. 1 Con. 12, 28 and 2 Mof. 32, 4 ff. The idol becomes It was shown to the whole people, the whole people look at it and worship it, Aaron erects an altar before it; it becomes the central point of a general cultus made.

3) Cf. AW v. Schlegel, über Tiernamen, in whose Indian Library, 1. B. 2. HS 238 ff., and Kanne, Relationship of the Greeks Chinese and German language, Leipzig 1804, p. 72 ff. The first Examples given in the place mentioned: Hebrew eleph, ox, Greek. tdlapos, Hirsch, eL,epas,. Gen. ehepuyros, Elephant, goth. ulbandus, Franconian olbent, angelfächf,, olfend etc. w. camel; Latin vulpes, fox, goth. vulfs, wolf; Greek rungos, boar, Latin caper, goat; Latin ursus, bear, Old High German *ors, horse; Greek *aumkog, Hebrew *gamal, camel, Latin *cabballus. Kanne cites, among other things, the German bear, which in Westphalen means a male pig, English boar, and barrow-hog, boar, boar-cat, tomcat. Also comparable is: Indian naga, Ethiopian nage, elephant, jolofish and sereric in Africa nague, nague, ox; Schlegel, aa OS 207 and 211. Mithridates 3rd Th. 1. Abth. p. 160; American. Quichua llama, Thier, Llama, the peruani=

sheep-camel, African. Harrer lamb, cow, Kielmaier aa O.; Conguar, Jaguar, Jaguarete (names of American tiger species) Brazil. jacoara, dog, jagoarete, tiger cat, jacare, crocodile, caiman; Clavigero op. cit. 2nd Th. p. 431. Baumgarten op. cit. 2nd Th. p. 398. Murr, Travels of some missionaries of the Society of Jesus in America, Nuremberg 1785, p. 269, 542, 549; the Brazilian rabbit In Paraguay, "maus" is called "pag", in Brazil "paca", and in Quito "picuru".

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The Arabic word "an" and "nan" combine the meanings of... Bull, donkey and horse 9). Imagine that it had once also combined the meanings of donkey and calf, how easily possible that one was lost, and only the other one remains in use! What the ones from the Semitic self-generating etymology and basic meaning As far as the meaning of the word is concerned, it fits far better on donkeys, than on a calf. Several Hebrew names for donkey come from roots in which the concept of speed, swiftness fluidity is involved; whereby the great speed of the wild donkeys, and also to remember that even the tame The donkey of the Orient is in no way comparable to our Nordic donkey. Chung is coming, and far more stately, lively, courageous and faster than this one. So it is not only called "n, which wild donkey, actually the fast one, from reā, to run, ele riter ferri, just fo vo., onager, from , arab. micare, emicare, celeriter prosilire, but also w, Efel in general, is etymologically traced back to this idea 2). Since It is now the same with bay, egel, if one speaks Arabic. bay, festinare, properare compares, according to which egel a fchnel les, fugchtiges Tier (referring to a fleeing animal), so at least that is unzwei It is a mistake that this word is a Semitic name for the donkey. could. In Ethiopian is % dae, juvencus, pullus, catulus, infans a " usurpatur de homine deque omnibus

Muskrat is called pachira on the Orinoco, pecari by Buffon, and kanadi by the Canadian. fche Marder pecan, the American lion in chili pagi, the chili-like Sheep camel alpaca, camelus paca L., Clavigero, aa OS 432 f.,

Latin pecus, gen. pecoris, cattle in general.

1) Friday, IV. p. 412: 8, spoken differently, hyaena, pullus asini, taurus, equus, dnnn, asina. This is a common form in Arabic. e.g. B. 9½% ` %, asellus, Ua, sus, asellus, lupus, vulpes; zy, lupus, asinus; Wav, onager, equus, taurus, bos, camela, vulpes, lupus, hyaena, leo, canis, lepus etc. w.

2) Cf. Bohlen, Genesis, p. 187. Winer, Realwort. I. 407. Winer, lexicon manuale, Leipz. 1828, pp. 788, 747, 713.

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animalibus “ 1), African Danakil okolo, donkey 2), and how it
It often happens that old language forms and word meanings
tungen, which have disappeared from the mouths of the people, in
the language of the cult is preserved, so may it be, in the Be
The meaning of the donkey is related to the Hebrew donkey cult. Je
ner calling on the citizens of Shechem to participate in this cult
The donkey prophet was called Gaal, vv, which is probably actually bay.
was, but through a deliberate metathesis — cf. the
the above-mentioned examples of Jewish name distortion — in
bay transformed, so that an object of abomination
from this came, since yz, gaal, despise, goal despise be
indicates. If one speaks the v, which is foreign to our organ, that we
to completely disregard in our pronunciation of Hebrew
gen, and that the LXX partly express through T, how
g, fo becomes bay and bys = 533 completely identical and one
The transformation is all the more easily understood. Now, let one...
but also a more far-reaching one, extending into the Indo-Germanic
Allow research extending beyond the sphere. The 1 of the word
seems to be set, and the simple basic sound av, z, ag, ak,
too fine, Sanskrit ag, Greek v, Latin ago, to move, Sanskrit
ag, anc, pass through, penetrate, agus, lively, Greek waug,
Latin acer, fast, Sanskrit acvas, Latin equus, Galician each,
Greek uu, horse, Old Germanic forms wigg, vigg, vieg,
extended form is Hengst, where heng, eng, ang are the basis
lies; also angel, the name of the one blessed by the divine horse =
named Angles, whose main heroes were Hengist and Horsa
find); to that follows that day, as Arabic
Verb and presumed ancient Semitic name for the donkey,

1) Castle. lex. heptagl. col. 27. 2) Kielmaier, op. cit.

3) Compare the Anglo-Saxon family tree in Grimm, German Mysteries. thol., Appendix, p. III. ff., where several more horse names appear, To as regards the limbs standing between Voden and Hengest. "The The names stallion and horsa are borrowed from the horse; one would like to also in Victgisl, Victa, Vecta to the angf. vieg, altf. wigg, altn. vigg, equus, think, Latin vehere." That. p. IV.

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African: ogola, Efel, the Greek Achilles with the talking horse, the Frankish knight Ekkelein with the leaping Wonder horse, about which I once wrote a separate treatise written 1); he was also called Gailing, cf. Gaul); fo with the name of the leaping knight Harras) the old German fche hors, horse, French haras, stud farm. One of the places where Ekkelein gesprungen fein folt, heißt Dramaus, griech. doo, dpoux, Sprung, dpa peiv, Aorist of rpexw, and the Jewish Tradition speaks of a hero, Bar Dero ma, who was (jumped half a mile), where again the one from the outside was up To recognize the myth and word form. From a Ge Lorich's poem of Hadamar, which describes the leap of the Effelein In the song about the Main River, it can be seen that this jumper is considered a River god was worshipped (where the horse god was again) and a water deity appears as one, as in the Poseidon of the Greek mythology. According to the above, the he Braish donkey god, a water god; it wonders if there are any of them Trace in the alleged calf service of the ancient Hebrews to find. On the name debzv, En eglam, source We have already mentioned the two calves above; It was called a Moabite city; dobzu, Eglaim, for which the LXX Ayaisiz, Ayaadeia, was another city called LXX Ayaisiz, Ayaadeia the border of the Moabite region; the name is explained by gemina aquae receptacula, geminae piscinae; cf. Wogu

1) See the 3rd annual report of the historical society in the Re zatkreise for the year 1832, Nuremberg 1833, p. 11 f. Ekkelein is the

Form appearing in the imperial charter of 1375, Eppela Galla von Dramaues in the old rhyme.

2) Both names were used not only by the individual, but by the whole Knightly family; “the Ekkelein, called Gailing,” it is said in that document. One could see the Roman family name Asinius. to compare to the donkey asinus; there a German sex had settled Named after the ancient Germanic horse god.

3) Grimm, German Legends, 1st part, no. 321: “The Harras Jump.”

4) Eisenmenger, 1. p. 396.

5) Waldau, Contributions to the History of Nuremberg, 1. BS 219.

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litschi agel, water 1), Greek AxeAwos, the well-known river, and water in general; at Enaim, Zweibrunnen, Judah woos the donkey Tamar, see above. Then the The name of the kingdom Ephraim is probably Eglaim, insofar as this is two donkeys means, because that » is prosthetic and dds is Dual from a5, 50, donkey. Here too, the Be= appears simultaneously. interpretation water, cf. the above about forms 1005, none, about Joseph the donkey's son, yes, and the one from Ephratha said to the coming donkey Messiah. Furthermore, the Founder of the alleged calf service in the kingdom of Ephraim as the son of Nebat, vaguely referred to; if we hereby mean the arab. va, scaturivit, emanavit, vag, puteus scaturientis aquae, along with the related Hebrew, Chaldean, Syriac and Arabic vas, springs, flows, compare, that's how the water service becomes clear to us, the Jeroboam in contrast to the ancient Hebrew fire service paid homage, shining clearly enough into the eyes 2). A Another clue is that Josephus established the Ephrai= Mitish calf service by Jeroboam to the Feast of the Leafy Huts knots, which, as shown, is the great water and wine festival of the Hebrew donkey cult. Furthermore, "vag" also means... the Nabataeans, an Arab people who came from Neba— Joth, the son of Ishmael, shall be descended from, and Ishmael will (referred to as a wild ass in Genesis), whereby the The naming of a source is associated with the name

ana nb receives; compare the name d now, and the donkey= (Samson's chin fountain). Also, an oriental

1) Father, investigations into America's R from the al= ten continent, Leipzig. 1810, p. 53.

2) Was Saul perhaps also such a spring-dweller? He is A son of op, Kisch, and ip, Rishon, is the name of the one on the Tabor springs brook. Kish has donkeys, which his son Saul seeks; Remember what in Hebrew means: seek God, seek Jehovah, Seeking the face of Jehovah has a meaning. Saul had a seeker, i.e., admirer, worshipper of the donkey, and From this, the legend spun that tale.

3) Genesis 16:12. 4) Judges 15:17 ff.

“J

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Legend is known, according to which in the Semsem or well... Zemzem near Mecca, which is revered as the spring that God 'for the sake of Hagar and Ishmael, they sprang forth, the two The golden gazelles dedicated to the Kaaba were thrown after almost 1500 years, through a heaven preserved in a dream= guided by Lish instructions, Abdelmutalleb, the grandfather of Prophets, brought to light again 1). Shouldn't that in connection with the two set up by Jeroboam golden calves? Here, donkeys were turned into, like otherwise calves, gazelles, which probably only applies to speech= is based on a constant change of meanings; one should remember above explanation of the name Ophra, as that city was called, where the probably donkey-servant Gideon sets up his fine idol, Arabic: Wav, a donkey's name; Hebrew: day, the young of a deer. Deer, gazelle, Arabic 139, young ibex, etc.; into these Meanings also extend to that bay, egel, calf, over; for there g in sibilants — such as the z of the Semitic alphabet= pray in Arabic in j — transitions, and this with the Mutis of the linguals change, so this probably also includes the

Greek F, Gemfe, Steinbock, FA, ic, ird eA, Zie= genfell, Nor, lat. vitulus, calf, and therefore not here either. The harmony with the names of the water is lacking, so Compare Tatar. idel, American. Vilela itels, River 2). The forms Fog, iEaiy, socein, also correspond to Arabic. vw with Sin, celeriter incessit, bwy, camela velox, hebr. ve, gehen, arab. bew, syr. dp, hinnulus, pullus dorcadis, capreolus, German donkey. The Greek vvvos, ivvos, Yivvos, Latin hinnus, hinnulus, is mule, but v and vvvas becomes also explained by et ayas, and hinnulus, hinnula, hinnullus is a young deer and roebuck. A son of that Ana,

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1) Cf. Herbelot, Oriental Library 4, BS 64, and Muradgea d'Ohsson, Description of the Ottoman Empire, by Beck, Leipzig, 1788 and 1793, 2nd part, pp. 139 ff. cf. p. 90.

2) Father, Investigations, p. 160.

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who grazes the Efel, fine father Zibeeon, and the springs finds — in both names we have the meaning donkey recognized — is Diskon), and that is the name of a Ga= cells= and antelope species), who, buck, billy goat. We have above the name of Thamar, the wife of the donkey Zw, y explained by donkey, African damer, donkey; since now wn with known change = ww is ?), fo could also add the Name jw, Samaria, the capital and residence city of the Rich Ephraim, belong; the Ephraimian idol is called »Calf« Samaria's«), as well as the name Samaria otherwise to designate this cult; from Semer, Schemer, to the lord of the mountain on which the city is situated, it shall have their name 5), which is probably correct insofar as Sche— was a name of the Ephraimite donkey god; related It seems that, semer, a certain animal from the deer or Gazelle sexes 9), Arabic. nr, saliit caprea, Samiri is Name of the artist who, according to the legend of the Quran, the Israelites in the desert made the golden calf 7), and The man who attended the festival of the donkey god Baal is called Simri.

Peor woos the Midianite woman, and probably with her the
 The pair of gods of the donkey cult represents, therefore also against the—
 This couple, above all, the wrath of the Molochist fanatic.
 Pinehas is inflamed 8). That the names of the donkey in
 Semitic and other languages for names of wine

1) Genesis 46:25

2) Among other animals permitted for consumption, Deuteronomy 14:5,
 named.

3) So , schor, chald. , tor, beef, Arabic. thsaur, with thfe,
 Greek revgos, Latin taurus, Sanskrit sthuras, sthiras, German Stier.

4) Hof. 8, 5 f. 5) 1 Kings. 16, 24.

6) Quran, Surah XX, p. 271 ff. of the translation by Wahl.

7) 5 Mos. 14:5, called together with that dischon.

8) 4 Mos. 25:1 ff. v. 14. Compare the May Count and the May=
 Countess, the May King and the May Queen chosen by him of the German-
 manic May festival, in England lord of the may and lady of the may,
 Grimm, German Mythology, p. 449 ff.

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and vine, which has become air and festive joy, ha=

We have been taught a number of the most striking examples above;
 Is it also the case here with the root we, cf.

the forms semora, vine tendril, samar, to cut the vine=

den, samir, time of the grape pruning), simmer, fangen,

Semir, Simra, song, jubilation; an Ephraimite king who

(who walks in the ways of Jeroboam) is called Simri. What

but our assumption is most strongly supported and almost confirmed

The account of the Prophet is beyond all doubt.

Hosea. For by this against that alleged calf=

service of the kingdom of Ephraim zealously and the "calf Beth" of Aves

and Samariend« fchilt 3), he first points to the above be=

The service of the donkey god Baal Peor was illuminated and spoke:

“Like grapes in the desert I found Israel, like an Erft-
 I saw the fig tree fruit in the early morning, your
 Fathers; but they went to Baal Peor and dedicated themselves to him
 shameful idols and became abominable like their lovers
 shaft «); then he also seems to take on the donkey form of the one from
 The wealthy Ephraim worshipped God by speaking:
 "They are moving to Assyria; one forest donkey remains (but otherwise)"
 for himself alone, but Ephraim hires concubines « 5) ;, also
 The cult is seen as the genius of the generative, creative being.
 Nature prevails and is repeatedly linked to fornication.
 It says: “Argue with your mother — — — — —
 For she says: I will go after my lovers who are with me
 give my bread and my water, my wool and my
 Linen, my oil and my drink" — "For grain and

1) This samir means the Germanic somir, sumar, sumer,
 Summer, which according to Grimm, German Mythology, p. 436,
 "Beyond all kinship stands." Autumn is called wiosna in Polish.
 Mæhr. wesna, serb. jesen, was just so with the discussed For
 men osen, osni, asn, asinus, ear, A donkey, asinusca, wine
 grape, touched.

2) 1 con. 16, 19. 3) Hofea, 8, 5. c. 10, 5. 4) Hof. 9, 10.

5) Hos. 8, 9. a;

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Most verft verfalleln fie fich, mir find fie abwendig« — »Hu
 "Rerei and wine and must rob the mind" — "I
 I cannot punish your daughters for being whores, and
 by your cords, that they commit adultery; for they themselves go
 "Aside with whores and sacrifice with harlots" — "Joy
 You, Israel, will not be like the nations to the praise of Israel, for you
 You whore, unfaithful to your God, you love harlots' wages on every grain
 threshing floor. Threshing floor and winepress will not refresh her, and the must
 they deceive« 1). One might recall here once again,
 as it is said of those citizens of Shechem, who are from Abi-
 Melech fell away, and the Gaal that had entered Shechem did the same.
 converted to donkey service: "And they went out into the field

and they cleared their vineyards and pressed their grapes and held a celebration. They denied it and went into the house of their god and cursed to Abimelech" 29. As for the charge of fornication, Does the Prophet go so far as to consider the kingdom of Israel with those unchaste inhabitants of Gibeah, of whom the Book of The judge recounted the well-known shameful deed to a class. to throw and to put into historical context: »Deep, "They are corrupt, as in the time of Gibeah" — "Since Gibeah's Time be cleansed, Israel! Then they remained; The war against the wicked did not reach Giben" 3). The cult of [name omitted] is also characterized as a cult of pleasure. The golden calf made by Aaron; the people eat and drinks and dances; Joshua hears from afar the shouts of the people. Kes and Moses heard the tones of the song, and as it approached, they beheld it. (he calf and round dance). That this cult that character- teriftifchen Kinderopfer des molochistischen Stierdienst vorge- will be thrown out, which the prophets and other biblical ex— We don't hear toren fothers so often and explicitly mention. Finally, there is also an oriental legend,

- 1) Hof. 2, 4 ff. 7. c. 7, 14. c. 4, 11 v. 14th c. 9, 1 f.
- 2) Judges 9, 27. 3) Court 9, 9. c. 10, 9. Cf. Judges c. 19 f.
- 4) 2 Mof. 32, 6. v. 17 ff.

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which still very clearly reflects that idea of the speaking, fin- corresponding to the donkey's claim that the golden calf I made a resounding noise 1).

To that extent, then, what the profane would be true would be true. Writers say that the Hebrews used the donkey as an object. made of their veneration; Moses would not have objected to an ancient Egyptian tischen Apisdienst, not against a Molochistian bull cult, but against the same, in Indo-Germanic religious ideas and tendencies rooted in donkey service, whose prophet and Priest Balaam was, and who in the time of the Judges was so big a role it plays, and the religious opposition would be sentence at the collapse of the Davidic-Solomonian Empire into the The kingdoms of Judah and Ephraim so determined that Judah should participate in the ancestral, restored to its rightful place through Samuel and David

The installed Moloch of Jehovah's Witness remained, but Israel, detached from the Davidic-Solomonian tyranny, to submit anew to the turned to the violently suppressed cult and the donkey service which it became the court and state religion.

This Ephraimite donkey service has now apparently just like that. made, as the party of reformist Jehovah's Witnesses did in Rich Judah; he has established himself in ancient history and law—to give a basis to the people's giving, and therefore brought into a form appropriate to him; this form has Tacitus, who wrote the following about Israel's desert expedition, was known to us. Legend says: "Nothing oppressed her so much as a lack of Water. And already they lay, close to death, on the rock. around, as a herd of wild donkeys from the pasture onto He ran towards a rock shaded by the forest. Moses followed the trail. of the grassy soil and found abundant spring water. These refreshed them; and after uninterrupted wandering from

1) Tabari's Arabian History of the Peoples and Kings, and from it Rofenol or Legends and Customs of the Orient, Stuttgart and Tübingen 1813, 1. BS 105. The Jews say it came from the Kalbe der Sammael gebrüllt, Eisenmenger J, p. 824.

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Six days later, on the seventh day, they captured a country where they, after the expulsion of the farmers, city and temple green= deten." — "The image of the animal, whose instruction they were from Having redeemed them from their wanderings and starvation, they consecrated them in Sanctuary « 1). Traces of this representation can also be found and fragments in the Pentateuch, which in this way is an ancestor= A mixed work, like the Gospels of the New Testament= tes, and partly the old, Eighth Molochism of the Na= tion, partly based on the invading donkey cult. That already includes the story of Moses' childhood; he is here the incarnate god of donkey and water service, the Indian Krishna, the Greek Dionysus and the newborn god— man of the gospel; he escapes, like Krishna and Christ, a child murderer; the role of the Indian Kansas and Herod's character in the Gospel is played here by Pharaoh; in

Moses swims in the castes, like Dionysus according to the legend of the Eleutherolacons in Brafia 2). As Dionysus, Moses strikes with his staff he drew the spring from the rock; it is the spring, the Greek god of Kyparissia with the thyrsus the ground 5). However, it adheres in rabbinic tradition. This miracle had a flaw; Moses was to use a staff. of a severe nature and therefore struck have healed the rock; from this staff a other, benign differences).. The first one is just the thyrsus of Dionysus, which the antimolochistic, the Ephraimite party gave their corrupted Moses into their hands.

One might ask here: "If it is in Hebrew..."
 Antiquities from the migration from Egypt to Palestine, from
 'ER und uin een, zweierlei ganz verfdiedene Dar

0 Tacit. bist. 55 3 f.

1) When Cadmus discovered that Semele had been given Dionysus by Zeus
 After drilling, he put her and the child in a box and threw it into the
 The sea, which drove ashore at Brafia. Semele was raging, Dionysus.
 But he was raised by Ino in a grotto. Pausanias 3:24.

2) Paus. 4, a. E. 3) Eisenmenger IS 379 f.

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Positions were given, how can one recognize which of the two the eighth and older ones, and those who accused of falsifying history Was it dormant? Wasn't grain a later addition from the outside? invading Molochism just like donkey service and dio Nysian cult, which seized the old history of the people, and have changed it according to his interests? — This is what However, it is not difficult to answer, and the answer lies there. already in our entire treatise. The Moloch service was the cult particularly characteristic of the Semitic human race, and it appears among other peoples, such as the Greeks, appearing as one imposed by Semites; But the Hebrews belonged to this race. Conversely The Semitic donkey, water, and wine cult point outwards

to Indians, Greeks, and Germanic tribes. The uncovered and discussed accusations and concessions of the biblical prophets, which is truly national and historical basis, especially when it was with visible Coercion and reluctance to admit something that is not theirs. The claims are true, and what they would like to deny, If only it were possible; so, if Ezekiel were speaking of the one in the Desert speaks of the sacrifice of the firstborn commanded by Jehovah. The eighth Moses was without any doubt the Molochic one; the Dionysian, as well as the Reformation-Jehovahistic with The abolition of child sacrifice was a fabricated event; the Molochi- The stic basis looks to the Pentateuch, as in the following historical books and the entire history of the Hebrews

from Abraham to Solomon everywhere, and the Ge Laws emerge in certain forms, like Balaam, the great prophet of the donkey service, against Moses, Gideon against his father Joash, Saul and Absalom against Samuel and David and Jeroboam against Solomon and Rehoboam; Everywhere there is generally Semitic, ancient Hebrew Molochism and fire service bacchi and priapian donkey- and water- sercult opposed, and the later developing Re- Formatism in the Kingdom of Judah with its under Hezekiah and

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Sofia's newly introduced Passover festival is already in the most evident relationship to traditional, deeply rooted The Molochism of the nation, which proves almost invincible, yes, general accusations from peoples and centuries and According to irrefutable evidence and traces, to make oneself at home- has even been preserved down to the most recent times. It still seems that an explanation is needed as to how it come that in the biblical books the Moloch service of a David, Samuel, Moses and Abraham so deeply into darkness pushed, that of Solomon only partially, that of the later Kings are finally admitted quite openly and without concealment. This phenomenon is easily explained in the following way. Those pre-Solomonian figures and names of the Hebrew Ge— The layers were dedicated to the memory of the Moloch-servant people. too sacred and inviolable to be, immediately later, the

The reformatory party was simultaneously opposed by princes,
 portrayed as godless and enemies of the national god
 were allowed; there was no other advice than to tell the story.
 to falsify those men pious, orthodox, and pleasing to God
 to present in the sense of Reformation-era Jehovah's Witness, this
 everywhere the old, eighth, identical with the Moloch service
 to instigate, and thus turn everything upside down. It
 was this also the way to overcome the ancient Molochism
 to deprive the nation of its historical basis and legitimacy—
 pull, and one such reforma suspended in the air—
 to conquer Torian Jehovahism. At Solomon's time, the
 The turning point of this all-reversing falsification of history;
 Solomon was not allowed to receive his Moloch service from David,
 the temple in Jerusalem, which was considered the seat of the reforma
 Torish Jehovahism, no Moloch temple was allowed:
 his being, he had to be from the outset devoted to the god of the new
 Cultus have heard, and Solomon only in his later Le
 seduced into idolatry by strange women
 have been, and when the books of the kings have told Solomon
 partially admitting to niche idolatry, however, in order to

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not to let it fall on David, Temple and nationality,
 on the foreign beauties of the royal harem
 ben and on the sanctuaries built outside the temple
 To limit, thus erases the chronicle, which also contains many other things.
 fortunately preserved in the books of Samuel and the Kings
 Traces of the old-nationalist Moloch-Jehovahism completely erased,
 even this, and makes Solomon's government even more so
 shining in the pure splendor of reformatory Jehovahism.
 Yes, the chronicle goes even further, purifying history.
 the kings down, and if, for example, in the earlier rela
 tions of Rehoboam says that under him is the most grey
 the most devout idolatry was in full swing, and Abia, his
 Son, I walked in all the sins of my father, if he
 In contrast, he appears in the chronicle as the purest and most zealous.
 Friend of the later-educated reformer Jehovah

mus and Levitism). In this way the whole History of the Hebrew people up to Solomon and beyond out with their most sacred and revered treasures from ancient times The name was given a foreign, unhistorical character, and it It became possible to deliver eulogies to the Hebrew ancestors, like that of J. Sirach, which begins with the words: "Let We now praise famous men and the ancestors of our "Gesch lechts" — where then with the most high-sounding phrases a selection of ancient Hebrew names is presented, and in a series: Enoch, Noah, Abraham, Isaac, Jacob, Moses, Aaron, Phinehas, Joshua, Caleb, Samuel, Nathan, David, Solomon, Elijah, Elisha, Hezekiah, Fesala; Sofia, Jeremiah, Hey= . u. s. w. erscheinen 2).

What I have now partly demonstrated beyond doubt, partly at least to a high degree of probability= I believe I have brought this to some university events. Down! 3 —

9 1 con. 14, 14 ff. ö. 15, 3. 2 chron. 13, 8*.
2) J. Sirach, c. 44. . 50.

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1) -Zehova and Moloch were originally one and the same. the same God.

2) Solomon was not the first to establish the Moloch service in Israel; it is the ancestral one, already descended from Abraham— inherited religion of the Hebrews, and the most distinguished Personalities of ancient Hebrew history up to Solomon, like Abraham, Moses, Samuel, David, were prophets and Heroes of this religion.

3) Human sacrifice was considered in the ancient Hebrew religion as

Moloch=Jehovism was essential, even after open, unvarnished accounts of biblical history and clear, certain pronouncements of the present Hebrew law— collection, under Moses, judges and Davidic kings:

rule customary, permitted, deemed necessary and before written.

24) The ancient Hebrews brought their Moloch-Jehovah partly enemies and foreigners, partly people of one's own Tribal people, criminals and innocents, their own children, Sons and daughters, even their princes and high priests in various forms as a sacrifice.

5) In particular, the invariable, inconsiderate law bot, all male firstborn, also and especially the human, to be killed as a victim, the core of the eighth, uncorrupted Mosaic religion and legislation.

6) The Moloch - and child sacrifice service in the refined sten canaanitic and Phoenician form with glowing me The statue already depicts Abraham on Mount Moriah and David. on the hill of the same name (the so-called Aravna threshing floor) driven where Solomon was destroyed by Phoenicians at the Temple of Jerusalem — a Canaanite-Phoenician Moloch temple — had it built. Also, the so-called bronze altar of the mo— Saisian and Solomonian sanctuary nothing other than that metal idol destined for Molochian child sacrifices been.

7) However, only the children of

Daumer, Fire: and Moloch Service. 13

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Heads and princes of the people and their closest relatives The nation's nobility sacrificed their company; furthermore and after common custom of Hebrew Moloch-Jehovism were the children and other men dedicated to the sacrifice of God They were slaughtered, their flesh and blood offered as a holy sacrifice. and family meals, which were preserved unharmed But the bones, as a parting of the god, were consigned to the fire. 8 8) This service of the negating principle was replaced by In earlier times, another, foreign, in Indian, Greek and Germanic religion, mythology and language pointing towards, the generative, creating and he the holding power of nature as the object of his veneration

made. To Moloch-Jehovahism, as the service of the Fire and darkness, the same stood as water⁸ and Light service opposite, and as the god of the former through Abstinence, self-mutilation, torture and murder, so the second was given with unleashed joy and ascent⁸ promoting natural well-being to the highest possible degree served. The God, as a world-creating being, humbled himself and having reduced to a subservient basis of creaturely existence, had the form of a donkey, and was in this relationship Baal Peor or Beor.

9) This latter cult, as its priest and prophet in contrast to Mosaic Moloch-Jehovahism, to itself⁸ the first Balaam made noticeable was in the time of the judges before⁸ ruling, and appears in the Book of Judges as hierarchical organized folk religion with a spiritual/secular leader, like the judges Jair, Abdon, and Gideon. Later He will be through Samuel and David, against whom Saul and Absalom unsuccessfully tries to stop him, is overwhelmed and suppressed, and ancient Semitic Molochism to the exclusive It was made the state religion; however, after Solomon's death, something changed. The old antagonism re-emerges and tears the empire apart.

10) This cult also includes the so-called golden calf, which the Hebrews worshipped in the desert, as well as

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also the alleged calf service of the kingdom of Ephraim to calculate, so that here under calf in truth nothing else to be understood as a donkey.

11) In opposition to both cults, it developed in In the post-Phalomic era, a moral Jehovah's Witness =reform-matori-like nature, with rejection of both on the one hand of the ancient eight-national Moloch-Jehovahism with human sacrifices, only that religious opponents also fell victim here, when also on the other side of the one indulging in unrestrained pleasure Donkey worship, like all image services of any religion, by seemingly retaining the old national god, but in a character-changing, more or less

was interpreted and presented in a mitigating manner.

12) This most recently developed reformism was, which is based on Mosaic law and the history of the nation of from ancient times to Solomon and beyond, the opposite—truly present, partly concealing the old atrocities, partly combative, prohibiting all image services, falsified form given, which, however, were left uneaten by a large number of undigested Remnants and traces of historical truth in history and Law, but especially through the unvarnished and expressive—biblical confessions, reports and testimonies of the biblical prophets. The prophets recognized it as something quite easy and certain as what it is. can be.

13) In addition, there are traces that the Efel-cultus the old national history according to fine interests be-acted and transformed, so that Moses became a prophet of the Moloch service into a prophet and appearing god the donkey cult was transformed, from which representation several with Indian, Greek and Christian myths consistent features in the history of the legislator stem from men.

14) The eighth, Molochic-Mosaic religion of the The Passover festival belongs to the Hebrews in its fine, original form. It was an annual, general human sacrifice festival where

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Ah, children slaughtered and eaten, and the unharmed The bones that were preserved were burned as an offering to the god. The kings aimed to reform this festival. Hezekiah and Josiah, who were for those to be slaughtered and enjoyed to give the so-called Passover lamb to the children of the people.

15) In contrast, the Laubhüttenfest belongs in its original form original form the donkey and alleged calf service of the ancient Hebrews, and is a Bacchic-Priapic feast. with the awarding of the virgins. This celebration with

moderate character, the reformed Jehovah's Witness of the later Incorporating times was the work of Ezra and Nehemiah.

16) In this way, a multiple Moses can be created= scheiden, a purely Molochistisch, which is the eighth historical one, a donkey-servant, who is a completely unethical, freed one, and a reformatory one in two respects, firstly in relationship to the old-national Moloch service, which he through Abolition of child sacrifice and reshaping of man mitigates the sacrificial ancient Hebrew Passover, and secondly, on the from outside came the efeldienft, which he turned into the Jewish foliage= Hut festival moderated.

17) Regarding the messianic ideas of He= bræer reveals a duality and a contrast, which is precisely so in the case of the two religions that have been at odds since ancient times of Moloch=Jehovah and Baal Peor or Donkey God is. Each one has its own, very different definite. ten Messiahs; the Messiahism of the Moloch service without speculative content, that of the donkey cult of deeply speculative Nature; that is particular, selfish, hostile and destructive, and leaves the high priestly prince and hero of the nation as a great human sacrifice to reconcile the negating God's fall; this one has with the idea of the reconciling Human sacrifice has nothing to do with it; his Messiah is directly God himself, as the creative Word, in his creation himself alienating and losing, the form of lowliness and Accepting unfreedom, yet casting it off and in

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God appearing in royal human form; a mixture Mythology, dogma, and religion are derived from both elements. history of Christianity, however, such that the eight Semitic, nature-hostile element, the world-historical preponderance, he= hold, and the pre- verse linked to the ancient Hebrew Passover The position of human sacrifice and its necessity for It has become the dogmatic center of the new religion.

Attachment.

I.

The Ark of the Covenant.

It refers to the well-known, sacred box that is used for
It served as a repository for the Hebrew Law Tablets. Otherwise
There was absolutely nothing in this famous container,
It is explicitly stated: "There was nothing in the drawer when
only the two stone tablets which Moses placed there on
Horeb« etc.). Precisely this express assurance
but arouses suspicion by refusing this kind
something to be rejected, based on a contradictory tradition or
This claim suggests something one wants to be rid of. From
What kind of thing might it have been? Was it perhaps known?
to speak of an idol that was kept in that box-
who? And if, on the other hand, efforts were made in the interest of
a reformatory Je— excluding all image services
Hovism, this knowledge, this tradition from memory
to erase the nation?

Let's see if there isn't more to support this assumption.
Find other points of support. The drawer will
en n, drawer of the law, as well as the so-called pen-
hut now bass, nn won, tent, dwelling of the law,
called. But this law, this law, is a riddle.
a word, and is mentioned in one passage of the Pentateuch to the
God's name Jehovah was decidedly equated: "And Moses
spoke to Aaron. Take a vessel and do a gomer.
Fill it completely and place it before Jehovah (sum h) to

1) 1 Con. 8, 19.

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Preserved for your future generations. Just like
Jehovah commanded Moses, Aaron presented it before the—
fetz (haun „h) zur Aufenthalt «). Impossibly could
But the tablets of the law apply to Jehovah himself, or would they?
If it had been so, these tablets would have been considered an idol.

seeks and idolizes God himself. But it
 These probably never existed, and "day" meant the one in his/here
 an image of the present God and this in the holy
 The box preserved the image of God itself. The word can be spoken—
 lich with zy, ed, commander, up, attud, leader of the Vol=
 kes, und ine, jathed, Oberer, Mächter, princeps civitatis,
 to compile which names are probably all just different=
 whose forms are one and the same word, an ancient one
 word, which also appears in Egyptian, Phoenician and
 American. In the directories of the ancient Egyptian
 Dynasties and royal names take the form Athothis,
 Athofthis, Athotes before 2); Sanchuniathon's Phœnician
 The story in Eusebius's *Praepar. evang. I.* introduces a god.
 King named Adodos on), and Atahauta is a
 God's name heard among Indians on the Lorenzo River,
 which might also explain the New Zealand name for God, Atua, on
 Otaheiti eatua, God, to be reckoned with 5). Those first names

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1) Exodus 16:33.

2) Cf. Prichard, Egyptian Mythology, trans. by Haymann, Bonn
 1837, pp. 387 and 401.

3) Compare Macrob. Saturnal. I. 23: Assyrii deo, quem summum
 maximumque venerantur, Adad nomen dederunt.

4) Deuber, History of Shipping in the Atlantic Ocean, Bam=
 Berg 1814, p. 85. The American word forms adaut, atat, attata,
 tat, lata, tautah and other similar words mean father, also in
 Africa the forms tata, tatatat, tatame, f. Mithridates in the 3rd part;
 But according to the above discussions, father is originally = N r3
 Nadowestish, according to Carver, is ota father and king.

5) Basel Mission Magazine 1836, p. 635: "Their God Felten
 New Zealanders see themselves as a great spirit thundering in heaven,
 brings up the wind and causes all the damage one can do to eggs-

at least those with the Greek ending removed:
Names like Athoth, Adod, etc., are quite clearly those.
Hebrew atid etc. w., Lord, King, God, like Adon,
Adonai, Baal, Bel, Melech, Molech, Moloch, signifying;
for the idol of the Hebrew Ark of God eduth = attud, —
Perhaps the latter form was deliberately changed into the former.
so that the name means law — especially the
Phoenician god-king Adod a telling comparison.
This makes it perfectly understandable how dv and din are considered equivalent-
significant expressions changed; the first name was attached to the
ancient idol of the holy ark, as the name Molech is attached to it
metal bull image; but Jehovah was both, and not a Ge-
(Set of the same, no law tablets, no decalog) lay in the
Lade, but a Jehovah idol, the Eduth or Attud,
Lord, ruler, king, was called, strangely corresponding to that

gentry and life. That is why they only with fear
and trembling, thinking of this highest being, whom they call Atua. Is
When this Atua becomes angry, he makes people sick by in Ge-
in the shape of a lizard it crawls into their bodies and on their entrails so
"It gnaws for a long time until they die." S. f. Missionary journey into the southern silence
Meer, Vienna 1801, p. 536, and Cook's third and last voyage, over-
sessets von Wetzel, Anspach 1787, 2nd part, pp. 329 and 337 f., where about a
sacred, shrouded receptacle, a "covenant (ark) of the Ea—
"tua" the speech in which the god to whom a human sacrifice was offered,
or the symbol representing him was included.

1) Regarding tablets and decalog, cf. Bohlen, Genesis, Introduction
p. XXXVIII f. and CLXXIII, and Vatke, Religion of the ancient Testa-
mentes, 1st part, p. 202 ff. Note: They betray a very late time;
There is no valid historical testimony for them, and neither a pro—
No one, nor any moralist, has ever rebuked idol worship.
or invoke adultery. Vatke illuminates "the unclear way".
with which the tablets of the Pentateuch are introduced and the wisdom
the saying in which the significance of the chest is related to its alleged contents
stands, and comes to the result: "If one puts all this together,
The later existence of a written record about the
Ten commandments — and these could only be the tablets themselves — more than
doubtful, and in this we are also bound by oral tradition
shown."

Trojan idol, given to Dardanus by Zeus, which
It lay in a holy ark and was called Ascvuvyrns, the Lord.

And just as Dardanus had this image of Zeus, so Moses had his

Idol Eduth or Attud received from Jehovah himself; how fer-
ner Eurypylos at the opening of this Trojan Ark of the Covenant and
upon seeing the image preserved within, he went mad, so
The Hebrew version of "fo" was also more horrifying, more uncontrollable. Holy-
The possibility that no one should either look at them or touch them directly.
was allowed, and plague and sudden death their sight and their
Touching was punished. The following analogy can also be found here.
in ancient Ilios. Ilos, the city's builder, receives from
Zeus a Pallas idol, Palladium, for which he built a tem-
Pel builds. Since this burns down, Ilos saves the picture, becomes
But, since it must not be seen by anyone, it is done blindly.
Native Americans in North America have a sacred ark that they,
how the Hebrews did what they did, going to war with themselves
lead. According to Adair, it must never touch the ground.
will be, and Long, a more recent traveler, reports in his
Expedition to the Rocky Mountains: The following is from her:

"It is placed on a base and must never touch the ground."
touch; no one may uncover all their coverings, and three
People who, driven by curiosity, the mysterious
Those who dared to examine the cargo were, according to tradition,
The wanderings of the ancient Mexicans are recounted here.
can be obtained, and is wonderfully reminiscent of the way to wan-
those who, according to the biblical account, had Israel, at the foundation-
Hut and Ark of the Covenant. It was at the command of their God.
Huitzilopochtli, that the Mexicans from their former homes-
sat and set out to find a land of promise and of
to seek happiness that he would give them, and where they
to become masters of the peoples who were in their opposite-
had real possessions. At the * the god

1) Noah, aa OS 14 ff.

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their guide, who told them through the mouth of the priests,

where they should turn and where they should stop). That
The image of the god was placed in a box by the priests.
— the Mexican Ark of the Covenant — carried, and took
The hikers were somewhere on their way, so he was told in the middle,
in the camp a hut — Stiftshütte — was built) and fine
The image was placed on a kind of altar. The god then gave
Laws, ordained sacrifices and customs, and imposed punishments
Criminal courts over disobedient persons 3). It is also said that they had
to the patron god of their nation, so that he might guide them on their journey
who wanted to accompany him, had a wooden statue made and placed it on
They placed a chair made of reeds, which they called the chair of God.
named, also priests elected, four of whom abdicated the idols
taking turns carrying them on their shoulders, and servants of God
(were called). This can lead to the following discussion.
form. (

The Ark of the Covenant is called the footstool of God, in particular.
as it is said, Jehovah is thought to be enthroned upon it.
Thus it is connected: "The Ark of the Covenant of God and
the footstool of our God" — "Let us go to be
In the apartment, fall down to the stool of fine feet! He-
Lift up, Jehovah, to your resting place, you and the ark of your-
"In glory" — "Exalt Jehovah our God, and
falls down to the stool of fine feet « 5). Then they stood
on the lid (Luther: Mercy Seat, Hebrew nnd) two gold-
dene Cherub-images with outstretched wings, the face

1) Compare 2 Mos. 40, 36 fu especially 4 Mof. 9, 17 - 23:

"At Jehovah's command they camped and at Jehovah's command they broke camp

They observed; whatever was observed against Jehovah, they observed according to Be—Jehovah's fails through Moses."

2) Numbers 2:2: "They shall be encircled all around the temple opposite the temple." store." g

3) Baumgarten, op. cit. 2nd Th. p. 56. Clavigero, op. cit. 1st Th. pp. 172 f., 176, 179.

4) That. p. 176.

5) 1 Chron. 28, 2 Pf. 132, 7 f. Pf. 99, 5.

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turned against each other, and between these cherubs it was, where one is — so one claims — Jehovah is present I thought. In the same psalm where the quoted words are found. Stand: "Fall down to the melting of his feet," it says. also: "Jehovah is king — he sits enthroned on the cherubs" and otherwise, for example: "The Ark of the Covenant of Jehovah of the hosts, who sits enthroned above the cherubs" — "I want to talk to you from the lid, emerging between the two cherubs that were on the Ark of the Law find « 1). Furthermore, we hear that Jehovah appeared in a cloud above this lid 7), and the Rabbis speak of a cloud, diedw, that constantly hangs over the Ark had hovered, and the symbol of Jehovah's nearness had been the "gracious presence of God", which after (the Quran was at the Ark). It seems that Bible... The place is to be explained by a subsequent one to the effect that the cloud is nothing other than what covers the lid of the drawer-enveloping cloud of incense 2); but this declaration none of the following correspond to the context of the earlier passages. way agreed: "Speak to Aaron, your brother, that he do not enter at all times the sanctuary behind the curtain before the lid on the chest, so that he would not die; for I appear in the cloud above the lid « etc. Aaron shall not enter into contrary to the rule, namely without at the same time to make the affirmative sacrifices, because otherwise he would lose the appeal. to gaze upon the deity would be deadly; in the cloud itself But if the same thing appears, the looking at the cloud itself would be deadly; this is therefore by no means suitable for the one enveloping the deity.

to keep the smoke cloud contained 5); only so much can be admitted-
that the relation itself already gives the matter this turn
gives; however, the basis and revision are to be found below

- 1) Pf. 99, 1st 1st Saturday 4:4. Exodus. 25, 22.
- 2) Leviticus 16:2.
- 3) Koran, Sura II. P. 38 of the translation. of choice.
- 4) 3 Mos. 16:13.
- 5) So Winer, Bibl. Real dictionary IS 239.

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to separate, and to realize that 5% is something completely different for those.
res, than for this one. That one must have an idol under it
to have one, an image of Jehovah enthroned on the Ark, and that
vv, cloud, could also mean picture, the following

To understand proportions. Cloud and shadow, cloud darkness and
Shadow and darkness are related concepts, as are...

Shadow and image, as we see both in the word shadow—

unite image, cf. Hebrew de, dor, shadow, dōx, image,

Shadow image, idol image, Latin umbra, darkness, shadow,
adumbrare, to imagine through colors, to design, adumbratio,
Silhouette, draft, umbral, pictorial. And so it will be.

It cannot be denied that the chest is not merely a

a sacred box for a Jehovah idol locked inside, but

at the same time the throne for such a thing, which probably—

The same thing was true, namely that during hikes and

carried in the box during wartime campaigns and the general an—

The image, hidden from view, was removed from the sanctuary and

on the lid which then served as a throne and footstool

was set.

Two cherubs, we hear, were on the lid of the

They formed a holy ark; Jehovah was enthroned between them. Now

Consider the following passage from Sanchuniathon's Phoenician

History in Eusebius, praepiph. evang. I. under consideration:

"Tautos invented the sacred symbols and letters by..."

he the figures of Uranus, Cronus, Dagon and

which he replicated: he also devised for Kronos Ab

Signs of his royal dignity, namely four eyes, two
two in front and two in back, two of which were gently closed,
Furthermore, four wings at the shoulders, two of which are like a...
Wings unfolded, the other two lowered. The meaning of this
The pictorial sign was that Kronos was still active even while sleeping.
looked and slept awake, and that he also flew along resting,
and rested mid-flight. To the other gods he gave
Each one had two wings on their shoulders, as a sign that they
accompanied Kronos' flight; finally, two more to himself

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Wings on the head, one as a symbol of the ruling
Spirit, the other of perceiving knowledge." This
The description sounds strikingly similar to the Cherubs.
of Ezekiel, how the appearance of the one who was above them was described.
They accompany Jehovah. They have spread their two wings.
and two lowered, and find full eyes so far back as in front 1).
If we now consider the Bible and Sanchuniathon to be mutually relevant...
Let it be clarified and supplemented, so we gain the following result—
sultat. The gods accompanying Kronos in the latter.
find the cherubs of the Bible and especially of the covenant
load, between whom Jehovah sits enthroned, and the image of this

The enthroned Jehovah is that of the Phoenician Kronos after

Sanchuniathon's description. The one that so often arises
The conviction that the Hebrew Jehovah is basically not
other than the Phoenician Moloch - Saturn, finds
This is a new confirmation.

So, was there an idol in the Ark of the Covenant and
One was enthroned upon her, namely that of a god who with
that Phoenician one and the same, so he understands himself
Perhaps that's why he also has a Jehovah, but a very...
different, reform-transformed preaching Jeremiah
so ill-disposed towards this sanctuary, and it from
to know that his people's religion and cult are forever removed
will. For thus he lets his Jehovah speak: "Return

Return, rebellious sons, for I am your ruler and

I want to take from you (even if it were only) one person from the city,
and two of the sex and bring them to Zion. And I
I will give you shepherds according to my will, who will guide you with
Insight and wisdom feed. And it happens when you
May you increase in number and be fruitful in the land in those days,
Jehovah says, "Then people will no longer speak of..."
the Ark of Jehovah's Covenant and it will not—
They come to mind, and one becomes aware of them.

1) Ezek. c. 1 and 10.

—

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not remember, nor will one
Others will be made. At the same time, one will Je
They will call Rusalem Jehovah's throne, and they will become
Assemble all nations for the sake of the name of Jehovah.
and they will no longer be subject to the stubbornness of their evil heart
"follow" 1). On the Ark of the Covenant that idol was enthroned
of the old Moloch Jehovah; that shall, so wills the prophet, into
future ones will no longer exist; Jehovah will only be invisible and
spiritually enthroned in Jerusalem, and this shall no longer be the case.
the old, gruesome Moloch Jehovah, whose idols the Hebrews,
according to a passage occurring in the same chapter, from
Since time immemorial, their sheep and cattle, their sons and daughters
sacrificed 2), but the humanized version of the reformatory Pro

Phetism is fine. Then Sfrael will be "with truth, fee".

and justice »» by the life of Jehovah 00 swear « 3).

I had written this essay so far when I...

The assumption about movers already used above is carefully considered. It was discovered that the Moloch service was in the golden shop of his Fire gods, the remains of the children burned as sacrifices to them the one occupied. Applying this to the Hebrew Ark, Thus, the aversion of the anti-Molochist prophet still appears far better motivated. As for the relationship of the, the open lichen anſchau price given metallic Moloch idols of the Hebrew sanctuary, which is known as the so-called more a hidden altar of the same, to which it is hidden in the innermost part nen Jehova=Idol 2 fo " dass?file fchon oben occasionally

1) Jeremy. 3, 14 ff. 2) Jer. 3, 24.

3) Jer. 4:2. Compare c. 5:2: "And if they BE "" at the Leſ "Ben Jehovah's" "swear, so they swear falsely!" — and immediately again in verse 7: "Your sons have forsaken me and sworn an oath." among non-gods" — and v. 12: "They deny Jehovah" etc.

Daumer, Feuerſ and Moloch service. 14

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The topic came up. Dad, the idol who actually... most luminous, most central presence of the one dwelling in the deepest darkness, from him. sending forth fine, corrupting utterances, represented the terrible demon, was hidden in deep secrecyſ He preserves his expression and effect, his public

The appearance in this was personified in the Moloch idol, who

as a kind of representative of the innermost, trueſt The deity was considered to have taken his place as king over Israel. was anointed and accepted the sacrifices due to God!). But this would establish a connection between the two idols. will become part of the remains of the burned peopleſ Sacrifice scattered into the holy ark. The base of the column. According to Pausanias, the tomb of the Amyclaeſan Apollo was considered to be... The name of Hyacinthus, who was killed by the god, which, according to the above, was actually the one that in earlier times belonged to Apollo sacrificed boy in general — and had the Geſ

in the form of an altar; a sacrifice was also placed into it.
 gen, which, viewed in this light, is related to that Molochist
 Scattering burnt human sacrifice remains into the holy ark
 in apparent connection. fteht: If one takes that
 Regarding the above news about the Mexicans' wanderings,
 in which an image of the war god is in a box. ge
 carry them and, when a stop was made, place a [something] in the middle of the camp.
 Hut (monastery hut) built and that picture in a way
 If it was placed on the altar, then the assumption is permitted.
 It is that the so-called golden altar of the Hebrew Holy...
 une, ber chen fo, „like the * of eme dos and with
 “ “ “ a 12
 nn, 2 | 7 ur } | 8. 17 rn * 4
 Compare the account of Arktino, in Dionysius. 1, 69, * u
 Dear Palladio, which Dardanos received from Zeus, until the Eroberung
 The ring of Troy was hidden in the sanctuary, but a replica of it exists today.
 dtfentlich aufsteigend ward, and the biblical cloud pillar,
 who stood in the doorway of the tent and was surrounded by all the people
 geföhren ward; in contrast to the cloud explained above: des
 Holy of Holies on the lid. the nn W 2 we ie

Fri —
 % 2. „% „ „n

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It was supposedly covered in pure gold, but in reality it was nothing.
 Other than the ark itself, which also served as an altar
 It was considered, and in tradition partly as an altar, partly as a chest.
 was designated, which then finally created the misunderstanding,
 as if the ark and the golden altar were two different holy things
 over been.

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II.

Apollo, Paris and the fight against
Troy.

Apollo, of the affirmative genius of Hellenic humanity transformed into such a beautiful and glorious figure, was, as we were already prompted to note above, originally nothing Other than the negating, cacodamonic Moloch-Jehovah Canaan and Phoenicia. He is still called AoA. and ovAsos, the corrupter, destroyer, names that are considered over stipulations of the equivalent Hebrew: Shaddai and Jehovah can be considered). When this terrible Being he leads bow and inescapable projectile, and It sends plague and death. So too does its female representation. Artemis, who speaks as a fine shakti, Indian, the aroAAovex, She is the destroyer and goddess of death, bringing plague and death to the land. sends people and animals, and as such, communally It works with the brother. He was also nothing at first. less than a god of light, but on the contrary, like The Hebrew God, a spirit of night and darkness. He is a son of Leto, Latona, the Darkness, of Ace, latere, Hebrew »b, not because it is light and sun breaks out of the darkness, but, as in Hebrew Language uses a son of darkness as much as a Darkness itself is. That is how we see him in Homer's work. march at night, leading the Trojans into a Ge-cloud shrouded as a terrible war god, the horrific

1) Cf. Aeschyl. Agam. 1081, where Cassandra calls: Axoldos, ayviev 7 u“ euos, Apollo, my guide and destroyer!

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Agis carry 1). That is why he is also called owsaAAiog, the Dark One, von que, Schatten, fo wie Auuwsos, Aunsioq von Avxy, Darkness, and Aungyere, the Night-born, in the same Sense, like Leto's son. That's why Auxos, who is at night, is also ly wolf, at the same time as a terrible predator, his and His mother's animal form; Leto came from the wolf as a she-wolf. Hyperboreans to Delos, a wolf of ore lay near the Altars at Delphi, and that a wolf falls into a herd of bulls,

prompted the worship of Apollo Lykeios in Argos, where
 To see the group in bronze at the market. Apollo is
 the enemy of generative, creative nature, with which he is in
 Struggles lie, whose births or which he in their births
 murders himself, and those who call him Python, Del~~ph~~
 phyne, which opposes Niobe. Delphym is the name of the snake.
 Python, who guarded the Earth Oracle at the Castilian Spring
 and himself gave oracles at Parnassus. The name means
 Mother Nature, the birthing mother, compare o'Oy, matriarch,
 eben fo Python after the Semitic, cf. jwa, pray,
 womb, but with hostile, Semitic wordplay:
 Snake, cf. ine, pethen, otter, poisonous snake, where~~de~~
 through which, perhaps, the dolphin first became a snake. The same
 Niobe, who had many children, including Apollo and Artemis, is the mother of two children.
 tortured, that same the all-generating, all-nourishing mother Gaia, this
 mater omniparens et alma, who also once, alone or with the
 Water gods Poseidon, the Delphic oracle possessed, and the,
 according to Pindar, also fought with Apollo 2). Another
 The figure of contrast is the Phrygian Silenus Marsyas,
 "a demon of lush nature and a spring god",
 fine symbol a hose which, according to local legend—
 ner to Kel~~an~~æ at the flute tone into a gentle, friendly
 Movement occurred?).

1) I, 1, 47 and 15, 306 ff.

2) Cf. Otr. Müller, Prolegomena to a scientific

Mythology, Göttingen 1825, p. 278.

3) That. p. 114.

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Apollo was born on Pergamum with his mother and sister
 worshipped by the community; here to his temple he carries the
 Aeneas from the battle tumult, here troiis war~~de~~
 (prey consecrated). Apollo is the great hoard and supporter.
 Troy's and Hector defending it in battle

with the Greeks; we also hear of Trojan fire service; Homer tells us how a rich, powerful fire servant to Troy sends its children to battle, and how they adapt to the fire god sought favor 2); on the other hand the horse and water god Poseidon, with bitter resentment against the Trojans fulfilled, granting victory to the Greeks. Just as in Palestine. Donkey and water cult with Moloch bull and fire service, for Here, Ross and Wassercultus are fighting with the same enemy. Achilles has a talking horse, like a talking donkey. Balaam, and both horse and donkey, are, as already mentioned above, partly, basically the horse and donkey god himself, in whose The services of Achilles and Balaam stand, and of the former the also has a fine name; a horse, i.e., this very god, in in whose name the great battle is fought, Troy takes One. It was a religious war, or in the language of the ancients. The world is a war of the gods; that is why the gods fight in Homer's works. They themselves against each other. Traces of this also exist. that the Trojan god of fire and destruction, as in Canaan and Carthage, a bull-headed Moloch and oven god were. Just like those ancient Hebrew names Ahia, Ahimelech u. s. w. diene Cultus zum Schautragen, for is it also with troish. The main hero of Troy bears the name Bull's oven, Hector namely of the, check, depression, from the altar: the depression in which the fire burns, and San, tor, cattle. Korythos is the father's name. of Dardanus, also a son of Paris bears this name; the name means fire furnace, cf. 115, cur, cor, furnace, e, ud, Feuerbrand, and the city name zw» un, smokehouse;

1) Homer. Il. 5, 446 and 7, 81 ff. 2) U, 5, 9 - 24.

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Korythos is also the name of a city in Etruria, and it was originally from there. This was supposed to be Dardanus. It was also called Cortona, Oven. of prayer, praise, like Ahithophel, from that cor and nan, tana, in Pi. to praise, to sing praises. It seems this refers to an old To interpret the Molochism of Etruria, which is connected with the Trojan in Connection existed. Paris, furthermore, the notorious robber Helena, the bull is called, , par, for as well as that one

brazen fire-glowing Talos of Crete and Sicily — an open-
 Bare and recognized Moloch god — ravpos, the bull only'
 edoxyv, it was called. One reads of a favorite bull of the
 Paris, for which there had been fighting) — a white
 tere track of the Moloch bull, of which Alexandros was Paris
 who bore the name. Since this Trojan, like the god himself,
 Because of that name, he could easily get into a conversation with the god himself.
 mythical person melting together, as we also
 to find the striking circumstance that he is with the .troifchen
 Apollo collapses in the following way. On Ida
 Paris grazes his flocks, and Apollo grazes his flocks there as well.
 the cattle of Laomedon 2); as the god, so it appears
 also Paris as an archer, wounded as such the Dio-
 Medes, Machaon, Eurypylus, Euchenor, Deiochus, — and
 Both he and the god killed Achilles. Achilles died
 Shot by no man, indeed, but by God himself, as
 They say, by the power of Phoebus 3); the god strikes him,
 shrouded in clouds, at the ankle; nevertheless, he should also be from
 Paris was killed, either in the Temple of Apollo
 to Thymbra or in battle, so that the god of Paris
 'projectile directed at the hero,' or Apollo took part in Er-
 (laying the same in the form of Paris). One notices

1) Hyg. f. 91. 2) Il. 21,448:

But you, Phoebus, were tending the heavy-walking cattle.
 Through the wooded bends of the winding Ida.

3) Sophocl. Philoctus. 334 f. Ä

4) According to Dictys de b. Tr. 3, 29, Achilles loved Polyrena, came
 upon the promise to have her as his wife, into the temple of the

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From this, that Apollo was indeed Paris himself, take-
 lich as Moloch bull "2; indeed Apollo was also called Car:
 neios worshipped, a name that refers to a similar design
 indicates, from the Hebrew Chaldean op, keren, p, karna, Indian.
 carnis, Latin cornu, Greek xepas, horn. This now also allows
 the abduction of Helen and her marriage to Paris in
 to see in a new, almost religious-historical light,
 and when one knows that antiquity is the offering
 of human sacrifice as a marriage with the god,
 to whom the sacrifice was offered, was usually referred to, so
 The suspicion arises that Helena was abducted.

in order to be wedded in this sense, i.e., sacrificed. After
According to legend, Helen was indeed sacrificed, although not in
Troy, but in Scythia among the Taurians 1). It would allow
One can probably guess why the scene of the victim's death was moved.
had been; there was a legend that Helen had been sacrificed;
But already poetry had taken hold of the matter and it
perceived and noted in the usual cheerful manner; there it was
because the victim was relocated to a foreign region. But it
There is also a well-known legend according to which Helena even
did not go to Troy by simply being similar to Helen
A mirage that accompanied Paris there, but the real Helen
was brought to Proteus in Egypt and remained there,
until Menelaus came to get them. Here, one already mentioned above...
touched upon Bluebeard legends, a strange feature
A comparison. A dressed doll must represent the bride.
imagine and step into the shoes of the girl who was rescued

Apollo to Thymbra and was here, while Deiphobus kissed him, by
Paris stabbed. It is unfortunately quite clear from all this that the hero
was sacrificed. The kiss of Deiphobus is the kiss of Judas.
consecrates the Christian Savior as a sacrifice; let us also remember the
Moses, whose soul Jehovah kisses out, and the so-called Virgin^s
kissing in the Middle Ages, which was mentioned above.

1) Ptolemy, Hepheus 4.

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will be 1). This suggests a mitigating modification of old

Human sacrifice practices, so that instead of the real one, the god

People dedicated and presented an image representing him

ward. Thus, in Egypt since Amassius, instead of humans, wax figures symbolically presented 2), so the Romans threw In the month of May, images of people from the wooden bridge in the river, and this is said to have happened because one could here formerly captured Greeks were sacrificed, but Heracles sacrificed the Ge— had introduced the custom, instead of such images in the to throw into the river 3). Let us apply this to Helen and the Trojan War, so it seems as historical The truth is as follows: Helena was a victim of him= see and should be effective for the trois Paris-Apollon= offerings were made; but they were not given and He sent an image representing her, with which the god ab= should be found. But he — who was then headquartered in Troy, spiritually tyrannizing Greece namely the Semitic priesthood — consisted of the real Victims, and this is what sparked the battle against them. Priesthood rebelling Hellenes, who with the destruction Troy's end. But those horrors survived the fall of the City. For the Locians, afflicted by a plague, er- (followed the oracle's instruction to marry two virgins annually) to send to Ilios. They did this until the holy war. If the virgins entered the sanctuary unnoticed, then... whom they called temple servants; if they were noticed, they seized and They killed her and threw her ashes into the sea 5).

3) Grimm, r and fairy tale no. 46, with which those 11 See the relevant note in the 3rd volume, p. 76.

2) Eusebius, Preface to the Gospel 4:16. On Egyptian usage, to make an earthen statue in the form of a girl, “who— Thomas plays the part of praising the bride and plunging into the Nile. Moore in his famous poem Lalla Rukh.

3) Plutarch. Qu. R. 32, cf. Ovid. Almost. 5, 621 ff.

According to Serv. Virg. Aen. 1, 45, only one.

5) Müller, Orchomenos, p. 167.

But why was this Helen of Troy given to the Trojan Mo?
 Did they see the hole as a victim? Because they are the most famous and...
 celebrated beauty of her time and of the theocratic empire
 of Troy, whose lords and kings the most beautiful as
 To bring the bride, according to old Molochist tradition=

lungwise proper. That is connected with that inscription: »the
 "Shönften" together, which are on the golden apple of the
 Eris stood. Paris is depicted with the apple he
 Aphrodite as the prize of beauty is sufficient. Even the
 The Cretan Minotaur offers a rune on ancient artworks.
 the object that one might mistake for an apple).
 This reveals a new, and certainly obvious, connection.
 into the eyes. Paris the Bull and the bull-man Mino=

Tauros are the same divine being, the Semitic Moloch, the
 man people, especially the most beautiful female people
 sacrifices, and those who are brought to the god as his brides=

He is depicted holding an apple, the
 Symbols of love and marriage, the apple, through whose enjoyment
 Persephone also becomes the property of the god of death 2). This
 The apple is the apple of engagement, of bridal union, of—
 meal, namely with a Semitic word, from which,
 the Greek-interpreted, mythological apple of Eris
 ward, cf. wd, eres, to buy, free, or obtain a wife
 praise, un, oras, engaged fine, from the girl, chald. dad 3).

1) Böttiger, aa OS 349, with plates V. * 1 and 2.

2) Cf. Kanne, erste Urkunden der Geschichte, p. 283 f. Creuzer,
 Symbol. and Mythology II., 588, f. Sickler, Hymn to Demeter, Hild—
 Burghausen 1820, p. 135 ff. with the white [items] located at these places.
 tern Citaten. The three golden apples, the Meilanion or Hippome=

When he threw himself onto the racetrack during his victory over Atalanta, he had from
 received from the goddess of love, Aphrodite; the scholiast on Theocritus, id. 2.
 118, calls them Dionysus' love apples. According to Solon's law,
 The bride, before entering the bedchamber, had a "food",
 Plut. Qu. Rom. 65.

3) In American Chayma language, it is . girl.
 Humboldt, Journey II. p. 258.

This apple is offered by the god of beauty, i.e., he demands it. They became victims. That such things really happened in antiquity Shah, we know. Think of the evil hero of Te-messa, which the Oracle at Delphi advised by endowing a groves and temples and through annual offerings to reconcile the most beautiful maiden. They formed that evil demon black, terrible appearance and with a Clad in wolf skin; he was probably nothing more than that, as the night god and wolf god Apollo himself, whose hopeless Oracles, as in several cases preserved by tradition, so too in this the most outrageous human sacrifice cult be-founded 1). Like Bellerophon and Theseus, the sons of Poseidon, fighting against Chimaera and Minotaur, so over Euthymos, moved by compassion and love, takes the Fight the monster and free Timișoara from the Abomination; but he does not die, but goes down into the river. Cæcinus down and is considered to be a son of the river god 2). The following is entirely analogous. At Krissa, at the foot of the Parnassus, a female demon of terrible size lived and form, called Sybaris or Lamia. Here beautiful ones fell. Youths as victims, until one day Eurybates, from the Gebad of the river Axios, out of love for the beautiful Alcyonew, who is about to fall victim to the evil Sybaris of plunged down the cliffs of Mount Parnassus. It shattered. his head against a stone, and from it sprang immediately

1) Even in the first Messenian War, the Delphic oracle commanded to the Messenians, the subterranean powers in the dark of night, a To sacrifice a virgin, Pausanias, J. 4, c. 9. Here again he betrays himself. the night god and the nocturnal Passover of the Semitic corrupter of the of flourishing human life. How powerful superstition still was back then. This can be seen from the fact that, when Aristodemus married his daughter, who had the He had tried in vain to save the love of his fiancé, murdered him, and this deed had been declared a sufficient sacrifice, the Lacedaemon Nier and their kings became discouraged and harbored doubts about continuing—to summon the messmen to a meeting; cf. c. 10.

2) Cruiser, symbol. III. 22 f.

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one source 1). Loud battles of the Hellenic water service against Semitic Molochism and fire cult; water and The source service takes the place of the one also provided here by Apollo. Oracles justified sacrificial atrocities, and the source of the stone, where the monster smashes his head, is their religion. giosen meaning according to the same as that from Samson's donkey chin cheeks. Sybaris means "the corrupter" as a female. Apollo or destroyer (xroAAum) with retained femiti tischem word, cf. w, scheber, aw, schibbaron, Ver severe, ruin. In Achaia further, in times of crop failure and plague, The use was introduced at the behest of the Delphic Oracle. leads, the Artemis Triklaria annually the most beautiful prison ben and to sacrifice the most beautiful virgin). In India, among the marauding rats, has this type of victim preserved down to the most recent times. Maurice tells the story, "that among some marmot tribes, people who distinguished by youthful blood, like the oxen for to be fattened up on the bloody sacrificial altar, which is especially true in the case of The girl's case « »).

The hero of Semitic Molochism was killed at Troy Achilles; Peleus, Achilles' father, but stands in enemy territory: lichen relations to actor and phonos and should they also Both were killed. In these names he betrayed himself. Fight against the Semitic fire and furnace service, which the Greeks and Achilles fought against Troy. Like Hector von pon und n, fo Aktor von nu, ach, und un, tor, So again, bull's oven; compare with Phokos: focus, fire Place, Oeryo, roast, fry. Peleus and Achilleus, these to fire, Oven and Semitic bull cult in general contrast Standing water and horse heroes are in this relationship with the Nereid Thetis, with the horse-man Chiron, a those anti-animal centaurs, with the god of the waters Poseidon and the un given to Peleus by Poseidon

1) Daf. p. 24f. 2) Break. 7, 19, 2. 3) Basel. Missionary m. 1816 p. 345.

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linked to the mortal roses of Balios and Xanthos. - Those Ken-
Tauren or Hippocentaurs, Horse Centaurs are probably found for that reason.
the bull-hating, bull-killing (xevo and Tevpos), and one
Therefore, he lays them cattle-killing axes (Boy@ovovs re,
because they were opponents of the Semitic bull service and
aimed to destroy his bull idols (rxupov;).

They were bull-slayers, like Theseus the slayer of Mino-
Tauros, Bellerophon of Chima, Heracles of Cacus
was, and how even in Catholicism the destroyers
an image of Christ was punished as God's murderer
Ward I. The great desire attributed to the centaurs for
Wine and women, especially the Dionysian wine barrel of the
Centaur Pholos, whose name is vwAos, foal,
Filling, comparing, indicates the phallic and bacchial
Nature of the cult, which also corresponds to the Canaanite
Donkey cult was proper; the name of those who opposed them
Lapithen, however, points again to Semitic fire service, cf.
nh, lappid, flame, torch. Although one keeps the word
for unsemitic, for. wand, Greek Auurw, Are; but
Does the agreement correspond to that Hebrew design?
of the word, and it also betrays the language here otherwise.
of the sex and shows how Hellenic humanity with
Semitic-speaking fire servants lay in battle; the Lapith
Ka in eus places fine lance for divine worship on the
Markets and also carries a name relating to them,
da pp, cain, lance is called; the fine father's Atrax would
to explain themselves casually as: worshippers of the oven, cf.
inv, 6 — 7 and nn, ah. When the centauses

1. The fate of that Roman sculptor is known, namely,
who made a marble image of Christ for a cardinal, because
but had withdrawn and smashed it due to poor pay. He
was accused of deicide and according to the pronouncement of the holy
Officium of the Inquisition led to his death by fire by s?ue-

He tried to excuse himself by saying that it was only a work of his own making.
I destroyed a hand.

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This applies to children of the Nephele, so it probably originates from
an expression of the hostile, Semitic party, which
die Kinder der daz, nebala, der Böseigkeit, Verwaltheit,
also mentioned the crudeness and lack of slaughter that led to their downfall.
Accusations made, may mainly be at the behest of hostile parties.
Presentation coming; one thinks of the friendly, guest-
lichen Pholos and the wise, through teaching and education
effective cheiron, preferably called the centaur. The-
It must be a great and universal symbol of the nobler and
milder Hellenic nature: to have been, he, the most just
all centaurs, at the. rich in medicinal herbs Pelion well-
nend, where, after him, the centaury is called Kentauion,
where, late, the Magnesians dedicated the first products to him, and
the healing clan of the Chironids, from him the Na-
men traggt, er, der, nicht nur der Jagd, aber auch
knowledgeable in medicine, music, gymnastics, and prophecy
Teacher of the Hellenic heroic boys who were sent to him
the Pelion Beingt, - like HE Peleus. Achilles "Theseus,
Safon: u. s. w.. N er,

One of the heroes who marched against Troy "shown
si 5 the horse and water god so hostile — why? For
among the reasons given by the poets, and which have no history-
To grant fresh light, one cannot remain still.
But the news that Odysseus is partly
had to be forced to take the train to Ilios.
Let us consider the curious circumstance that on the
Days on which the returned Odysseus, in his fear
a bare form appears, in Ithaca a great festival of Apollo
was that "on the day of Apollo, the avenging god, the
The leader of the archers, Odysseus, seizes the projectile.
and with Apollo carries out the work of revenge) — so
We will notice that it relates to Odysseus.
* biefelbe Bewandiffß, wie mit dem * Paris

had: Apollo was the king's god, the same Apollo who who was the god and protector of Troy, and against whom at the war against Troy the Poseidonian horse and water religion entered into conflict; like Paris, so too was Odysseus. named after the god himself, and thus melted with this quite understandably merged into a mythical being^s men, so that the bow of Odysseus, like that of Paris, in The reason is that of the god himself; namely, Odysseus from odvw, cedvccw, the distressing one, the pain-, lament-causing one, a name of Apollo in Ithaca, where he was still completely in his unmitigated horror as a Semitic Moloch and It appears that it was worshipped with human sacrifices. That the The fact that Penelope's suitors fall on Apollo's day shows that They die as human sacrifices for a fine Passover; yes, in Pene^s lope seems only Odysseus^sApollo in female form^s ben, so that according to the discussed expression of antiquity the Those dedicated to this deity called their bridegrooms and his half Penelope, who was courted by suitors; cf. the Jewish demon Asmodi, who seduced Sarah's bride dead 1). On Moloch sacrifice in the narrowest sense of the word This suggests that the suitors in Homer's Sardonian court Laughter breaks out: "And already they were all laughing wildly!" with a distorted face" 2). But that most gruesome form of sacrifice seems to be

1) Tob. 3, 7 f.

2) Odyssey. 20, 347: of d' n7dn yyasyoıcı yzkoıny akkorpıoıow — still quite characteristic of those strange facial distortions of the most terrible death pain; compare what follows immediately:

— — ——— but the eyes

They were filled with tears and their hearts were filled with sorrow.

Now before them began Theoclymenos, divine education:

“Oh, unhappy men, what do you endure? All around, in night, are...”

Wrap your heads, faces, and limbs!

Terrible lamentation rings out, and tears are streaming down the cheeks!

Blood is also dripping from the walls and every beautiful recess!

And the hallway and forecourt are filled with shadowy figures,

Those who hasten to Erebus in darkness! But the sun is

The sky is extinguished, and all around there reigns a horrible darkness.
The name of the Sardonian laughter also appears before verse 302.

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which was described as sardonic laughter, already present here in
has receded into the background and the milder folly set for it
to have been. The king of the island, as priest of the
God, imagining himself and his name (Odyssey
(seus) carrying, shot with the bow those destined for death
ten; which the suitors, bridegrooms of Penelope, the female
Their feasts were probably based on Odysseus.
that they, the Semitic and already mentioned above
In accordance with American custom, they were fattened up to become victims.
The destructive power is associated with the destroyer Apollo.
Ulios, Schaddai, Jehovah identical to Odysseus's epithet
rrokrop do, city wrecker, and Penelope as female
Odysseus is the destroyer of tissue, namely of the tissue
Especially of creative nature. It still seems to emerge from the symbolism
and the imagery of the cult to originate, when Odysseus as
described as carrying fire on their head instead of hair
will: | on u |

It seems to me that there is a radiance on it, like the glow of a torch,

From the top of the head, on which not a single hair can be seen).
He is Moloch, Jehovah, the Semitic fire god, hence the
The enmity of the water god Poseidon against him, therefore him
even after the prophecy of Tiresias from the water of the
Death come — Hellenic Water Service the Semitic fire

cultus verrungen fon.

1) Odyss. 18, 354 f.

III.

Egypt in America.

fragment

a general investigation into the Old Testament
human human beings and the history of nations in relation—
hung on Australia and America.

1

That famous, forty-year-old, a whole generation away
'Israel's sweeping move from Egypt to Palestine, with fine
long, numerous, dark and incomprehensible series of stations,
is in perfect harmony with the geographical situation of things
most charitable, without coercion or violence, both unbelievers
as a contradiction that has never been resolved on the part of the believers 1). This
This made me wonder if Israel isn't entirely
came from somewhere other than Egypt or Africa,

1) Compare the essay "Israel in Goethe's West-Eastern Divan".
the desert "" and in Winer's biblical real dictionary, 2nd BS 810 ff.
the article: "Arabian Desert." That those touched, the contradiction
fundamental features of the Hebrew tradition, in which I essentially
I believe I must firmly hold fast to this, not based on mere invention and
This is based on exaggeration, and I have a good reason for that. Because...
large scope also includes legend and folk poetry in fantastical renditions.
embellishment and exaggeration of old events and recollection of
Although it has additions, it still has its certain psychological limits, and
He readily invents and elaborates on ideas that flatter national vanity.
and has led to fame and glory, but never the opposite; which is why
one can safely assume that that long, shameful wandering

of the emigrant, seeking a new home and place to stay-
that the people's suffering and misery should not be a fairytale fantasy, fon-
dern in Achter, historical national memory is rooted.

Daumer, Heuer: and Moloch service. 15

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whether there might have been another Egypt besides this one, whether
that it is not located in the other hemisphere, in Ame-
rika, where those wondrous ruins and remnants of old, a-
native culture, where those temples, pyramids, obelisks, La-
abyrinths, colossi, animal circles, hieroglyphs, mummies, etc.
so strikingly reminiscent of the old cultural conditions of Asia and Africa,
especially Egypt, warn. The wonderful dry
Israel's crossing of the sea — it was perhaps nothing
Other than the transition from the American continent to
Asia across the frozen Bering Strait, and this one, not the
Arabian bays, the sea that Jehovah turned into dry land
Ground was cleared and Israel was crossed on dry ground.
have 1). One should not disdain to use the words of the
to consider the Quran, which thus tells: "Moses spoke to
to his servant: I will travel until I come to the place,
where the two seas meet; long,
"For eighty long years I want to travel." 9. And was
not according to a Hebrew station list desert
before and after that transition, desolation here and
there, so that one can easily think of them, even if not now.
more uninhabited, northern regions of America and Asia
can think of things that one can think of before and after crossing the
to cross the strait separating the two continents?

1) Exodus 14, 16, 21, 22. "The sons of Israel will be in the midst of
"Walking through the sea on dry land." — "Jehovah did that
Sea to dry land" — "and the sons of Israel went
"Right through the sea, on dry land" — in what expressions
one can easily still find the simple, historical reason for a tradition-
will know, which in its application to the Red Sea, which is not
freezes (becomes dry ground), necessarily a such fantastic wish-
had to take on the form of

2) Koran, Sura XVIII. P. 247 of the translation. of choice.

3) Numbers 33, 6 ff. Etham, Desert Etham, v. 6 and 7, between when the walk through the sea; compare Arabic. *dus solitudo*, Heb. *d*, DWN, DOW with known alternation of N and W, of which nw and dw, desert, wilderness.

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%

Has not the memory of... still been preserved in name and legend?
(preserves a train to the north)? Yes, that doesn't attest to that.
The aforementioned station list even mentions this, that the one from
The sea crossed by Israel is different from the so-called
Was the Sea of Reeds or the Arabian Gulf 2)? On this
In that case, everything would appear very natural and understandable,
and also many similar riddles of world history
Find a fine solution. Not only Sfraelites, but also Indians, Greeks...
chens, Colchians, Afghans, Caucasian mountain peoples, gypsies, Irish
Lands are said to have come from Egypt — how strange!
Is that perhaps consistently true, but in the sense that
all these peoples not belong to African Egypt, but to a
originating from a large ancient Egyptian empire of America, from which
Was Africa itself just a colony? The Afghans
They call themselves Bene Jisrael, Children of Israel 3), so they probably
once a people with the Sfraelites; but their
Deriving from Palestine presents significant difficulties. The Mif-
State Wolf, a Jew by birth, says the following about her:
"That they descended from the emigrated ten-tribe kingdom"
Men, I still have many doubts about that. They have in
Generally speaking, there is no Jewish facial features, their traditions

1) That the Hebrews' journey to cross the sea, in

The name of the one that went north does not indicate that it was in the old world—
assigning Baal Zephon, Exodus 14:2 and Numbers 33:7. Baal
is the well-known Hebrew prefix before geographical names, and Za—
In Hebrew, *phon* means north, northern region. After the famous—
After Tabari's ten Arabic history, the Hebrews turned to him to...
to cross the sea, heading north, and had a night

Northern Lights as a guidepost; see Rofenöl, or legends and customs of the Orient, from Arabic, Persian and Turkish sources, Stuttgart. and Tübingen 1813, 1. BS 100.

2) A distinction is made between the sea and the reed sea; about this Israel does not go, but over that one, v. 8; it comes to the Red Sea. it only later, v. 11.

3) Basel Mission Magazine 1837, p. 701.

4) So she is not missing in any individual case.

15 *

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of Jewish descent is not universally true, because some believe they descended from the Egyptian Copts. Men. There is great confusion in their gender registers. and their language bears little resemblance to Hebrew). From a very strange, in a similarly distant and yet savage peoples closely related to Israel in the Mountains north of Cabul and Peschaur, the Ka~~r~~ Fir Syapus~~ch~~, reports the same. Her appearance is quite eu~~r~~ European, they sacrifice animals and sprinkle blood over a idols, know the difference between pure and un~~p~~ pure animals, and a mother who has given birth will have three They were kept away from the village for days so that they would not make it unclean. (make 2), they worship a god whom they call Im Ra (Lord, of) Wu (Arabic: W, imperator, princeps) indicate a Inscription in an unknown language, taken from the Torah (Torah, (Law of Moses) etc., but have no tradition about their origin 3). Characterized by a similar enigmatic quality Furthermore, the Ossetians of the Caucasus, who are considered an ancient tribe, completely different from all the surrounding tribes~~r~~ their root people are determined. They are to be born of a son. Yes~~r~~ phets, named Oss, originate from, and therefore, as they themselves They were called Ossi. They once had to give the Khazar a Paying tribute from oxen, the begar (Hebrew: bakar, cattle) was called. They honor Saturday and Sunday by... Go to Baarhaupt. They call the first one Shabate, Sabbath.

A type of shaggy fabric, coverings, and coats

They are called burkas, Hebrew barocheth, curtain. It applies to them

The Jewish law states that the brother of a deceased person

A man whose widow must marry. The patricide.

They burn in a very Old Testament fashion, along with family, house, and possessions.

council and cattle — customs, which also, incidentally, in

3. See p. 702, cf. p. 628.

5 Missionary Magazine 1837, p. 705.

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They were in large numbers in America 1). They are celebrating the Feast of St. Elijah.

whom they call Ilia, by cooking certain dishes themselves

to feast heartily on it, and to put some of it in a lonely room.

more places so that the house spirit may enjoy it, just as

The Jews at their Easter feast a cup of wine and a

Bowl with leftover food on the table

let and believe that Elijah will come in the night and bring wine

and eat food 2). Otherwise, much about these Df-

They are reminiscent of the Germanic tribes of ancient times. They have blond hair.

Hair and blue eyes. Their drinking vessels are large horns.

of sheep or cattle, and they put something in it, so

(Enormous cups to empty in one go). That even these

Peoples, however little they may be derived from the Jews,

but once in a certain connection with the Semitic

It will be admitted that the tribes must have stood; they...

They probably belonged to that group of Semitic and other people who were involved with these

connected peoples from America to Asia); but the Zu

The cohesion was already broken before the occupation of Palestine by

1) Baumgarten, general history of the countries and peoples of

America, 2nd ed., p. 236. Kanne, System of Indian Myth, Leipzig

zig 1813, p. 260. De la Borde, Journey to the Caraibes or wil—

the inhabitants of the Antillean islands, German in Schad's Travels of the

Father Labat to the West Indies, Nuremberg 1782, 1st Th. p. 377, where it

from the islands of the Caribbean means: "Some imagined that they were from

the Jews, because they have to marry their blood sisters

and not eat pork." Charlevoix, History of Paraguay,

Nuremberg 1768, 2nd part, p. 303: "If a man dies without children,

So his brother marries his widow, and if the woman has no children

If she dies, the man marries her sister, if she has one.”

Genesis 38:8, and Bohlen, Genesis, pp. 365 ff. in the note to this Position.

2) Oertel, “What do the Jews believe?” Bamberg 1823, p. 98.

3) Foreign countries 1839. No. 109 ff.

4) Compare Exodus 12:38 and Numbers 11:4. It went with Israel, According to the tradition preserved here, 27,300, a large number Non-Israelites — only from our standpoint are they sufficiently satisfied. clarifying move.

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7

Israel. That even the mountain peoples of the Caucasus from Egypt² ten stummen, is a tradition already mentioned above, which the Missionary Lang found in an old Turkish script 1). What As for the Gypsies, it is believed that they originated in Egypt. originate from a place as old as their immigration to Europe; he ent² stag through the s¹ sel sich für emigrante aus Aegypt¹ er e¹ r¹ r¹ r¹ e ... The newcomers themselves were even called Egyptians, English. Gipsies, French Bohemians, but also Egyptians, Hungarian Pharaoh Nemsetség or descendants of Pharaoh; Michel, Her² moved from Egypt, the leader of the 1418 into the Gypsies invading Switzerland, also Egypt is on the Graves of Gypsy chieftains 2). Not only But Egypt, and also India, were named by the Gypsies as their homeland. Heimath s); also call themselves Sin te), which has to do with Sinde, the Hindu name, Hindu, is correct. Essence and Customs point to the barbaric tribes of India, who were so² so-called pariahs, especially those brought closer by Malcolm Bhill's (Billa), which became well-known, with decisiveness 5). and in their dictionary, according to Bohlen's Be² Note, two thirds on Indian idioms, and even on (to trace back to Sanskrit). But in their language it falls

1) Basel Mission Magazine 1834, p. 406. Of Noah's Sons
'They are said to have come from four great sources, which in ancient times with their
The people migrated to Egypt, and one of them, named Walaun,
The sex register of the Circassians is being returned.

2) Grellmann, The Gypsies, Dessau and Leipzig 1783, p. 90 ff.
pp. 192 ff. and the chronicles cited therein. Michael v. Kogalnitchan,
Sketch of a History of the Gypsies, translated by Casca, Stuttgart 1840
Pages 3, 5, 8, besides the crap of the ER mentioned here
Joh. v. Müller.

3) Muratori scriptor. rerum Italicarum, XIX, p. 890: Aliqui dixerunt,
quod erant de India.

4) Kogalnitchan, aa OS 71, cf. p. 4.

5) Bohlen, India I, p. 44 ff., cf. that of Grellmann, ibid.
drawn parallels. f

6) Bohlen, aa OS 46. Grellmann, aa OS 216 ff.
Kogalnitchan, aa OS 38. Barrow, the Zingali or an account of

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the word rom, man, which is a Coptic word!);
There is also a lack of analogy in customs and traditions.
with the Egyptian 2). Now, however, there is also the fact that
Several things in the language, nature, and customs of this
The people were reminded of America. American word forms resemble
nen e.g. to be the following: Gypsy. dud, Glanz, tuttu, tatto,
hot, talto, tattopen, heat, cf. brafil. tata, fire;
gypsy. pabni, lemon, compare pappai, papaya, papayo, an in

A very common name in the languages of America for a noble

Fruit; gypsy. schegari, hunting (catching), compare Peruvian tschi-
gra, net, rete; gypsy. gad, gath, shirt, compare Peruvian.
catana, covering, garment; gypsy. kutschaha, tuna (soft).
earth), compare Peruvian cotscha, swamp (mud) etc. w. 3).
Furthermore, the copper-colored people seem to point to America.

(sight of the gypsy girls), the use of the body to
colors 5), the arge Kanni, who blamed them in Hungary

the Gypsies in Spain etc., London 1841. George Barrow, agent of the
The English Bible Society in Spain has a lot of contact with the Roma here.
wrong and wrote the last-mentioned work, which I haven't yet
could use, but I read that it is a glossary of
It contains Gypsy language, which the author combines with Sanskrit in the
I find it particularly relevant that he therefore considers the Gypsies a people from
India explained.

1) Grellmann, op. cit. OS 232, 252. Kogalnitchan, op. cit.
pp. 41 and 63, cf. p. 71: "roma, romino, romnitschel, Gypsy"
– and p. 4: "The Gypsies call themselves Romnitschel in their language,
Son of woman, or rome, men."

2) Grellmann, p. 203 f. Among those listed here, by Grife
Compared to the customs in the line, some are indeed striking.
Agreements that could not be entirely dismissed.

3) See the word lists in Grellmann and Kogalnitchan.
Father, Investigations p. 53, where also American Musgohg. toutkah, Asian.
Wogulitschi tat, Ostiak. tat, fire, compared; Galician ist teath, hot.
Murr, Travels of some missionaries in America, Nuremberg 1785, p. 340,
436, 438. An apple-shaped American fruit is called pepunha, daj-
p. 538, cf. Greek ren, Latin pepo, Pfebe.

4) Kogalnitchan, aa OS 10.

5) Grellmann, aa OS 31, 91.

=,

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balism and the burning of the bones in the process I), whereby
we, the one discussed above, with such burning, are concerned
to remember bound American Hebrew sacrificial feasts. In
Germany, France and Spain were blamed for

Gypsies of child abduction; several writers speak of their kidnapping and claim that they are particularly kindern followed, and Grellmann suspects that they did that, ten, to slaughter and consume the stolen ones, with which The Hungarian news reports are accurate, according to which they were before, namely, he lusted after the flesh of young people. That The common people in Moldavia and Wallachia believe of the Gypsies, that they are heading towards the end of the world, the Anti-Christ at their head, will appear to the Christians torment and devour their children 29. All this looks very American. Individual American tribes of particularly gypsy-like character are described by several writings. The actors were highlighted. That's what Veigl says in his description. the landscape of Maynas: "To the village of the Omaguas I also found some Mayuruna families included who are at Language as well as gestures, a very special nation a are. From all other known ones, one knows of no other that, like these, always living in the Gypsy style without a formal residence wandering here and there; but they remain for fear of being on Christians or other wild peoples, during their Hikes only within the district they know « 3). Veigl also mentioned the usual manufacturing process used for panoramas. (of bowls, pots and jugs, says), can be attached to the Zi-Geuner remember. Walter Scott in his novel »Guy Mannering or the astrologer" says of the Gypsy hor- the following in Scotland: »Many crude crafts were

1) Grellmann, aa OS 34. Kogalnitchan, p. 32.

2) Grellmann, aa OS 35, 38 f. Kogalnitchan, ©. 32 ff.

3) Murr, Tires of some missionaries of the Society of Jesus in Ame-rika, Nuremberg 1785, p. 87. 1

4) That. p. 66.

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to these hikers entirely, especially the art of the Production of wooden plates, the manufacture of the horn spoon

"Making it and the whole secret of the art of boiler repair." —

"These hordes," he said, "were the pariahs of Scotland, which, like wild Indians, under European settlers lived and, like them, according to their own-customs and opinions, and not as members were judged by a civilized part of society.

A Gypsy- and Jewish-like people met Pentland during a Excursions to the Sorata Valley. "It's a lake of about 3000 lakes." a large population, of which the male persons preferably wander around as quacks and fortune tellers. They leave with one in the valleys on the eastern slope the bundle of herbs gathered in the Cordillera, the land and wander from one end of South America to the others. You meet them in Chile, Buenos Aires and Buenos Aires. They bring large sums of money with them on their journeys. together, which they squander in drunkenness upon their return. In their habits they are very similar to the Gypsies— Men have a completely different facial structure than others. Indians, and are getting very close to the Jews. The The language they speak among themselves is entirely their own. lich and completely unknown to the Aymara Indians «). Egg Gen. Israelites among the Indians of America, after Rabbi Manasseh, a Jew named Aaron in the 17th century Levi, also called Montesinus. He had for his Leader an Indian who referred to his god with the Hebrew The name Adonai was attested when his ancestors Abraham, Isaac and Jacob were named, and himself from the tribe Ruben derived from him known to the entire tribe of Jews, who considered him their brother- who embraced and kissed him, but could not communicate with him could, so that he, since he had no answer to fine questions

1) Foreign Affairs of April 17, 1829, No. 107, p. 428.

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held, became angry 1). This latter is a most noteworthy Werther Zug, who guarantees us that the news of the Montesinus's words are not purely fictional; for if one had told a lie... Had it been conceived, such strict limits would not have been imposed on it;

would certainly not have silenced those Indian Jews, son²
but rather important, extraordinary and wonderful
Let them tell their stories; Montesinus really must have been thinking about this.
He had been attacked by Indians, for which he had reasons.
To keep relatives, and we will remain so
only in this sentence, which leaves aside everything more specific
To stand, that is already significant enough. Regarding the narrative
Jewish writers, who also came from the teachings of Montesinus, have
based on a Christian assertion that the owners-
Born in America's Israelite heritage and of the once-displaced
dragged and lost tribes from Asia
went to America. But those Native American Israelites
They might rather have been those who were present at the aforementioned
migrations of peoples, the alleged exodus from Egypt, in their
left behind in the American fatherland, which resulted in the
best those, despite all the agreement indicating kinship²
mung, prominent large difference explained, which also in
in other cases too great to include all those of Adair, Noah
and others reported and compiled, in part
most striking analogies 2) to an ancestry from Palestine

2) Rabbi Manasee, Mikveh Yisrael, c. 20, fol. 6, 1st col. 2. Iron²
menger, II. p. 571 f. Noah, aa OS 24.

1) See our above treatises with the accompanying citations.
Here is the following from Kanne's System of Indian Myth, Leipzig.
1813, p. 260: "Even the shoe of ruler and woman
We find slippers in the marital ritual of the Peruvians; for they
They seal the marriages by the groom putting the bride's shoe on,
And here again Huet has made his excellent comparison
American customs combined with Hebrew, the Mosaic Law²
It was established that whoever did not want to marry his brother's widow, to him
The sister-in-law should take off one shoe and his name must be written in
Israel is called the House of the Barefoot Man. For that the brother the

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to believe. Isolated, scattered hints between the semi²
There are many dialects and languages of America, so
that a not insignificant list is compiled

Let it be. Several things of this kind have already been mentioned in the preceding paragraphs.

actions were occasionally taught; some other aids

The games are as follows. Hebr. ani, I, pimas. and muscohg.

ani, delawar. and in related languages ni, ich. Hebrew.

Henna, here, Tarahumara henna, here. Hebrew: oth, sign at

My sister-in-law, who wed, was also in Peru, just like in New Spain and Guatemala, Law.” Regarding the news, Adair remarks

Carver states the following in the aforementioned work: “Mr. Adair claims, that the peoples among whom he stayed had almost all the customs—observed which were prescribed in the Mosaic Law; but I could

among the Native Americans who live only a few degrees further west, no Discover traces of Judaism if you have a certain habit

excluding women and their division into tribes.” Father, Us

Studies on America's population, p. 15, Außert fi) on Adair

as follows; “Adair, with his extensive knowledge of Israelite antiquity—

thumbs and from irrefutable data that he had about the peoples in South—

and North Carolina, West and East Florida, there are a lot of

Similarities were compiled. Most striking is that the Chick-

kasah, in their religious customs, began to sing Alleluia, which one Adair, with fine visible effort, reliable discussions

to give, one would have to believe, even if Eskarbot did not sing the same song—

led by wise peoples from more northerly regions. Also Charlevoix, who led the Ab—

The leadership of the Americans is denied by the Sfraelites, they are hunting from this

Alleluia, and that he found people who, because of this religious custom,

and because of the similarity of certain purification laws of women, it

would not let them get away with saying that there was a conflict between the Canadians and the old He—

"A strange agreement is the

in Long's Travels of an American Interpreter, Berlin 1792, p.

87 f. remarked: “Part of the pious superstition of the savages be—

It states that everyone has their own totam or favorite spirit who watches over them.

He watches over him and takes the form of an animal, which he therefore

never hunts, kills, or eats. — The famous Jewish banker to Lud-

William XV's court, Samuel Bernard, had a black hen, on which

Her fate hung in the balance; he bore the greatest worry for her, and her death was

the end of his own life in January 1739; see Private Life of

Louis XV."

Sky, Huafteca ot, star. Heb. laila, night, lule lailo,
 Night. Hebrew zach, white, zachach, to be white, Maya in
 Yucatan zac, totonak. zacaca, white. Hebr. parur, shine,
 Zamuca porora, white. Hebr. zaid, zeda, food, rice food,
 mixtec dzita, bread. Heb. bold, bold, chaymas
 Topuche, with Spanish pronunciation, fat. Chald. Attun, oven,
 Pima etonni, burning. Chald. arak, earth, Aymara urakke,
 Earth. Hebrew: ud, firebrand; Caribbean: ouato, fire. Hebrew:
 sed, sidon, ußermuþtig, frech, frevelhaft, Tarahum. tsetu, boße.
 Heb. adam, human, Cochimi tama, tamma, tamma, human,
 Othomi dame, man. Hebr. poth, female genitalia, Tama=
 naka puti, female. Hebr. caph, hollow hand, Maya cab, Mo=
 bima chopá, island=Caribbean noucabo, Maipuri nucapi, my
 Hand with prefixed nu, my. Heb. chasek, strong, make=
 tig, Haitian cazique, casiche, leader, regulus. Hebr. ba-
 jith, beth, house, Poconchi pat, house. Heb. boker, Mor=
 gen, Quichua in Peru pacarina, Morgenroethe. Heb. ziza,
 Flower, Quichua sissa, flower. Heb. we, jaar, forest, syr.
 jaro, thorn bush, Quichua yura, tree, Haitian jaruma,
 jauruma, forest tree. Hebrew shem, name, reputation, Quichua.
 schimi, mouth. Heb. pw, eth with the breath of Ajin, time,
 for a while, atta, at the time, after some time, Quichua huata,
 Year. Hebrew jerakon, pallor of the face, Quichua yurak,
 white. Hebrew: oh, brother, Aleuts: agi, Quichua: huauki,
 huaquey, brother, Onondagos akzia, sister. Heb. em,
 amma, mother, shebay hama, lule umue, mother. Heb.
 av, ub, darken, nav, uph, be darkened, Lule uyba, -
 Night. Heb. caphal, chald. kappel, make double, Pukatan
 Cappel, two. Hebrew: sabal, to dwell; sebul, dwelling, place.
 huafttekisch tzabal, earth. Heb. rakia, heavenly vault, Ki=
 riri arakie, heaven. Hebrew piggul, grayish, hideous.
 Guiana puguly, a poisonous tree, whose milk the Indians used
 poison their arrows 1). Hebrew: camar, inflamed fine, chamar,

1) One should consider the strange thing about going to America=
 The resounding circumstance that Hebrew chema means milk and poison.

roth fine, Guiana coumery, Rothholz. Heb. Any, omer,
 Garbe, Guiana hummari, Kopfbinde von an einander gebunde-
 nen feathers. Hebr. vpa, baka, to split, to cut, Guigna
 pagaye, a thin oar, with which large waves can be driven most quickly
 to be cut. Hebrew: tzitzit, forehair, pukatan, tzoz.
 Mixteca ydzidzique, ydzidzini, hair. Heb. , whew, blah=

sen, Chipira poagan, pipe 1). From nas is Hebr. nod,
 piach, ashes, Shawshank piqua, made from ashes 2). Hebrew.
 haga, to speak, to complain, to sigh, to coo, haggy, of the form
 hagag, lament, sigh, Quichua, guagani, weep, Mexican.
 cuica, Cora chuica, caught. Heb. maweth, moth, death,
 muth, to die, Cora mueat, death, Pimas muhat, to kill. Hebr.
 awen, nullity, vanity, delawar. awonn, Miami awaun-
 weeh, air. Hebr. gapb, dogs, height, gab, vault, ga-
 wow, high, Caribbean cabo, cabou, Tamanaca capu, Vaoi ca-
 pou, heaven. Heb. 733, gabah with a pronounced h, high, he=

have fine, gobah, gobach, Highness, Majesty, Quichua capac,
 King. Hebrew: tukkijjim, tukkijjim, birds from Ophir, who
 mistaken for peacocks or pheasants, cf. malabar togei,
 Peacock, in America arawack. tukkuku, "the red geese at
 Lakeside « to Quandt, Chaymas tucuchi, Colibri to Hum=

2) An Indian, in John Tanner's Memoirs fine thirty=
 year-long stay among the Indians of North America, German by
 Andree, Leipzig 1840, p. 248, calls Opoiungun, the pipe.

1) Piqua is the name of one of the four Swansong hordes that
 from a man who emerged from fire and ashes, their origin
 should have jumped. Another of these hordes, the Mequa—
 chake=Horde, ift priest tribe, as with the Hebrews
 The tribe of Levi. They perform all the religious business of the nation.
 and no one, except certain individuals of this horde, is allowed to their
 To touch holy sites. Assall, news from the earlier days.
 Inhabitants of North America, Heidelberg 1827, p. 89. Also Humboldt,
 Reise, 5th part, p. 39, speaks of this strange phenomenon: "In
 In North America, it is observed that among the Shawanos, who come from
 several tribes exist, the priests who preside over the sacrifices
 have, from a single tribe, as with the Hebrews, the one of
 Mequachakes, chosen fine must."

boldt, toko, toucan, ramphastus toco, ramphastus tuca-
 nus, the brafilian pepper-eater. Heb. chor, mountain cave,
 in America cuar, mountain gorge, as the end syllable of many Cumana-
 Goths- and Carib names, as in guaymacuar, lizards-
 Gorge. Arabic: ma, Hebrew: majim, me, meme, water, Vil-
 lela ma, norton street mooe, water, meami, miami, maumi,
 North American- Native American river names. Hebrew: ben, child.
 son, Araucanian penien, pnen, child, Eslenes panna, son,
 Greenlandic pannia, pannik, Tfchuktschen panika, Kadjak pa-
 neaka, daughter. Hebrew nin, offspring, Darien ninah,
 Daughter. Heb. jonek, joneketh, jenikah, offspring, Vil-
 lela inake, son, daughter, Mbaya yoniki, son, yonaga,
 Daughter, Greenlandic. nuka, son. Hebrew makak, in Niph.
 to fade away, to pass away, decay, rot, muehound. mu-
 kiki, Mexican. miqui, to die, delawar. mekih, corruption,
 Rot. Heb. zula, sea abyss, mezula, depth of the sea-
 res, Flusses, Darien dulah, Wasser, Arawacken tullan, tief fein.
 Hebrew tehom, flood, water, tehom rabba, the great wafer-
 ser, the sea, Mobima tomi, water, Quichua tamia, rain,
 Floridian the lake Theo mi, which outflows the great flood
 the Appalachian legend caused. Chald. teren, three, Yarura
 tarani, three. Heb. aleph, syr. olaph, Arabic. eliph, Phœnician-
 Greek alpha, the first letter of the alphabet, as a number—
 sign one, Lule alapea, one. Heb. beth, gre. beta,
 second letter, as a numeral two, Cayubaba bbeta,
 Mbaya itobata, two. The same is in Arabic, cf.
 in Africa Mobba bah, Camoncons ba, Afnu biu, Kashne
 biju, two, in America Aymara paya, two. Heb. ajin, Arabic.
 ain, in, chald. aina, eye, Moffa aaino, eye, tamanak. ano,
 Lule ini, inni, sun, day. That Semitic word means
 but also a source, therefore to compare the Haitian river—
 names Aina and Junna, huronisch aouin, Mossa une, uni,
 omaguifsch uni, Quichua unu, maipurifsch ueni, Kolushchen in,
 iin, jin, water. Heb. nagah, shine, nogah, negoha,
 Shine, firelight, sunshine, Syriac nogah, daybreak,

Mokobi naga, Abipona neoga, Mbaya nocco, Toba naax,
 with span. Pronunciation Day, Quichua nagui, Moffa nuki, eye,
 In Africa, Widah noucou means eyes. Hebrew ner, nir means light.
 only, nahar, shine, be bright, nehara, Chald. nehor, nehira,
 arab. only, light, Aymara naira, Caribbean enourou, eye.
 Hebrew: or, to become bright, or, orah, light, ur, fire, Aymara
 uru, Huron ourhenha, juaran. ara, Tupi arà, mean=bra=,
 filianifsch ara, Collæaura, day, in Africa Somali orah,
 Shiho and Danakil euro, sun. Hebr. sarach, to rise,
 Used for light and sun, serach, rising, cf. Hot=,
 tentotten sorököa, day, in America Galibi siricca, Yaoi chi-
 rikka, tamanak. and otomak. circa, star, Guiana xeric,
 The Pleiades. Hebrew: cheres, charsa, sun, Guarani
 quarasi, cuarazi, Tupa coaracy, omaguifch huarassi, ge=,
 my=brafil. arassu, sun. Hebr. athek, athik, shining,
 Knistenaux attak, Stern, Cayubaba itoca, Sonne, arawack.
 addikin, see, in Africa Shiho hottug, Danakil hottugt,
 Somali hittigah, star. Heb. bal, beli, not, belijjaal,
 Worthlessness, decay; pal or pel, the Delaware
 According to Heckewelder, a word placed before a word indicates a negation.
 also something wrong, evil, fo in palhiken, to miss,
 pelsittank, an unbeliever etc. w. Heb. nyw, taam, ko=,
 sten, Arabic oyw, essen, dyn, derp, nnyw, food, grain,
 Shawanese lady, grain, Mexican tawalli, Othomi thume,
 Tarahumara temeke, Greenland. timmiursaut, Brod, Yarura
 tambe, bread of cassava. Heb. vz, nega, plague of
 God sent, Haitian nigua, who puts his eggs under the nails
 the toes lying and thereby violent, sometimes burning
 sand flea, pulex pe-, causing transient inflammation
 netans. Hebr. zuph, to overflow, sub, to flow, delavarisch
 sipo, sipu, river, hence the Mississippi, actually namaesi sipu,
 the Fish River, Swansea sepe, river, Ottawa sepe, Otta=,
 wa=river etc. w. Heb. chedek, briar, delawar. hit-
 tuk, tree, A faph, the singer of David, delawar.
 assuwi, sing. Heb. tachan, weigh, check carefully, tick,

to weigh, to measure, to determine, to straighten, to measure, measure, araucanian. toquin, law, jurisdiction, rule. Hebrew.

harag, to ruin, to kill, araucan. hueracan, to insult, hai-
table hurricane, uracane, Orkan, Galibi Hyorokan, Teufel,
evil spirit, a demonic being that brings about illness and death
beings. Heb. car, Anger, Aue, pasture, arawack. carau,
Grass, savannah). There is also no shortage of strange things.
grammatical analogies. For example, in American English, as
in Semitic languages the appearance that the third
Person of the verbs without pronominal preamble is, while all
other persons have similar things), and here as there they find
the regular systems of conjugations with modified-
cirter meaning, series of verbal forms, as they are in our-
rer 1 only possess the Semitic languages. One
Compare, for example, the following Hebrew and Arawak conjugations-
Yes:

1. Hebrew conjugation Kal katal, kill, Arawackisch assu-

kussun, wash;

2. Hebrew Conj. Niphal niktal, to be killed "arawack.

Askussahün, to be washed; |

3rd and 4th Hebrew conj. Piel kittel and Hiphil hiktil, to d-

ten lassen, arawack. assukussukuttun, waschen lassen,

5. Hebrew conj. Hithpael hithkattel, to die, arawack.

asassukussunnua, to wash oneself?).

10 The American and African words and names, according to
Father's Investigations into America's Population and Mithridates,
A. v. Humboldt's journey to the equinoctial regions of the new Con-
tinents, Heckewelder's message of the Indian peoples;
Loskiel's Missionary History, Quandt's Message from Suriname, Assall's
News about the former inhabitants of North America, Barrere's

Description of Guiana, Carver's journey into the interior regions of North America, Baumgarten's general history of the countries and volumes of America, Murr's Travels of Some Missionaries of the Society of Jesus in America, and Kielmaier ibid.

2) Father, Investigations into America's Population, Leipzig 1810 p. 204.

3) Quandt, News of Suriname and its inhabitants, Göttingen 1794

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Sometimes the American word forms seem to reflect this. to betray the prominent m of Semitic word formation; so would like to find the root in the Swansea miskeque, puddle. and contain fine, syr. and, fracidus, putridus, xn, putredo, corruptio, compare in America itself sahgiegun, lake), Traces of Semitic education can also be found with prestepping n; the Haitian tabaco did not mean the herb, but the tube that was used for smoking tobacco 2). and in this word is, as in the forewords mentioned above men poagan und opoihgün, pipe, the root bac, pag, pach to recognize, Hebrew puach, naphach and japhach, blow, hitchen, dud naphuach, heated by blown fire Pot. The same applies to the Swansea tecaca, axe, explain, Hebrew npri, chaka, ppn, chakak, to cut in, cf. (Shawanese cheketecacu, battle axe 3), likewise the name of the Native American warrior Tomahawk, tamahican,), Hebrew. pro, machak, beat, in Arabic and Samaritan: to spoil, to ruin erase. Many of the in- are also hard to miss. Native Americans of America, with ancient Hebrew, biblical Highly strikingly similar idioms. Thus, "living flesh" was used to mean "people", Hebrew. n, meat instead of people; »all meat« fl. »all living Creatures « and in a narrower sense »all people «, in the Arabic The word has a bit of the meaning eutis hominis, homo, homines, humanum, genus. »To take one under one's wings To the Indian, "stellen" means: to protect him, to put him in the

litz 1807, p. 301 f. Quandt himself points here to the Hebrew.

"All Arawaken verbs can be used, so that they..."

"The meaning of the conjugation Hiphil is to be gained."

1) Asffall, aa OS 105: miskeque, puddle, miskekopke,
Marsh soil; cf. John Tanner, aa OS 50 f. and 22
muskeeg, Moraft, muskeegonegummeweesebe, Strom des Moraftes,
a river name, and sahgiegun, lake.

2) A.v. Humboldt, journey to the equinoctial regions etc. w.
2nd Th. P. 233. Murr, aa OS 407.

3) Assall, aa OS 105.) Heckewelder, aa OS 425.

Daumer, Feuers u. Molochdienst. 16

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Psalms: "Hide me in the shadow of your wings!"

An apprentice of an Indian sorcerer appears near Loskiel.

God in the form of an old man with white-grey hair and

Speaking to him in true biblical style, he said: "Be afraid

No, I am a rock; that is my name; so you shall

Call me. I am lord over the whole earth and over

Everything that is on it, including all birds in the air, also

Come rain or shine. Nobody can resist me, and

"I will give you the same power." The word "brother"

is used to denote similarities; so sings a

The Indian woman, from the heart of her lover, that it is always in

Love bebe, and therefore calls it "the brother of the aspen—"

"laubes," just as the Hebrew expresses himself, e.g., "I

"I am a brother of the jackal," meaning I whine like him. Wool

the now-defunct Iroquois expressed their decision=

When they said, "Come, let's go and fight an enemy," they said: "Come, let's go and fight."

"These nations will eat us!" They applied for the position.

The state of a neighboring people, so they invited it "to a

Soup made from the flesh of their enemies. Heckewelder introduces the

Saying to: "We give you the Christian Indians,

"To make soup from it," also Loskiel: "We send

These prisoners to you, so that you can make soup from them

cooks." The same man says: "If someone wants to celebrate his
 To declare martial courage, he takes a piece of meat,
 He shows it to those present and consumes it, saying:
 "That's how I'll devour my enemies," — to the whole...
 Even in ancient Hebrew sayings, the Israelites measured their
 To devour enemies, to use them as food, yes
 to treat each other this way 1). And that's how we are.

1) The Native American sayings -f. in Robertson, History of
 Amerika, German translation by Schiller, Leipzig 1802, 1. BS 462, at Hecke-
 welder, aa OS 213. 219. 264. 20, at Carver in the cited
 Works, German, Hamburg 1780, pp. 262 and 339, and in Loskiel, loc. cit.
 p. 61, 188 f., 198; cf. Pf. 17, 8. Pf. 36, 8. Pf. 57, 2. 5 Mos.
 32, 4. 31, 37. Job 30, 29. Proverbs. 18:9. Numbers. 14, 9. Deut.

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Once again, unintentionally, in the region of that altameri-
 has reached canine cannibalism, which is also equally prevalent
 revealed among Palestinian peoples and Gypsies. For
 Even if those expressions are not to be understood literally, so deu-
 ten fie, however, on older, real enjoyment of human flesh
 (towards). But to get back to the Gypsies,
 So I am of the opinion that they did indeed come to us from India, after
 India, however, came from the same Egypt from which
 Israel moved from an Egyptian empire of ancient America,
 Both nations considered themselves subjugated to whose ruling people they were,
 barbaric tribes, as so-called pariahs, behaved. A
 Such a relationship can also be explained on linguistic grounds.
 Muthen. The Hebrews want to go to Goshen, Goschen, jus,
 have been used to something that hasn't changed in our hemisphere.
 white lets, and in Arabic the very similar is called wa,
 syr. maori, Cingari, Nubiani, tympanistae, gypsies 2).
 In the language of the Gypsies, it is gadzo, gatscho, Menfch,
 Person, gads, gadschi, woman, wife; Asian overtones,

7, 16. Ps. 27, 2. Jerem. 50, 17. Micah 3, 2 f. The last cited-
 ten were also found in Australia, Basel Mission Magazine 1827, p.
 260 f.: "I have come to cut you into pieces and to

"Eat. You shall be good food to me." — "Since you in the—
You were defeated in battle and they already said you were meat for eating.
sought." i

1) Loskiel, by asking those for the purpose of "cooking soup!"
Speaking of sent prisoners, he adds: "Such prisoners will
Therefore, they were not eaten; but their execution is inevitable." — "The
"Indians," Carver observes, "say they want the meat of their
Eating enemies and drinking their blood; but only a figurative person does that.
To be an expression. But sometimes they really do devour the heart of theirs.
"They laid the enemy's blood and drank fine blood." And Assall, aa OS 9:
"The Ottawas fed the minced meat of their prisoners in
Soups. The Miamis held their last cannibal feast more than 35 years ago.
years; since that time, cannibalism has completely ceased; in
However, in earlier times it was said to have been very common and widespread."

2) Castelli lex. heptagl. col. 590. 3) Grellmann, op. cit.
pp. 229, 232, 238. Kogalnitchan, op. cit. OS 57. 64.

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also meaning human, find chassa, kasee, kaise, kese,
kisi; Smith=Barton has them with the American kessona,
Man, compared 1), and this again corresponds very closely to
the form ywa. These names now probably actually=
The term "barbaric, despised and subjugated"
ner tribes in ancient America; the Gypsies=

The language also reveals a contemptible human being through those sounds.
art an; therefore gatscho, farmer, gadsche, country folk, gadscho,
Heathen, non-Gypsies; the Gypsies despise everyone.
other peoples, and only themselves do they call themselves Romnitschel, of
Woman's son, man in the nobler sense of the word 7.
The same likely basic meaning of the names Gofchen,
gatscho u. s. w. is what the rich arabi also refers to=

fche dialect through a lot of sound-related, Vorftel=

lungs that express forms of that kind. Such are

those for whom the simple ws, ya with a partly wise approach is based on a third consonant / and which refers to Servility, hard work, toil and coarse, rough, bad, to refer to the base nature of things and persons, charled. da, erassus, rudis 3). A similar thing can be observed when one the sounds in, un, yn and those beginning with them are extended= ten forms are considered); likewise, if one considers the

1) Father, Investigations about America, p. 49.

2) Kogalnitchan, aa OS 37. 52. 59. 62. In a similar manner say, according to Humboldt, Journey to the Equinoctial Regions, Vol. 5, p. 27, The Caribs or Karaibs in America: "We alone constitute a people; "The other people are only there to serve us." Despite all humiliation and oppression, the Jews have remained in the shadows. preserved, cf. Ezek. 34:30-31, where Israel takes the name Man from= ultimately leads. See also Robertson's History of America, from Schiller, Leipzig 1802, 1. BS 530, and Adair, hist. of Amerie. Indians, p. 32, according to which the Cherokees in particular the beloved and the chosen people, the Europeans, however, the accursed Name the gender.

3) Freitagii lex. arabico - latinum, 1st Th. p. 277 ff. p. 32⁵ cf. 250 ff. Castelli lex. heptagl. col. 588 ff. col. 626 ff.

4) Freitag, aa OS 373 ff. p. 442, 482, 484 ff.

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Initial letters 3 and n are swapped with > and p, and the Meaning of the manifold forms belonging here ver= similar); words with the suffix zwi= are also included. fchen den beiden erstese Confannen eingesatzten Kehlauche v. Listing all these word forms would be tedious. fein, among which fselen the meanings impure= Make yourself noticeable by odor, dirt, filth, and stench. Similar sounds also appear in American languages. something bad, evil, base, impure, Discarded things from; fo itonamic kisihiane, böfe, Achaßlier keches, with French pronunciation böfer Mensch und verdor= bene Speise, Tarahumara cotschi, Chippeway. coocoolche,

Pork, Tarahum. Cocotschi, Caribbean caicouchi, with French. Pronunciation: dog 2), Akouchi, a small four-legged animal in Guiana 3), Co aso, a type of skunk in America 9, Compare French coche, cochon, pig; in Peruvian it is Cotscha, swamp, cf. gypsy. Kutschahu, Hindustan. Kitsch, the clay of the potter 5), Hebrew wn, wss, gusch, gisch, earth=fclole ©), franz. couchis, base of sand, gravel, etc. under the pavement, gächis, liquid mud, puddle, gächeux, fmuddy, muddy, Arabic. un, wys, wyp, vwp, up, latrina, merda, stercus, lutum, sordes, pituita, sputum. As india= Niche tribes in Guiana are the Cussanis and Cai— (called cucianes), which latter form is the Caribbean

1) Friday, op. cit. 4th Th. p. 31 ff. 3rd Th. p. 438 ff.

2) Mithridates, 3rd Th. II. P. 146. 573 f. III. p. 204. Father, Investigations about America, p. 199.

3) Buffon and Clavigero, op. cit. 2nd Th. p. 428.

4) That. p. 429.

5) Grellmann, aa OS 283.

6) Job, 7:5: "Worms and clods of earth clothe my body."
– the latter being of a dirty earth color and scaly, crusty
Shape of the patient's skin.

7) Baumgarten, aa O. 2nd ed. p. 467. Barrere, Description from Guiana, German in the "New Journeys to Guiana, Peru and through southern America", Göttingen 1751, pp. 176 f. Among the

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caicucahi corresponds, and the Minitars at the upper Missouri
The Oschibbeways bear the perhaps contemptible name

Agutschan innes Y. Simultaneously with a remnant of the

original relationship seems to be this ancient Name of crude and dependent peoples and their settlements between Maracaibo and Rio de la Hache near the Goahiros and to have received kitchens, of which these are more easterly than those and live in a kind of dependence on them 2).

To find it believable that such shameful names³ nungen, as according to the above summaries the names Gosen, Cussanis, Gocinad, etc. were, from the used by the tribes they degraded themselves and that they could be preserved, one considers that once among the Natchez in America, the common man, himself, miche-miche-quippy, meaning stinking). The name further, under which one calls the barbaric tribes of India, the so-called⁴ called pariahs, summarized 4), is associated in America the Paria promontory — a harmony of perhaps more as of a random nature. The old names of the country, such as the the sailors thought they heard, find Pariah, Uraparia, Huriaparia, Payraz, through the resistance he In 1530, Don Diego Ordaz, a famous cacique, was called Uriapari, and Uriapari, Yuyapari or Jyupari are names given to the Orinoco at its mouth⁵ nommen; the Orinoco is also called Guiana parava in the upper Guiana, Sea or large body of water is called in Caribbean, Maypurian. and Brazilian parana, in Tamanaki parava, pe⁶ Ruanis means to rain, parani, and paria * archaic

in Quandt aa OS 290 of the nations called Arawacken are the Kaiukussian u.

1) John Tanner's Memoirs of his Thirty Years' Life A Stay Among the Indians of North America 1, translated by Andree Leipzig 1840, p. 42.

2) Mithridates, 3rd Th. II. P. 699. 3) Daf. in. p. 287.

3) Bohlen, aa OS 43. u

Name of a lake in Peru!). Compare this to Hindustan. pohara, spring, and in the Gypsy language the words pir, River and para, shore 2). All of this together suggests that that the eastern shores of South America are an ancient habitat. It was the seat of barbaric tribes, including Gypsies and Indian pariahs have their origins there. Another interesting point. The trail is as follows. Gypsy. bolepen, bolipen or hollo-pen, World 3), ift::a word of the Caribbean language and means actually the mainland of America; the Caribs of the Antilles divided their nation into inhabitants of the islands, oubao - bonon, and inhabitants of the mainland, baloue-bonon)), which the latter with bolepen, bollopen, bolipen clearly in one together falls, so that the continent of America appears as the former reveals the world of the Gypsies.

But not only these barbaric and subjugated Tribes from America found their way to our continent; also the noble and ruling part of the ancient American population: The people migrated. William Jones cites Indian legends. after which Egyptian priests once settled in India left, and an Indian pandit gave our view very much weighty supporting decision: "there are two countries" named Mift" — as is well known, that means Egypt — » the one in the west under the rule of the Muslim men" — African Egypt — "the other one, which has all the shazars and Puranas mentioned a mountainous region to the north of Ajodhja «., 5). What kind of Egypt is this? Can one

1) Humboldt, Journey to the Equinoctial Regions of the New Continents, 2nd ed. p. 236, and father, aa OS 197, where Galibi and Brazil. Parana, Yaoi parona, sea, compared.

2) Grellmann, aa OS 223. Kogalnitchan, aa OS 57. 69.

3) Grellmann, aa OS 221. Kogalnitchan, aa OS 70, cf. ©. 60: bolopen, sky, air.

4) Oubao, island, baloue, mainland, icabanum, icabatobon, wohnung, cf. Humboldt, loc. cit. 5th Th. p. 319.

5) Treatises on history, antiquities, etc. Asia, Riga 1795, 1. BS 238 — 242. |

in Afien, in our hemisphere? Where would one want to look here?
 To gain a foothold? Are they perhaps those of old cultural states?
 ten-covered ridges of the Cordillera and highlands of America,
 What does that statement refer to? Did I once have that courage here?
 measured American Egypt its seat and extended its
 Rule also over the lowlands and plains of America
 ka's out? This would even correspond to the state of being in
 which was located during the conquest of America.
 Here, according to Humboldt's remark, large states were only
 on the back of the Cordilleras and on Asia against
 found over coastal lands, while those with forests
 plains overgrown and crossed by rivers,
 which extend eastward in immeasurable expanses and
 the horizon-limiting grasslands, savannas, the eye
 the wanderer merely wandering about, through language and custom
 presented separate, scattered peoples. Let us imagine
 now the mountain ridges and plateaus of South and North America
 rika's occupied by an American-Egyptian ruling people,
 Thus, the biblical names Aegyptia harmonize perfectly with this.
 tens, which originally meant nothing other than America, insofar as
 to have designated it as being subject to that ruling people
 and only seem to have been transferred to the African language.
 Under Mazor, Veste, namely the mainland of
 America, the baloue of the Caribs, or more precisely, the seat
 to understand that people on the highlands of America, so that
 the dual form mizraim refers to the two Americas, to South

and to be sourced from North America. Some time ago I reported
 ten public newspapers the discovery of a million Mexicans
 fcher mummies, which are in a seated position with Egyptian ban
 be provided with covers, coverings and ornaments; in Central
 Among other things, America has a [place] with hieroglyphs.
 A covered monument in the shape of an obelisk was found.
 that bears a male statue above and at its base
 many figures, and four other monuments, between
 which is a round stone with inscriptions and hieroglyphs

located, etc. It has already been claimed: "Ruins made of
 The oldest times irrefutably prove that Montezuma's
 ancestors inhabited the banks of the Nile « — however
 to answer the question of whether the opposite behavior is not possible
 niß der Abftirung zwischen Aegypten und
 America could take place instead. To Tututepec, the former
 Main towns in the land of the Lower Misteks, the residence of the
 The ruler of this people, Mühlenpfordt saw traces of an old
 sacrificial pyramid (of a so-called Teocalli) and thereby two
 ancient stone images that bear a "great resemblance to Egyptian or
 East Indian statues have." A human figure wears
 a type of turban, consisting of a cloth around the neck and on
 falls down both sides of the face; a long hanging down
 Gender jewelry adorns the ears, a peculiar ornament.
 covers the breast and hangs down over the back, various
 Belts and hanging decorations cover the rest.
 Part of the body, arms and legs are not visible.
 A second figure is that of a reclining animal with the
 Tail on its back and missing head, perhaps
 a statue of the person divinely worshipped by these peoples
 local rabbit. Both statues are made of an extremely
 hewn from hard and solid syenite, and one understands its rawness
 Despite this, it's hardly possible to see how the Indians cope with the lack of everything.
 iron tools that were able to hew it out «). In a
 In ancient American graves, the spinal vertebrae and rib were found.
 pen of a snake that »belongs to the species Crotalus
 hear seem. It is known that even now various
 Native American tribes show special reverence to this animal species.
 prove, and the circumstances of the discovery of these bones
 This location likely makes it possible that rattlesnakes
 divinely worshipped by the early Indians and named after their

1) Mühlenpfordt, excursion to the shores of the South Sea, abroad
 of June 19, 1839, No. 170, p. 679.

(Deaths were buried). Who can abstain here?
to think of the well-known custom of the Egyptians, which they
to embalm sacred animals and place them in holy tombs?
2)? Many other things are also indicated with more or
less determination towards Egypt, in order to no longer
the unacceptable connection between ancient America and the
To harden the land of the pharaohs. "One will be surprised,
Father says, "if one is in faithful imitations mexi-
Canarian paintings, which can be found in Herr von Humboldt's essay
politique sur le royaume de la new Espagne will find,
completely the style, completely the faces and body proportions
notices which characterize the Egyptian human figures « 3).
Furthermore, Mr. Uhde's in Handschuhsheim near Heidel-
Berg private collection of American antiquities, a ko-
loose head, »which is in the Osymandias in sublime, noble
Peace and his headdress, the magnificent piece of Turin's
Collection, remembers«). In the face of such agreement-
mungen can no longer appear too bold and too dreamy-
to speak of a former Egypt in America.
From the remains of an old Peruvian building in Callao
An observer says the following: "One can see in the walls..."
Enormous stone blocks and the doors are narrower at the top than
below. This Inca temple, which is called Huayna
Capac describes it as a building of four-sided shape,
It was 20 meters long on each side. One can
Four more outer gates and eight chambers can be identified. The symmetry-

1) So Assall in the news published by Mone about
the former inhabitants of North America, Heidelberg 1827, p. 59.

2) Herod. 2:67ff. The sacred snakes in the region of
Thebes were buried in the sanctuary of Zeus; ibid. 2, 74.

3) Father, aa OS 13.

4) Carl Ritter's preface to Braunschweig's treatise on the old-
American monuments, Berlin 1840, p. VII. f. p. IX, where to-
like the people with red skin, beardlessness and
the headdress of Peruvian Incas in the illustrations
the campaigns of Sesostris are commemorated on Egyptian monuments.

trie of the doors, the regularity of the niches, the Bes
 The way the stones are hewn is reminiscent of Egyptian architecture.
 in their less perfect creations. The building must
 in the time of its glory, between two snow-covered mountains
 peaks, Cotopaxi and Jlinissa, located, magnificent
 and impressively exempted «). The Peruvians had
 also a type of labyrinth, a building with rooms and
 Passages, » which represented a kind of labyrinth from which one could
 could hardly find out. Even those acquainted with it
 did not dare to go in without a ball of string,
 one end of which was tied to the door, in order to
 not to get lost « 2). To avoid some of those strange Mexican
 to highlight the Canadian pyramids (Teocallis), so is the be—
 You praised the same ones of Cholula, which are also known as the ones of
 Man-made mountain (monte hecho a mano) is called
 and their shape through collapses and plant growth so
 The change is such that one might mistake it for a natural hill.
 could. Their sides, as far as one can still discern, were
 precisely aligned with the four cardinal points; their basis is
 twice as large as the Egyptian pyramids, their height
 However, it is only 54 meters long. It is made of unburned wood.
 Built of mudstones, which alternate with layers of clay. After
 According to local legends, there were caves inside the pyramid.
 for the burial of kings; also, in the pages of the-
 the same square one made of stones and with beams of copper-
 pressus disticha built house without exit with two
 Corpses, idols and artfully painted vessels
 Found. Eight hours northeast of Mexico, in a
 The plain, which bears the name Micoatl or Way of the Dead, stands
 two large pyramids, 55 and 44 meters high, the sun

1) Picturesque Maturity through South and North America, written under
 under the direction of Alcide d'Orbigny's, translated into German by Diezmann, Leipzig
 1839,
 p. 59.

2) Baumgarten, general history of the countries and peoples of
 Amerika, Halle 1753, 2nd Th. p. 146 ff.

and dedicated to the moon, and by several hundred small surrounding the area, which runs from south to north and from East-west oriented roads are formed. At the top the great stair — the pyramids' Colossi of the Egyptians correspondingly — two colossal statues of the sun and the Moons of stone and covered with gold leaf, which the Spaniards tore down Cortez's data. Hidden in a forest. Towards the side stands the Pyramid of Papantla, which differs from the others. differs in form and material, from very regularly hewn stones. Three stairs lead to its platform. The shape, the clothing of the heels, is with small niches and hieroglyphic sculptures symmetrically decorated. Like the Egyptian and Asian pyramids were also the Teocalli of Tenochtitlan (Mexico) — a pyramidal structure in the middle of a large ring wall, 37 meters high and made of seven consisting of floors — precisely according to the regions of the world directed. The historians say this large wooden building is covered with a hard and smooth stone. have been, and you can actually find them around the city. enormous pieces of porphyry with which the temple is covered may have been 1). In the name that these Mexican Buildings lead, we find a Greek one most peculiar Word again; teo-calli means house of God, like teo-pan, Place of God: another word for temple in Mexico niche; teo is the basis of the Mexican teotl, God, cf. tetéō, gods, teoyotl, deity 2); theos are what the Betoyers call according to Gilij, the sun which they worship as a deity 3), and that is entirely the Greek Neos, cf. Jarurisch do, sun)); with calli, Mexican house, compare Mughal kol, kual, kölla,

1) A.v. Humboldt, Vues des Cordillères et monuments des peuples indigènes du new continent. Orbigny, aa OS 240 — 243. Braunschweig, aa OS 49 ff.

2) Clavigero, op. cit. 1st Th. p. 365. 2nd Th. p. 532.

3) Murr, aa OS 341. 4) Das. p. 402.

House), Greek aadın, dwelling, grotto, chapel, neon, God's dwelling place. This comparison is all the more important and deeper leading, since kol, kual, kölla, Greek x an ameri= Kanish formation is by Illi in the Mexican substan= The tive ending is. Such things apply to America as the fatherland of the Word formation: there are several indicative cases, e.g. perua= nisch tiu, sand, araukanisch tue, earth, tuetu, earthly, with the ending tu 2), Hebrew wor, tit, clay, pottery, sans= Krit ditis, Earth. — Cora. mueat, Death, where the radical ist; this compares to the Coptic muy, death, Hindi= stan. mua, gypsy. mojas, muyas, dead, lifeless, hindostan. muena, gypsy. mujas, to die 3); among the Pimas in Mexico ist muhat, to die), Hebrew muth, to die. A legend leads the origin of that ancient pyramid of Cholula on a giant race of prehistoric times, which the Mexicans inhabited high plateaus and erected a mountain to reach the to ascend to heaven 5). The following passage can thus be taken from a older French missionary reports can be compared: »One Various [things] can still be found in the province of Chinca in South America. Monuments that commemorate those giants, whose mentions the history of Peru and that of a vice, that already happened in the cities of Sodom and Gomorrah, the punishment of the sky, were said to have been destroyed by lightning. The following legend about this has been preserved among the Native Americans. A great flood forced their ancestors to prepare for the highest To flee the mountains; when the water had once again entered the sea. when they were and wanted to return to their valleys, they found

1) Father, Investigations into America, ©. 54.

2) Mithridates, 3rd Th. 2nd Abth. p. 406.

3) Father, Investigations, p. 171. Grellmann, aa OS 234 and 237. Kogalnitchan, aa OS 62 f. p. 68 under lifeless, Corpse, death.

4) Pfefferkorn, Description of the Sonor Landscape "Cologne 1794, 2. BS 253.

5) Orbigny, aa OS 241.

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Men of extraordinary stature, who committed a gruesome
started war with them. Whoever escaped their persecution,
hid in the caves of the mountains. Here lived the In-
dianer; for many years, until they finally found one in the air
young man saw, who with lightning and thunder their under-
printer shattered and returned them to peaceful possession
their old homes« 1). Several legends of the Ge-
Nesis finds its resonance here, the giants before the flood,
the flood itself, the tower-building at Babel, Sodom and Go-
Morrha; Australia and America are full of flood legends,
The tradition of the
Confusion of languages; creation of a human pair, ent-
The origin of woman from man's rib, the Fall of Man,
Snake with the fruit, Cain and Abel, the lineage
from a man with 12 sons, analogies of tradition
among the Egyptian plagues are encountered; in particular
The legend of the tower's construction appears to us in a strikingly local style.
In contrast to the shape, namely in that tradition of the Chiapasians,
that Wotan — a grandson of the venerable old man,
who built the great ark to protect himself and himself from the great flood
to save his family, and one of the famous men,
after which the 20 days of the Chiapas months are named
have been at the great construction site, which was built on the orders of his
Uncles should be carried up to the clouds, that
Back then, every people got its own language, and that
Wotan received from God the task of dividing the
to make Landes Anahuac (Mexico's) 2). »The legends of the

1) To the knowledge of foreign peoples and lands, from French-speaking mixtures
sionsberichten, Leipzig 1782, 2. BS 141.

2) See below for a more detailed presentation of these traditions
our above treatise on the Moloch service, the task concerning the
Twelve number among the registrars of America, in the March issue of the Athenaeum
1839, pp. 75 ff., C. Colton, in the Basel Mission Magazine 1834, p. 498
ff. Clavigero, History of Mexico IS 133 f. 138. 164 f. 344 f.

“Genesis,” says Bohlen, “Elingen in the oldest Hellenic again, yes, they found each other at the discovery of America. among Peruvians, Brazilians and Mexicans; all these volumes They knew of a flood and a box with animals, of the invention of weapons and of the killing. It was found

Shipping in the Atlantic Ocean, Bamberg 1814, pp. 84 ff. Ph. Sal-
Father Gili tells the natural history of civil society and the sacrament of rain and delle
Provincie spagnuole di terra ferma nell' America meridionale, Rome
1782, in German excerpt from Sprengel: News from the Countryside
Guiana et al., Hamburg 1785, p. 441, where the creation of the Lich-
tes before the sun and that of the woman from the rib of the sleeping
Mannes, de la Borde, Journey to the Caraiben, German in Schad's Über-
Setting the journeys of Father Labat, Nuremberg. 1782, 1st Th. p. 384 f.,
where the Great Flood and serpent daemon with tree and fruit, bark beetle,
Brazilian history, Cleves 1659, p. 711, where at the Fall of Man and
Losses of Paradise, the fox plays the role of the snake,
Quandt, News of Suriname and its inhabitants, Görlis 1807,
p. 257, where creation, the Fall of Man, the loss of immortality and
Egyptian Darkness, and James Athearn Jones, traditions of the
North American Indians, London 1830, where in particular a story
the dog rib=Indian with the biblical creation=, sins=
The case and flood story, as well as the Babylonian confusion of tongues
That's correct; the latter is also reflected in a legend of the Bomelmeek Indians.
precisely there, the well-known Mexican and an Iroquois one, see Neorama.
von Carové, Leipzig 1838, 3rd part, p. 394. The flood legend is found there.
not only in the Semitic form and with all the features of the biblical
Tradition, but also what the Greeks said about Deucalion and
Pyrrha and the new people created through her say, told
an American tradition, to which A. v. Humboldt and Ph. Salvator
Silit commemorate; only the Americans put instead of the backwards thrown
Stones, the fruits and kernels of the Mauritia palm, Humboldt, Reise
into the equinoctial regions of the new continent, 3rd part, p. 406. It
It might even seem as if the name Deucalion were American; for
the natives of West Caledonia on the northwest coast of Ame
Those who complete their maturation in canoes call themselves Ta-Cullies, Waf-

Serwanderer; they also speak of a flood and a unique human couples rescued from her, Braunschweig, aa OS 16. 18. The name Hellen, among others, also appears to be American and actually as much as being human at all; for elene means in the Shawshank, lenno in the Delaware man, and the Delawa

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similar ideas about creation; the inhabitants Speakers from Mexico and Cuba themselves referred to it as a human being, who saved himself and his wife in a small boat and a to release a small bird that brought a green branch; But they did not know the Tower of Babylon, so little as like the Indians and Greeks, because this myth is local; They did not know Jehovah, nor the Hebrew prophets, which is certainly true of a legend from Judaism were important; however, the idea was probably not so important among the Iroquois. lung of the indicative Greek hell river and the mythi fchen tortoise, which carries the earth 1). In respect of of the Babylonian tower and of Jehovah, the ge taught man; nothing is more native to ancient America than the legend of the tower's construction and the confusion of languages or Language division, as is indeed the case in America Home to an infinite variety of languages and dialects is 2), and we have Jehovah America's

ren call themselves lenni lenape, original people, Asffall, op. cit. p. 104. Heckewelder, News of the history, customs and customs need of the Indian peoples by Hesse and Schulz, Goddess gen 1821, p. 24, Mithridates, von Adelung und Vater, 3rd part, 3rd section. p. 361. 363. 415, where Schawano ilenni, illenni, Miami helaniah, Ilinois illini, Messissaugers linneeh, Mensch.

1) Ancient India, Vol. 1, pp. 217 ff. Latifau in Baumgarten, ibid. 1st Th. P. 45. New voyage d'un pays plus grand que l' Europe, par Louis Hennepin, Utrecht 1698, p. 117. Deuber, aa OS 85. Heckewelder, aa OS 434 and 527. "One of the tribes of the De lavaren or Lenape, which bears the name of the turtle, makes on a priority over the other claim, because it is the large tortoise related to which this large island (America) carries on its back,

and whose movement causes the earthquakes.

2) Cf. Vater, Investigations into America's Population, Leipzig 1810, pp. 92 - 100. Jefferson, notes on the state of Virginia, London 1787, p. 162 ff. notes that one finds, if one considers the languages of the peoples in America and Asia according to their probable origin order, always twenty different ones in America against one in Asia, take~~r~~ They differed to such a degree that all similarity between them was lost.

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* above in the treatise on * Moloch service followed~~r~~ meadows, there also from the one seen in Guiana worthy pyramid of the evil spirit Jawahu was spoken to. In A.v. Humboldt's Vues des Cordillères et monuments you can find one of the indigenous people of the new continent Description of the construction type of those Teocallis or Mexican

Pyramids compared to the architecture of the Belus Temple,

the arabesques with which the ruins of Mitla are covered, Idols made of basalt decorated with the Calantica of the Isis heads h, and a large number of symbolic paintings, which depict the woman with the serpent — the Mexican Eve —, the Great Flood of Coxcox and the first migrations of the peoples of Azte~~r~~ imagine a Christian tribe. The author endeavors to...

vanished. After a trip to Lima on the orders of Bishop Urban Matha's printed Spanish news about the land of the Mores, The peoples encompassed by this name speak nine and thirty languages that have no relation to each other~~r~~ Ben, — “the visible work of the devil,” the Bishop of Lima puts it. in addition, “who, through this confusion of languages, facilitated the spread of the Evan— “Wanted to make things more difficult for geliums!” Regarding the knowledge of foreign peoples and countries, from French missionary reports, Leipzig 1782, 2nd BS 199. Cla~~r~~ Vigero, born in Mexico, still counts here at thirty-five.

languages that remained known; at the Margnon, the Portuguese were among the most numerous.

At the beginning of the 18th century, there were one hundred and fifty of them. "In the south..."

America, particularly in Guiana and Columbia, reveals countless

Diversity of languages in a small area and with low

Population. Humboldt estimates the population at 60,000 to 80,000.

Individuals speak more than 200 languages — one of the strangest things to know!

Appearances." Braunschweig, aa OS 7. 9. 22. 24. 27 f. Known

is the difference between the languages spoken by men and women in the Caribbean.

La Borde, speaking of this appearance, adds: "If the Al

When planning a military operation, they use a kauder

"Italian language, which the younger ones understand nothing of." St. Father

Labat's Journey to the West Indies by Schad, Nuremberg 1782, 1st vol.

p. 455 f.

1) The bust of a Mexican priestess, whose headdress the
calantica of the Isis heads, the Sphinxes and other Egyptian images
similar and decorated with pearls, see Atlas pittoresque, pl. 1 and 2.

Daumer, Feuer and Moloch service. 17

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to show similarities, partly the Toltec calendar and
the catastrophisms of the Toltec animal circle over time
accounts of the Tartar and Tibetan peoples, partly the
Mexican traditions about the four earth regenerations with
the Pralayas of the Hindus and the four ages of the world
have siodus. He also shares fragments from the Mexican
Manuscripts relating to Rome, Velettri, Vienna and
Dresden, and the latter is indicated by linear symbols.
reminiscent of the Kouas of the Chinese. "Gabriel of Cabrera",
The same famous researcher said elsewhere, "I found
In Cuba, a tradition which is similar to that of the peoples of fe:

resembles the Mitisch race of Noah, who for the first time the
The effects of a beverage produced by fermentation were felt.
He adds that the tradition is linked to this one=
séance of two human races, one naked and one be=
dressed. Should Cabrera have added a new train.
to the analogies of the woman with the snake, of the struggle
the two brothers, the great flood, the rafts of
Coxcor, the scout bird, and many other myths,
which undoubtedly demonstrate to us that a connection between old
Traditions exist between the peoples of both worlds.
was that? «). The certainty of such a connection
leads to the question of its nature; perception |
the units taking place between the two hemispheres

the tradition, conception, custom and cultic way, as they
in a scattered manner very frequently, also already various
has arranged compilations for various purposes,
It is a riddle that requires a fine solution, and its solution
Although it may seem impossible, it might not be if
Certain prejudices blinded our eyes and the
through migrations and settlement of tribes
and folklore in foreign regions went crazy and out of their
brought to light the true situation, an old story and

1) Humboldt, Journey into the North, Vol. 6, p. 179.

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Traditions did not continue to tease research.
What I mean is that there was once a time when
which is the old world we call the new world, and the
what we called the new one was the old one, and that a lot
Stories and traditions of ancient times, from which we learn
It never even occurred to us that they should belong to someone other than ours.
could belong to the hemisphere, namely all biblical
Stories before Israel's exodus from Egypt, i.e., from
America, actually quite foreign to the so-called old world
and to relocate back to America and Australia, from
where they are through emigrants, leaving their old residences.
alien and completely unrelated to them
brought over to the peoples and settled in the occupied, with the

The names of the old residences were native to the new regions.
 have been made and located. Asia's and Africa's ancient
 Cultural conditions and cultic practices are merely reflections of one another.
 the continuation and further development of such, the origin
 like the old, prehistoric America, perhaps even a
 now no longer existing, located in the still sea
 belong to tinente, which was affected by a major catastrophe — the
 The Great Flood of the Bible — was destroyed, and at its
 Perished as remnants of its existence, those across the ocean
 left behind numerous scattered mountain islands of Australia. It
 Many things come together to make me believe that
 on this continent, the one described in the biblical document
 (located in paradise), as well as the fact that the same one is the Atlan

1) For scientific reasons, the Chancellor had already relocated
 von Autenrieth the origin of man and the biblical paradise
 into the South Seas, see his speeches about man, Tübingen 1826, p.
 7 ff.; Haug recently takes a similar approach to this point,
 See his general history, Stuttgart 1841, 1. BS 77, where on
 Javanese legends of the destruction of a continent are reminiscent of and
 It is suspected that there, in the exuberantly rich abundance of nature, the
 Fatherland of the Pisang and the breadfruit, the oldest distribution
 center of man.

1

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tis of the Egyptian priest legend in Plato's Timaeus and
 Critias was, who at the same time with the entire sex of a
 primal, the model of Egyptian state institutions
 former, located on the opposite mainland
 The city of Athens is said to have been destroyed. If this
 Athens, the well-known Greek-European city, was supposed to have been,
 So nothing can be done with this matter, and this the
 The thirst for knowledge, such a peculiarly charming tradition, remains a
 eternally deceptive, never settling on the firm ground of history
 A descending air formation. But Athens, Athenai, is a

1) According to Plato, the most beautiful and fertile part of Atlantis was,
 (Critias, p. 158 of Becker's edition) a centrally located

A plane that probably coincides with the biblical Eden.
 would like to. Also, one of those born from the earth lived on Atlantis.
 a human being, and with his daughter Clito Poseidon fathered the ten gods.
 Lantic princes and tribal chiefs, who comprised the ten parts of Atlan-
 tis masters and much analogy with the twelve sons of Israel and
 The progenitors of the Israelite tribes. As under these Rus
 ben — who, however, in Genesis 49:4, appears horrified by his fine dignity — fo. has
 Among the Atlanticists, Atlas, the oldest of those ten, was the overlord;
 One of the ten Atlantic kings was named Gadeiros, in Greek Eumelos.
 the sheep-rich, cf. Hebrew gader, wall, gederah, the wall which
 the shepherds erect shelters on the pastures to secure their livestock. The remaining
 Gen names, according to the explanation in Critias, are only in Greek
 fcher Ueberfation gegeben, fschelen zum Thelscheinen nur gratifi irt, grie-
 chisch la uten d made to be, like Atlas, Atlantis, which name
 so enticing is the one that corresponds to the Mexicans' old northern
 Give the fatherland Aztlan the name Eudaimon, the Fortunate One.
 as a translation of the Hebrew root names Gad and Asher analogously,
 which means the same thing. The covenant described in Critias p. 171
 The sacrifice of the assembled Atlantic leaders corresponds to the rap-
 The passage in Exodus 24:4-5 has been echoed; there is also a reverberation of it.
 this ceremony was preserved on the islands of the Pacific Ocean; according to Ellis
 Description of his journey through Hawaji, Hamburg 1827, p. 80, be-
 The Sandwich Island chieftains and priests gave themselves up for the purpose of
 a peace treaty in a temple, where an animal was slaughtered, which
 His blood was poured into a vessel and then poured out. What
 the curse pronounced upon the transgressor of the Atlantic 5
 Regarding this, cf. Deuteronomy 27:11 ff.

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| American word, and the Egyptian priests, when they
 of those ancient battles between Athens and Atlantis and the
 tell of the terrible catastrophe that destroyed them both
 They directed and recounted Australian and American prehistoric stories.
 Athenai namely is the Indian Otaeney, which is simply
 City means), and the sunken American-Aegyp-
 a city that suffered a similar fate to that of 1746
 the coastal city of Callao, swallowed by the sea, was called
 the city vr efoxyv, like Rome also urbs, the city,
 That was called. That once between the inhabitants of America, the In-
 feln des fstillen Meeres, des indischen und japanischen Archi-

Pelagus, a connection has been found, as evidenced by proof. many striking similarities were demonstrated, in particular The monuments of Palemque show, even what the face... Regarding the formation of the human characters, the island world of the still sea 2). The one linked with the tidal myths Name Noach, Noah, Noe, Phrygian on coins of Apamea No, appears to be native to Australia and is the name of the

1) Heckewelder, News from the Indian Peoples, Göttingen 1821, p. 188. The same word is also probably the Name of the Greek city. I have already mentioned some Greek names above. American English words and names explained. Including the name... The Athenian goddess Pallas is American; palla was a title. led by Peruvian women of royal blood, Pele was called a great goddess of the Sandwich Islands, Hebrew: baal, Lord, baalah, Lady, Bel, the god Bel, Belus the Babylonian. Babel is called Bel's Castle, from the Australian pa, mountain fortress, castle; Basel Mission magazine 1836, p. 627.

2) Braunschweig, aa OS 79. 92 ff. Ellis, Reise durch Ha waji, Hamburg 1827, p. 244: "One can see some similarity between fchen the Native Americans and the East Islanders of the silent Discovering the sea, as in terms of war customs, tools, the physical exercises, the rafts or canoes, the treatment of the Children, the way they wear their hair, the feather ornaments of the upper class heads and girls, especially the clothing of the latter, which, to Cuts and use are completely identical to the Peruvian ones. 71
* N

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here shattered continents and with them perished: to have been the former Australian ancient empire. After the Tradition of the Society - Infeln have the great gods of the Once, in a fit of anger, an islander broke the whole world, and All the surrounding islands contain only small parts of Venus. noi, the great land that was shattered 1). Otaheite Nue, Greater Tahiti, is the name of the larger peninsula of Tahiti. or Otaheiti, jeri nue means on the Sandwich Islands big boss), and nue, nui means in Tahitian, mar

Quesan, New Zealand and Hawaiian (large N); in Ame-
Krika meets Maja (noh, large *), cf. Hebrew na, noah, something
Great, beautiful, glorious 5), Arabic: aud, eminent, admi-
ratione affectit, placuit, 3, eminent, in Africa Coptic
naa, Tigrayan nauy, large “), and the inhabitants of the island
Huaheine had a deity named Noah, whom they considered
described a terrible giant who was carrying out a destructive work

carried weapons in his right hand, with which he could see everyone he met.
struck down, but was lenient towards the defeated and
He protected all those who sought refuge with him from their enemies.
apparently the personification of a powerful empire that
terrible to the enemy, gentle to the vanquished, and helpful
who was referring to those seeking protection. That was probably the one.
The Atlantic empire situated in the still sea and its ruler
gender, and nothing else, as this personification seems to be.
to be the biblical Noah, just as his sons did nothing
Other than the name of three human tribes from which
the population of this empire consisted; cf. in the latter Be-
drawing the apocryphal Book of Enoch, where Noah with three

1) Missionary voyage to the southern still sea with the ship Duff un-
ter James Wilson, Vienna 1801, p. 537.

2) Kotzebue, Discovery Tour, 2nd ed. BS 115.

3) Basel Mission Magazine 1838, p. 163.

4) Mithridates, 3rd Th. III. P. 15. 5) Ezech. 7, 11.

6) Mithridates, 3rd Theology, IS 77.

7) Basel Mission Magazine 1832, p. 156.

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Companions in the ark, one of whom knows,

The other is red, the third is black. The "backwards" Meeting of the three main races of present-day humans—gender, the European-Caucasian, the American—mon—"Golish and the Negro in Australia" has already been published. Rieth asserted; explorers and travelers have often done so here a three-fold and multiple coloring of the population on a Points were noticed, and these were described as "copper-red, white and black". — yellowish-brown, black and white like Europeans — black, white, yellow and blackish-brown — yellowish-brown, of a darker shade Color: silky and completely white — copper-colored with smooth, long with hair, white with red hair, mulattoes with curly hair Hair determined 2). This is also the best explanation for the trun— Noah, by which this representation is based on the well-known Kava— The intoxication of the inhabitants of the silent sea is taking place, whereby The interesting fact to note is that the Chileans in America has a potion they call Kawau and which is prepared like the kava of the South Seas 3). The Hotten— Dead men told that their god Tiqkoa had a man named Noh and

A woman from Hingnoh was sent to her country, and these were her

first parents had been), which probably indicated an origin from that refers to a sunken continent that mediates between Asia, America and Africa lay and were divided into these three continents sent colonies. Those who brought America through Jews to be populated, relying on an American tradition,

1) The Book of Enoch, Jena 1838, 2nd part, p. 712.

2) Autenrieth, about men, Tübingen 1825, p. 10. Alexan— the Dalrymple, historical collection of voyages to the South Sea in 16th, 17th and 18th centuries, Hamburg 1786, pp. 47, 168, 119, 122. 132.

3) Chamisso, in Koßtebue, loc. cit., 3rd ed., p. 50. A similar one prepared by chewing, also from Murr aa OS 279

The drink compared to the kava of the South Seas is that of the peoples of May— nas, called Massato.

4) M. Peter Kolben's description of the foothills of the good Hoffnung, Frankfurt and Leipzig 1745, p. 21.

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which of ten parts of the Native American ancestors nine crossed the great river, and people here openly believe to see the Israelite ten-tribe kingdom, which, into the Towed captive, found a way to America 1). Even on Atlantis, according to Plato, a kingdom of ten flourished. The kingdom was divided into parts, and it was probably from this that it originated, that the Americans immigrated. Among the Svanesi, it was found The legend goes that their fathers, in ancient times, spoke of the They came from the sea; they didn't know where from, but they celebrated. an annual celebration to commemorate the happy arrival of their Ancestors 2). That the Hebrews came across a body of water men, their name is still recorded; for they are called Eber, Ibrim, from Abar, set over a body of water, eber, that land situated on the side of a body of water, el eber hajjam, over the sea; especially Abraham Ib ri, the stranger ling beyond the waters, i.e., the Australians. If one in the biblical genealogy from Shem to Abraham the names Schelach, Eber, Peleg, Reu and Serug) If examined, one can find in it the hidden note of an ex migration across the sea and the tearing apart of a people Recognize a unified whole. The name Schelach expresses Entsdung, mission, emigration from, boar with Peleg together men den Uebergänge, 1 heißt in unsferem Hebrew Bach, but in Greek pelagos has the meaning Sea preserves, remorse and sorrow together declare: Tearing apart of the band, cf. va, to break, to shatter, and the form men sarach, sarag, intertwine, entwine, seroch, cord. Abraham's sacrificial site Moria is an Australian Morai. were, such as the sacrificial sites, idol groves and holy places These are called inlets on the islands of the South Sea; Society Island Eimeo is called Morea by the natives,

1) Basel Mission Magazine 1834, p. 497.

2) Assall, News about the inhabitants of North America, here

Published by Mone, Heidelberg * p. 87.

3) Genesis 11:12 ff.

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(called Muria!) — perhaps the same word. Mor ai means also an old Heiau or temple of the Sandwich Islands Hawaji 2). The story of Abraham also includes the Terebinth More, like the terebinths in Deuteronomy More, before; also the same dwells among the terebinths of the Mamre, and appears among the terebinths of Mamre Jehovah in three forms 2). The inhabitants of Rai They have sacred coconut palms, in whose crown their god resides. Anis settles), and on Huaheine there was a magnificent Tree, which with its branches sinking into the earth and to formed a grove of branches growing up from new trees, who was sacred to the highest patron god of the island, Tani; and on whose branches human sacrifices were hung 5). Especially But are those giant American news outlets coming here? costume, of which three contributed to the formation of an ancient Indian holy Thumbs belonged. In the Zapotec village of Santa Maria del Tule, east of the city of Oajaca, rises within the wall surrounding the church, a giant cypress (cupressus disticha L.), which is older than the fanifche Invasion, whose trunk has a circumference of 124 Spanish feet, and from which, above, where it splits into branches, approximately

1) Missionary voyage to the southern still sea, p. 52. Cook's third and Wetzel's last journey, Vol. 2, p. 323. According to Forster, Morea is a District of the island of Eimeo. Another Society-Island is called Maurua.

2) W. Ellis, Journey through Hawaji, p. 28.

3) 1 Moses. 12, 6. 5. Mof. 11, 30. 1 Mos. 13, 18 and 18, 1 ff.

4) A.v. Chamisso, works, 2. BS 229.

5) Basel Mission Magazine 1832, p. 140: "Near the Baumes is a pagan idol temple, in which the Re

where the people of the island are buried and where they lie at the foot of the holy mountain-

ges, under the shadow of the magnificent Ada, in more than oriental

"The ornamentation rests side by side on the bed." The name

Tani means God, the first human being, and a husband.

ibid. p. 155, Hebrew adonai, adon, Lord, God, husband, derived

from din, dun, to rule; so also the Hebrew baal, lord, God and God's meal.

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A spring flows 25 feet above the ground. "The old in

Native Americans considered this tree sacred. Almost always, it is found...

Three of them can be found near the ruins of old adoration houses.

often in areas where nature originally provided the tree

does not produce, and where he only came from a great distance

It can be brought. Also to Tule, whose church, like almost all

in ancient Indian sites, in your place of the old pagan

Adoratoriums built is, find. Three of these Cyprus are present.

The first is the one described; a second stands not far away.

from this, besides the southeast side of the church still within

the wall, a third outside the same, northwest of

the first one, hardly further away from her than the second.

Both, especially those inside the wall, whose trunk

Those that are about six feet in diameter are also very large.

Trees. Near Mitla, close to the palaces, one can find

also three of these Cypress «). An American journey

The description states the following: "Throughout the entire province

(of the state of Oaxaca in the United States of Mexico),

especially halfway from the coast in the ge:

temperate region (tierra templada), three hours from the

In the capital, one finds the monstrous tree of the Cupressus.

A distich, which has a circumference of 36 meters. This old tree

It is thicker than all the boas in Africa, which is less surprising.

looks like this since Anza discovered that he was the union of

three different tribes (ift«). It referred to this

Baum probably refers to a triune god worshipped in ancient America,

as we find them in the story of Abraham. Just like the

s?em under the terebinths of Mamre three men appear,

Those who reveal themselves as Jehovah are accompanied by three

Men to war, one of whom was named Mamre

leads; the three together are called Eshkol, Aner and Mamre, Genesis makes them three brothers, and Abraham zealously

1) Foreign Affairs 1840, No. 10, p. 37.

2) Orbigny, aa OS 260.

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so that they get their share, the war effort
namely, which the King of Sodom of Abra-
ham to receive wishes, that is: these prisoners should
to fall victim to the threefold God of Abraham, and the
King of Sodom, as an opponent of human sacrifice,
She seeks to relinquish the spoils of this person by renouncing them.
to wrest fates from their hands, against which Abraham, with fanatical indifference,
self-interest sacrifices all gain to the gods of his
Cultus to satisfy: — » they shall have their share! « 5).
Perhaps the biblical relationship here has the true meaning
deliberately conceals the tradition she is dealing with,
or that she herself no longer recognizes him; the context
The matter is clear and decisive enough. Even the American—
Kanish god; Bochica (Botschika) had three names; namely
Bochica, Nemqueteba and Zuha, as well as his wife, who
Chia, Yubecayguara and Huythaca were called 2). But that Abra-
ham, who never set foot in a country of our hemisphere, in Asia
and that he supposedly traveled around Africa is not more wonderful than
that our Christianity, settled in America, already
Fine legends of saints were relocated here, and Saint Anthony...
Nius fought with the devil an hour away from Potosí.
have fol). Where the Ur lay, from which Abraham came=
I believe I can definitely prove that it is supposed to come;
It is the Sandwich Islands of Hawaji with its divinely revered
volcanoes that formed the fire island of Ur (Hebrew: ur,
Fire) was called), and where unmistakable traditions still exist.

1) Genesis 14:21 ff.

2) Orbigny, op. cit. Introduction. pag. VA v. Humboldt, in the Cot-
taischen deutschen Vierteljahrs-Schrift, Januar — März 1839, p. 107 ff.

The first Spanish conquerors were shown idols in which Bo—chica was depicted with three heads, cf. Aßall aa OS 67, about the so-called Triune Idol, an artifact unearthed in North America Vase, which consists of three heads.

3) Orbigny, aa OS 214: "An image of St. Anthony stands as proof of the matter, and woe to him who dares to doubt it!

4) One district of Hawaji is called Ora, Ellis's journey through Ha

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from Abraham (there called Umi) and according to rabbi Nifer Sage gigantic servant Eliefer ober Og (dem fand have received the wichinsulanian Kauroalani). The oven, in which Charan, according to a Jewish legend, met his death

that should have 1), is precisely that volcano in which the cult

the islanders to appease the volcanic deities
He threw down victims 2). Charan, whose early death in Ur is described in the Bible.
only quietly and as if concealing a certain secret
(believes 3), is thrown as a victim into the crater of Kiraura.
(been). Jehovah appears to Abraham in the form of a
waji, Hamburg 1827, ©. 157. uri is the name of the chief god of magicians.
this island, that. p. 149. That it currently has an opposing
The name is derived from the fact that Hawaii, the island of war, is called, cf. Basel.
Missionary Magazine 1832, p. 193, seems to be from a point in time before
ren, in which water service triumphed over fire service; for of a
The traditions of the island speak of such things, s. Ellis, aa OS 128,
where the battle between the water god Tamapuaa and the volcanic
Feuergdttin Pele befchr.

1) Eisenmenger, discovered. Judenth. 1. p. 492.

2) Ellis, aa OS 127, cf. 117. 22. 200. Feuer and Vul
Kanencult, and victims thrown into the crater, are also found on
Java; Stuhr, Religious System of the Pagan Peoples of the Orient, Ber
lin 1836, p. 324. Volcanoes of the Tonga Islands, for dwelling places of the gods

held, s. in the Basel Mission Magazine 1824, p. 203. Also the Residents of the Fox Islands believe fire-breathing and smoking mountains to be Dwellings of the gods and spirits, and their shamans perform rituals at These mountains their prayers; Bastholm, News for the Knowledge of Man^o fchen in fine wild and raw state, trans. by Wolf, Altona 1821, IV. p. 155 f. In Chile there is a volcano in which, according to India^o According to Niche belief, Pillan, the most powerful of the gods, resides in Orbigny. aa OS 202.

3) Genesis 11:28.

4) A description of this crater can be found at Ellis aa OS 117 ff. "An immense chasm yawned before us in the form of a half^o mondes, approximately two miles long, one wide and seemingly 800 feet

deep. The ground was covered with lava, and to the southwest and north.

was an extensive flood of burning matter in a state of fear^o terrific surge, its flaming waves and fiery surf Rolling back and forth. Fifty-one cone-shaped islets of ver^o

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Oven and a torch 1) — because Jehovah is a God of fire and destruction, see above; the form of the Ofens is connected to both Australian and American. ancient Hebrew volcano cult), as with American and together with a Semitic Moloch service, whose idol is an oven or a heated metal statue — one trained to be a statue^o ter sacrificial oven — was 3); which gave the shape of the fire torch When it happened, the war god Tairi also appeared on the sandwiches. islands and the god Tani on the Society Islands as flame or similar to the tail of a comet. Also Abraham-Umi brings this to Hawaji, the deity who gave it to him. He commands terrible sacrifices from heaven, his dearest there, and like * oriental legend the giant Og or

of different shapes and sizes, containing 70 craters, raised around the edge and across the surface of the burning lake. Two and Twenty constantly gave a mass of grey steam or pyramids. of shining flames from themselves, and several of them spewed to At the same time, lava streams erupted from their fiery maws, engulfing them in flames. the streams flowed down the black, jagged sides into the boiling water below. Masses flowed.” — “All this constituted an immense volcanic spectacle.” painting, whose impression is enhanced by the constant roar of the large= "The area was increased by an underground oven."

1) 1 Mof. 15, 17 — already in the treatise on the Mo- Lochdienst, a frequently used important location.

2) Mount Sinai smokes like a furnace, Exodus 19:18 — the= It was, as will become clear through future discussions, a volcano. of the heavenly mountains, which the Hebrews lost on their journey through Asia honored. That the phenomena which, according to Philo's description, are the laws= accompany Jehovah's mission on Sinai, "vigorously participating in the exodus- “Remember the breaking of a fire-breathing mountain,” Gfrø= remarks. rer, Century of Salvation, Stuttgart 1838, 2nd part, p. 397.

3) See our above treatise on the Moloch service, Loskiel, Missionary history, p. 55 ff., where an American oven cult was described= Ben, and Mũnter, Religion of the Carthaginians, p. 10, where an American Molochism has been proven with a heated metal statue. See also the idea of the Sociefätsinfulaner that the deceased, in e in em Baked in an ember oven, as a delicacy on the table of the gods men, Baseler Missionsmagazin 1832, p. 141.

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to “

Audśh, whom the Jews claim to be the servant and He had been a housemate of Abraham, in the waters of sin. fluth wadet und fích mit der Hand Delphine und Walfische from the depths 1), so that gigantic companion would become Umi's in the waves and catches the fish with his hand. up from the sea 2). It may be an old Australian prince= It was once customary to have gigantic servants and attendants; had a "huge" slave, according to a missionary

reports, a New Zealand chief 2). At that time Umi's are supposed to enforce Australian taboo laws with extreme strictness. have been valid, and I have already in another place these laws of the Hebrew Sabbath celebration are based on these laws. leads. Here, the following has been brought to light. Under strict taboo All light and fire had to be extinguished, no canoe was allowed into the Water should be let out, nobody should bathe, nobody except the to give one foot in front of those who had to be in the temple Set doors, no dogs barking, no pigs grunting, no Rooster crowing; dogs and pigs had their muzzles tied. to, placed the poultry under gourds or fastened in front of His eyes were pieces of stuff. Neither the king nor the Priests were allowed to touch something, so that they

1) Eisenmenger, discovered. Judenth. IS 381 f. 385. 389. Rosendl, 1. BS 35.

2) Compare the pamphlet: "Sabbath, Moloch and Taboo", Nuremberg berg 1839, p. 18, and Ellis, p. 201 f. 57.

3) Basel Mission Magazine 1833, p. 75. On the great 'yes' gigantic human stroke of the still sea f. the year 1824, p. 186, 244, 306th year 1827, p. 200th year 1832, p. 71, 212. 248th, 265th year, 1838, pp. 120, 123. Especially the heads to distinguish the islands by their size, as Abraham also did even a giant was supposed to have been fine, see Eisenmenger IS 392 f.; of a Chiefs of the boatmen or Samoa Islands, it says in the last one The position of the mission magazine stated: "He was one of the greatest and the most gigantic men I have seen; his mighty bone structure Stell reminded us of those heroes of old who carried spears, whose shaft was like a weaver's beam."

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the spokes were put into another person's mouth had to be. Breaking the taboo was punishable by death; The criminal was sacrificed to the gods, slain, or strangled. or burned 1). Compare the biblical Sabbath Laws, no starting fires) and not from the (to go home). The death penalty was, as if on the taboo

Break, so on the desecration of the Sabbath; a man,
 (He who cut wood on the Sabbath was stoned.)
 the rabbinic rules for the Jewish Sabbath celebration
 The prohibition of bathing and swimming is also in effect 9).
 A Jew is not allowed to touch a letter on the Sabbath.
 and open, as those islanders were not allowed to touch anything).
 According to a tradition of the same, in the days of the king
 Umi, a thirty-year-old taboo celebration, took place.
 during which the men were not allowed to
 to shave beard, etc. 7). Even the Jews are forbidden
 offered to shave his beard on the Sabbath and the
 (to cut nails). Very noteworthy is the
 The circumstance that the converted islanders observed the Christian Sunday celebration
 to understand and treat it entirely as a local taboo celebration.
 As stated in a mission report: "Today everyone was
 employed Christian islanders, preparing their food for the communal
 to prepare for Sunday. On Sundays, they
 No fire lit, no breadfruit baked, no tree
 climbed, launched no boat, and made no journey to
 Land made «). Just like near Vancouver by a
 Interdict or taboo to read, with which a district in Otaheiti
 It had been occupied. "No canoe was allowed along the shore."
 Rowing was prohibited; no fires were allowed to be lit. The day before...

- 1) Ellis, p. 215 ff. 2) 2 Mof. 35, 3. 3) Exodus. 16, 20.
- 4) 2 Moses. 31, 14 fuc 35, 2. 4 Mof. 15, 36.
- 5) Bodentatz, ecclesiastical constitution of the Jews, Erlangen 1748, II.
 p. 129. a
- 6) That. 7) Ellis, p. 217. 8) Bodenschatz, ibid.
- 9) Basel Mission Magazine 1832, p. 51.

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However, there were numerous fires throughout Difhite.
 noticed; the islanders were probably preparing themselves for this.
 Food for the time of the interdict." Thus, here the
 End to fine beginning back 2). Also the Hebrew
 Food prohibitions, as well as the Hebrew impurity resulting from the
 Touching a dead person or a woman during the
 monthly blood flow belongs to this ancient Australian
 Taboo system. "Taboo (taboo). was the right that' the

Kings as high priests had certain foods, and
 To prohibit work on certain days, etc. Any over-
 Breaking the taboo exposed the offender to the death penalty « ?).
 – “This taboo system, according to which certain persons
 and things consecrated to the gods, also certain foods, hand-
 lungs, trades, places, etc. were forbidden as unholy,
 and which in the same form on the Sandwich Islands,
 on the Society Islands and on New Zealand
 or still taking place, has undoubtedly been the case for several years.
 Millennia underway on these islands «). — »The
 The most important role in the lives of these islanders is played by the taboo.
 or the consecration, which deals with all matters of life
 is interconnected in many ways and on all the islands of the South Sea,
 but in its broadest scope on New Zealand, the dominion
 leads over the people. Whoever touches an infant, a
 I came close to a corpse, paying my last respects to a friend.
 proved to be under the strain for several days.
 "Laws of Purification" etc. 5). — "The Taboo
 formed an important and essential component of the grey-

1) Vancouver's Voyage of Discovery by Sprengel, Halle 1799, p. 51,
 see p. 60, 217, 219 f. 239, 262, 265, 267 f. 271.

2) Compare the cited text: “Sabbath, Moloch and Taboo”
 p. 25 ff.

1) Basel Mission Magazine 1824, p. 283.

2) Daf. 1821, p. 152.

3) Daf. 1836, p. 603 ff. where about the taboo of the ir from-

It was handled dangerously.

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seed idol worship system and was one of the strongest
 Cornerstone of the same. In most dialects Polyn-
 fiens is the actual meaning of the word holy; it

However, it does not point to a moral quality, but rather expresses merely a relationship to the gods, an exclusion of ordinary purposes, the special provision of sacred People and things out. But the natives use the word leek in a broader sense and apply it to every prohibited and improper item." Cf. Hebrew: zyn, taab, in the game to abhor, in the Niphal an abhorrence to be, toebea, abhorrence, horror. "The taboo was a religious one." The event could only be imposed by priests; Its age is that of the other branches of superstition, of to which it constitutes a component. The meat of pigs, Birds, tortoises and various types of fish, Coconuts and almost all the things intended for sacrifice were taboo for the use of gods and men, and The women therefore remained, except in special cases, excluded from enjoying them. Certain fruits, animals and fish in special places sometimes stayed for months. taboo for men and women « 1). — »The woman during The Katamenien is taboo; the person and the things of the Priests and chieftains are taboo; whoever kills the first enemy, is taboo for ten days; the Morai is taboo; people's Meat is taboo for women « etc. 2). The woman to The time of monthly flow and childbirth was also in America is taboo. This is true for Florida Indians, among whom An old travel guide for women says the following: "If When women are in their critical days, they only fetch them for food for themselves and nobody else touches any of it « 3).

1) Ellis, aa O. 215 ff.

2) Braunschweig, aa OS 141. Langsdorf, remarks on a journey around the world, Frankfurt a. M. 1813, 1. BS 172 — 186.

3) America, by Ternaux-Compans, Meissen 1839, 1. BS 244.

Daumer, Feuer and Moloch service. 18

Of those who use sonography, Pfefferkorn says: "If the As childbirth approaches, they seek a secluded place. They do this out of a kind of superstition; they imagine one belief: that being near a woman giving birth brings bad luck. From

Women must face the same cause as long as their period lasts.

takes time, in a separate place outside the room
"(to stop the society of other people)". — "In terms of
the separation of the girls and women during their monthly
"Cleaning," Latifau said, "find the customs in America."
very strict. Because they will be given special cabins
excommunicated, like those among the Jews who were sick with leprosy
lay. They are then also considered so unclean that
they must not dare to touch the slightest thing, which might be
might still be needed. When they first entered those
If they fall into this state, they will be exempt from the overflow for thirty days.
separated from the people; when they leave their cabin,
The fire was extinguished and a new one lit; among those on the Plata
To the local peoples, they are approached in hanging mats, as if
They were dead, and left only a small opening at the mouth;
They must endure this, however long their circumstances last « 2).
– "When a Delaware girl has her first cleansing
"has," reports Loskiel, "yes, it must be the same except for the village."
wait in a secluded hut. There, she will be given the
Head covered for twelve days, so that they could see no one.

can; she must take emetics, eat little and is not allowed

She won't work. Afterwards, she will be washed and dressed again;
but for another two months nobody is allowed to see her" 9).
"The girls who are having their period for the first time,"
Barrere says in his fine description of Guiana, "it hangs
one in their hammak at the very top of Karbet. She

1) Pfefferkorn, Description of the landscape of Sonora, Cologne 1794,
2nd ed. p. 237. 100.

2) Baumgarten, aa DS 125.

3) Loskiel's Missionary History, p. 73.

They must fast strictly for a while; then they are given
 Various bloody cuts to the body. The men...
 They keep to themselves when their wives have their time, avoid
 which they with great caution and do not allow to allow them
 to prepare the food or otherwise not to touch anything at all,
 as if their breath were poisoned « 1). The one on
 The curse laid on the woman characterizes Australian, American
 and Semitic peoples and religious systems; cf. above
 in the treatise on Moloch service. Also the train,
 The fact that certain foods are taboo for women comes in
 America before. "The girls of the Mbayas never eat meat."
 and women are forbidden to eat certain foods." 2) From
 the Hottentots, which we above trace back to Australia
 On that occasion, a writer reports many Jewish customs,
 whereupon, as he adds, they knew nothing of the children Sfrael,
 They knew nothing of Moses or the Law. That was true for them too.
 Women are taboo during childbirth and menstruation; also
 They must abstain from certain foods, namely pork.
 (Avoid meat, suffocated food, and fish without scales). One of
 Europeans were allowed to eat the pig placed before them, according to A. v. Chamisso's
 Story, Sandwich-Islanders don't eat. »The pig,
 That which we placed before the Lord was not consecrated in the Morai,

1) New trips to Guiana, Peru and southern America,
 Göttingen 1751, pp. 168 f.

2) Orbigny, aa OS 137. |

3) P. Kolben's description of the promontory of Good Hope,
 Frankfurt and Leipzig 1745, pp. 22, 136, 140. Cf. Basel Missions-
 magazine 1816, p. 365: "The Negroes in Loango believe a good
 God Zambi, whom they love without worshipping him, and an evil spirit
 Zambianchi, whom they fear and whom they seek to appease, these
 and prepare those foods; to make them pleasing to him.
 "They will even destroy their breadfruit trees." That's how it all came about.
 Nature: and misanthropy in the cults of the highest antiquity,
 like those of later times, from the idea of an evil, through negation-

a satisfying essence of existence and life.

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And that's how it was, to speak European, not Chinese, and
Nothing of it was safe, what with that same fire
He had been cooked and roasted. They had to make us fasting.
to see them eating without even being able to talk to us.
He recounts the following: "The table was set up for us in a
House, which lay within the boundaries of the royal Morai, on euro
Covered in a traditional manner. The king escorted us there with
fine chieftains; but neither he nor any of them took:
a share of the meal that we alone ate. Our
Sailors were treated in the same way after us. After
Tameiameia whistled to us in a fine group alone, whereby we
watched him, just as he had watched us « 1). That he:
within in the most striking way to the following place of the Ge
nesis: »And they carried for him (Joseph in Egypt) special
the one, and for them (his brothers) especially, and for the
Egyptians who ate with them, especially; for the Egyptians
Animals are not allowed to eat with the Hebrews because it is an abomination.
(nayin, tabu) ift« 2). A completely identical ab to the Jewish one.
Aversion to pork was found among the Native Americans of America.
"No Indian," says Peppercorn, "can be persuaded to..."
To make swineherds, not out of pride, but
out of innate, irreconcilable hatred for the pig,
which they so despise that they would rather have the bitterest hun
They would suffer more than they would enjoy a piece of pork.
The same aversion was found among the Caribs and Native Americans in
Paraguay. "The southern Americans," says Latifau, "un
They cannot eat everything. In particular, they
The tortoise is forbidden just as it was formerly for the troglodytes.
They eat even less of the meat of pigs and the La
mentine« 3). What the language of that island world of silence

1) Chamiffo's works, 1. BS 224. 213. 2) 1 Mof. 43, 32.

3) Pfefferkorn, *ibid.*, 1st ed., p. 239. Dobrizhofer, *History
the Abiponer*, 1. BS 342. Schad's *Travels of Father Labat*, 1st Th.

p. 377. Baumgarten, *ibid.* 1st ed. p. 326. But will the ame
Eaten a Korean musk pig, Pfefferkorn, pp. 271 ff.

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As regards the sea, in which we found ourselves drawn to the primal form of the
To recognize Hebrews, it has been remarked,
"that the Tahitian language, which has low
Change is also being discussed on the Sandwich Islands.
contains a large number of words, which are true Hebrew
roots are, and that in her the multiple changes
of the verb almost in the same form as in Hebrew
appear 1). The sandwich-in indicated by Chamisso
The Sulani peace greeting and toast arocha is apparently
Hebrew word, Hebrew arucha, salvation; and so it also revealed itself
otherwise in the word forms of this dialect the Semitic Ele—
ment. Compare also Tahitian taparahi, to murder, Hebrew dabar,
to devour in the game; Tonga talfi, drum for song and dance,
Hebrew: toph, hand drum, played by dancing women; Tonga
kofu, Hawaji kapa, clothing, Hebrew chapha, to cover, to conceal
len, chuppa, blanket; Fiji Islands suli, clothing, Hebrew schul,
Train of the dress from shull, Arabic sala, wide, limp,
hang down; Fiji talo, clothing, Hebrew talal, in play.
cover, dalal, hang down; Fiji avila, murder, Hebrew.
and Chald. abad, perish, of which Pi. ibbad, Hiph. heebid,
Aph. hoked, to kill, to murder; Fidfchi soloma, compassion,
Hebrew: shalom, peace, friendship, good understanding; Cha
mori lemmai, bread fruit, Hebrew lechem, bread; Chamori off-
bale, bad, of people, Hebrew chabal, to act badly;
Chamori matai, dying, friendship and sandwich islands
mate, kill, in America Pimas muhat, dead, Cora mueat,
Death, Hebrew muth, to die, meih, a dead person, motheth, to die;
Chamori tahnno, land, island, territory, Hebrew tanna, dwelling;
Chamori didiki, small, Hebrew dakak, delicate, fine fine; Chamori
kanei, arm, hand, Hebrew kane, arm of the candlestick, arm
tube; Chamori tjumatju, Eap thamunemun, eat, Hebrew
taam, cost, in Arabic essen, in America thume, dame
u. s. w., bread, grain, s. our above American Semitic

1) Basel Mission Magazine 1827, p. 662.

Glossary; Eap turu, to catch and dance, Hebrew tur, to circle around; Eap alit, black, Hebrew alata, dense darkness; Eap emul, fall, Hebrew, amal, wither, amelal, weak, faint; Eap tuv, star, Hebr. tub, shine, Congo in Africa tubia, fire; Eap olia, mast tree, chald. ilan, tree, Hebrew ellon, allon, terebinth, oak; Eap thillagk, Ulea tilleg, throwing spear, Tonga tolo, the throwing of the spear, in America Norton-Sund dallek, Greenland. tellek, Eskimo telluk, Unalaschka toolak, arm, Hebrew tul, long fine, in Hi: Phil and Pilpel stretch out, throw; Eap and Ulea kaul, Sling, Hebrew kala, to sling, kela, sling; Eap pan, Ulea oluel, plant, tree, herb, ual, flower, Hebrew ben; Sprout, seedling, son, ollel, child, boy, in America araucan. penien, child, Eslenes panna, son, greenland. pan-nia, daughter; Ulea eculip, deadline, Hebrew cheleb, fat; Ulea cotomai, eastern region, Hebrew kedem, eastern region, kidma, kadmon, eastern; Ulea and Radack oath, smoke, Eap athanevi, smoke, in America Pima etonni, burning, chald. attun, oven; Ulea eppel, light, Hebrew lever, breath; Radack allil, shadow, Hebrew. elil, nothingness, just like Eap vahn, shadow, to the Latin $\neq$ fche vanus, deutſch Wahn erinnern; Ulea und Radack sagi, Sleeping mat, Hebrew sak, coarse, hairy stuff, in Ethiopia $\neq$ fchen coarse tent blanket; Ulea eulul, cylindrical, Hebrew galil, rotatable; Radack elüp, Ulea eolep, large, etolep, much, Hebrew. and Chaldean eleph, alaph, thousand, compare Hebrew rab, great, many, ribho, rebaba, tithe-baptizing; Ulea ta, blood, New Zealand and Hervey $\neq$ Group ta, murder, Hebrew dam, blood, murder, Tahitian tamai, war, Fiji ta, evil; Ulea por, drink, Hebrew bor, Cisterne, beer, fountain; Radack eidara, good, Hebrew adar, to be glorious; Radack elallap, old man, Hebrew alluph, family $\neq$ main; Radack gäloch, to jump, Ulea galloch, to go, Hebrew. halack, to go, halich, step; Radack loma, people, humans, Hebrew leom, people, nation; Ulea and Radack tapi, Eap thawi, a ship-shaped, wooden vessel, Arabic thabuth, Chaldean te-butha, Hebrew teba, chest, casket, coffin, Noah's ark

and the vessel in which Moses was set adrift; Ulea
 gkeus, Radack gisu, Hebrew gesa, tree trunk; Radack giru,
 Mammals, New Zealand and Friendship Islands, guri, dog,
 Hebrew: gur, young animal; catulus, in the dialects young
 Dog, lion, and the like. The Semitic pre-
 Sentence letter m is discovered, as in the American
 Languages, as is the case here, cf. e.g. Radack moghan, Confect
 made from banana juice, Hebrew maog, cake, from ug, cake ba-
 cken, uga, small bread cake; Sandwich Islands maru, shady
 ten, Hebrew mare, mara, appearance, shape, vision, mirror,
 from raa, to see; New Zealand makaridi, cold, Hebrew mekera, Ab-
 cooling, from Mp, cool, to be cold, from which also kor and kara,
 Cold, cold, cool. The things that were made noticeable here at the same time
 Agreements between Australia and America would be
 to be further increased by many other examples, cf. e.g.
 Friendship Islands, Catto, Caribbean, Catoli, Korb, New Zealand
 pa, mountain fortress, Guiana Bahii, Haiti boa, house). Under
 the one noted by Anderson in Cook's third and last voyage
 One of the Otahai sayings is quite biblical. »The
 A phrase found in the Bible: the entrails
 are moved by pain, is also said in Otaheiti.
 needs, because the islanders assume that the seat of the
 Pain in the intestines, indeed, that this is the seat of all
 "The effects of the spirit." To boil, to simmer the Hebrew
 the entrails own», and the heart 2a is at the same time
 stomach, sense, intention, understanding, knowledge,
 Insight. The name of the Sandwich Island Priefters-
 Prince Orono with that of the Hebrew High Priest Aaron

e

1) The Australian forms according to the information and glossary-
 nissen Chamisso's, Mariner's, who speaks about the Tonga- or friendship-
 islands wrote, and of the mission magazine, where especially year 1838,
 Page 163 contains a tabular comparison of nine Australian dialects.
 given, see also year 1830, p. 73, and incidentally Mithridates and
 the works listed above.

To compare, we are already in the treatise on the Moloch service was initiated; actually, a god was called that, and then the priest as the representative of the god. » The Islanders first gave the name Orono to an invisible being. Being who dwells in heaven; then he was the title of ei= a man of great rank and prestige, who was with the Dalai Lama in Asia and the spiritual emperor of Japan has much similarity «). A holy house was called harre- no- onoro, House of Orono, and Captain Cook was known as the Orono, which appeared on the island, is considered to have this name named and venerated through sacrifices offered to him 2). Also This name refers to a king of Hawaji who who ruled in ancient times, descended into battle-crazed madness= len and in a specially formed canoe to Haiti or ei= sailed out to a foreign land, fine fol. Probably Here, under the name Orono, is not just an individual, but a whole, the name of his God and priest-priest= leading priest of the head of state and princely family to understand that, for the sake of his all-too-hopeless endeavors, it leads to... was forced to wander. And that is probably the one Emigration across the sea, of which the above he= clarified the sequence of names Schelach, Eber, Peleg, Reu and Serug speaks, and the emigration of Abraham and his family from Ur was that sandwich= island Orono from the Fire Island Hawaii, which leads to Haiti, i.e. to America= tet was). That was Abraham umts rr in Sawa n

—° + * 2 . — .. e er

I us e W ns ne sus U [>

1) Cook's third and last neife, by Wetzel, published in 1787.
4. BS 161.

2) That. P. 173 ff. P. 165. 3) Ellis, aa OS 67 f.

4) On the sea voyages of the islanders and their traditions of sol= chen from ancient times f. Ellis aa OS 245 u. 220. After a According to the Sandwich Islands, they originated from Tahiti; that.

p. 243, and another seems to indicate that she was once under the
The rule of a societăţat=insulanian prince stood, that. p. 219.

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Valley of Waipio, "a prisoner of traditions"

first place on the island, as it is the dwelling place of Akea and Miru,
of the first kings, as well as the kings Umi and Riroa,
who play a significant role in Hawaj's story.

The cruel Haakau, the Nero of the Sand, also lived here—

wich=Islands « 1). It was also here that Umi once set out on a
once sacrificed eighty people. "After Umi the Be=

Having defeated the ruler of six divisions of the island, he sacrificed
several prisoners to Waipio when he heard Kuahiro's voice,
of his God, heard from the clouds, which more

People demanded; the king sacrificed more and the voice

He demanded until he had all his people, except for one,

who was his great favorite, and whom he slaughtered

refused, had offered. The god demanded with impetuosity,

and so he also sacrificed this «2). The name Umi, the Abra=

ham, in the tradition of Hawiji, is perhaps related to

the Peruvian umu, Prophet, together with which the chief=

The priest of the Peruvian Villac Umu was named. The sandwich island

nifche kumu means teacher 3), and the k is omitted in the dialect.

the society* (*away). The stems also point to this.

1). That. 202.

2) Ibid., p. 201, cf. p. 140. With the name Kuahiro

It could be derived from Hebrew *cur*, oven, with *Akea* and *Haakau*, Hebrew *ach*,
oven.

compare. To Abraham in the Bible, his God appears as an oven, and

The princes and priests of antiquity bore the names of their gods-

ter, s. above. Akea and Miru are also names of gods; in America

ist othom. oqha, huron. ocki, God, and an evil spirit is called Okee,

See above.

3) Basel Mission Magazine 1832, pp. 248 f.

4) Ibid., p. 216: "The language of the Sandwich Islands is theirs

roots according to the same which was spoken on the Society Islands will. The main difference lies in the use of the letter k, which is common here and which number 1 doesn't know. More details On the dialects of Australia, see *ibid.* 1838, p. 161 ff. They differ which is primarily characterized by exclusion or confusion. How Letters; fo ino in three, kino in two dialects, bd fe.

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The Sandwich Islanders lay there, so that they were in connection with many other circumstances the investigation into the Her future and the oldest settlements of the Hebrews, who initially to America, as to the Egypt of biblical primeval history, and from there to Hawaji, as to the very top of the same, led saw, one step further to that group of islands of South Sea is being pushed back. And after all that, it can now also It will no longer seem strange to find several Australian place names in the Bible, specifically in the station list of the ifrae- to be found in the Lithuanian desert. In the area brought by Ellis The Sandwich Islanders shared their legends, which is where the name comes from. Societatsinfel Tahiti, Tahaiti, Otaheiti and the Marquefad = Infel Tahuata before, compare the biblical one Tahath Station. Mathana, in Otaheiti, refers to a excellent residence, to which others are subordinate, and That is also the name of a biblical station. The stations of Abarim and Rithma can be connected to the islands of Aborima and Rotumaah are held together; the stations Hiroth, Kohelata, Makeheloth, Phunon or Punon Hiro, Köhala, Puna and Ponahohoa on Hawaji 1). Several such measures are expected to be used in future disputes. be brought, and so little such agreement If they can prove something to themselves, then they will get Weight is determined by accumulation and correlation. The weight in the History of the Hebrew ancient names occurring among the ancient Greeks Changes, such as Abraham instead of Abram, Sarah instead of Sarai, Israel instead of Jacob, are entirely according to Australian princely custom; just so changed at * * the kings

1) Ellis, aa OS 220 u. 243, nebst. der dem Werke beigebe a charter from Hawaji. Missionary journey to the southern still sea, p. 355.

Missionary magazine 1827, p. 214, according to which the island of Huaheine is divided into eight

Matenas or districts were divided. Matania was the ancient Indian name for the West Indian island of Martinique, Baumgarten, aa O. 2nd th. p. 830.

Regarding the names Rithma and Rotumah, jo ift omaguifch in America ritama residence; Mithridates, 3rd Th. 2nd Abth. p. 608.

— ————— »Adöw———— — 22⁵ 2 · * 2 —ü—ü—HS=EM

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of Otaheiti their names 1). On the name Abraham as
The American princely title is already mentioned above in the treatise.
The discussion had been about the Moloch service. Because of precise details.
Similarity of an institution on Hawaji to the ifraelitist ones
Ellis considers Freistätten an imitation of the latter.
impossible 2) — then the Hebrews of Palestine would have to
from the islands of the Silent Sea. Here
but things seem rather to have their origin and their
to have an ancient homeland. It's probably the same with the
biblical legends found here, which the missionaries so
were striking. "Wonderful enough," said a missionary leader.
Right, » we meet almost all of them here (on the Sandwich Islands).
the old legends again, which, because of their similarity to the
the earliest Bible history has its roots in this shit
nen, and which are everywhere on the islands of the still sea
around, just like on the nearby West American
Coasts from 0 to * Chili, 3 will be « 3),

1) Dar. 1838, p. 41 and Missionary Journey, p. 197. A King Otu
changed his name to Otju upon the birth of a son; formerly
His name was Whappai. The king and the chieftains also led a...

Sotietäts=Inseln (society of islands) various names at the same time, see Mission Magazine
aa O.: "Besides their proper names, the king and the chieftains had
"They will also receive special official titles." Something similar appears
on the Sandwich Islands. "The king's usual name was
Rihoriho; otherwise, he was sometimes called after his fine father Tamehameha. ge-
also named and used a lot of other names, of which
the most ordinary Jolani was." — "The Queen, like all Per=

Many names, many of distinction; her. It was Kamehameha maru." Ellis, aa OS 253 and 256. 5

2) Ellis, aa OS 84. a

3) As a test, the following. From the mouth of Auna, a member of the Society of the Islands, former Goözenpriest and leader of the myfterib. The legend was heard by the society of the Arreoi: the Sotte Taroa, the creator of all things, who made the first human from sand made and called Tani, the thought came that it must be this. He would be an unhappy creature if he left him alone, and that is why I he decided to give him a companion, to cut a hole in his side.

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Only those that are so prominent in America, the biblical Tower of Babel and the language barrier. Confusion and corresponding traditions in Australia are nothing; these are an increase in the number of Semitic people in America. Legendary history. The sagas that agree with the Bible. The borders with Australia do not extend beyond those mentioned. Abraham out, who from America not about the exodus from Egypt. From Australia came all the ones I found. According to traces and connections, the entire population. The turning of America, partly before, partly after the Flood Catastrophe; both Egyptians and Hebrews were like into our hemisphere from America, so to America from Australia came, and the Atlanticists of Plato, who opposed it overlying the mainland (America), probably only made their right to a dependent one originating from them, sene, but sich sich bruchgerißen habende Colonie in Amerika gilt. The common belief of the Egyptians and Hebrews: j — which was also found in America, has focused on the

ns,

u took something out of A from which he formed the woman, which he was then presented to the delighted Tani, Basel Mission Magazine 1832, p. 155 f. — just as the biblical creator of mankind considers, It is not good that Adam should be free alone, and decide to get him a helper. to make, 1 Mof. 2, 18. Besides this stands the double comparison

because of an American legend already briefly mentioned above. "Purru" Naminari, the highest being of the Maipurians, first created man, and while he was asleep, he took one of his ribs and formed it into the Woman, then he woke him and said to him, "Look at the woman!" Ph. Salvator Gilii, aa OS 441. From folder creation of Woman knows from man's rib, according to Colton aa OS 449, including the Native Americans of North America. That's how the story comes about. from the Fall of Man in Australia and America before and — which is completely different — properly strange and far more weighty than oral traditions. ditionen is — was even found in a work of art by Otto von Kotzebue in a morai or priestly shrine of the Sandwich Islands. Islands saw, expressed with unmistakable clarity; s. Otto von Kotzebue, Discovery trip to the South Seas and to Weimar 1821, 2. BS 115. |

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Islands of the Silent Sea as a native custom spread shown, and is partly carried out entirely in Jewish manner; the inhabitants of Otaheiti even had a curse (word for an uncircumcised one). That the Otaheitic women respected strangers with the same indecent ceremony greeted, like the Egyptians greeted Apis, as Otfried Müller already noted. ler notes 2). Pyramidal buildings were also seen in Australien. Obea's large morai, on a promontory of Otaheiti Located, there was an enormous mass of stonework in Pyramidal form listed on an elongated rectangular area, with a staircase of ten steps all around and with Mau surrounded by a pyramid, courtyard and sacred spaces closed 3). In the lists of the ancient Egyptian K Some have several Australian names; for example, Orus, Athoes, Othoes, Rathuris). Ori, Orio, Uru, Otoo, Othu are princely names and royal titles of the Society Islands, the same names as the first three of the aforementioned benen ägyptischen, wenn man von diesen die unächte Endungen separates; uro means king in Egyptian, and ratira, ratirra is the name of a type of noble, chieftain and property owners on Otaheiti 3). To the Egyptian

1) S. Authenrieth, Treatise on the origin of snowmaking
Tübingen 1829, p. 19 ff. 40 ff., where the circumcision in Ame-
rika, on the islands of the South Sea and in New Holland, and
Cook's third and last voyage, translated by Wetzel, Anspach 1789, 3rd BS 48.

2) Otrfr. Müller, Prolegomena to a scientific mythology
Göttingen 1825, p. 280 f. Diod. 1, 85.

3) Missionary voyage to the southern Pacific Ocean under James Wilson, p.
283. Braunschweig, aa OS 128: "The large pyramidal thinkers
Painters in America are apparently from a further artistic development of the Mo-
Rai's emerged. The colossal Morai on Ota- is likely the type.
It is fine to accept this. The great monument of Cholula united the
burial mound with the pyramid and originated from the shape of the Australian
Morai!"

4) Prichard, Egyptian Mythology, p. 389 ff.

5) Basel Mission Magazine 1819, pp. 263, 274, 280. Year 1832,
p. 313. Missionary journey to the southern still sea, p. 517.

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Pharaoh, the Australian name forms Faa-
roau, Faarua, Faori an)); yes, a gender register of the
Kings of Hawaji shows the name Po ora at the top-
hoo 2). Joseph in Egypt receives: the daughter of Poti-
phera, the priest of the sun city On or Heliopolis
to the woman; this name Potiphera is probably the Australian one.
God's name and princely name Futtafahi, composed of
raa, holy 3), or rahi, great). »The chieftains of the
The friendship island of Tongatabu is called Lords of the Sun
and of heaven; the king's family leads the
The name Futtafaihe, after the god of this name, the
Sea god Futtafaihe or Footafora, whom they probably
as their patron god and common ancestor-
ten 5). Potiphera would therefore be a priest-prince from the
Princely tribes that migrated from Australia to America
the Potiphe or Futtafahi ©). It has finally

1) Missi Jonsmagazin . p. 263rd year 1830, p. 8th year 1838, p. 88.

2) Cook's third and last voyage, trans. by Wetzel, 4th ed. 378.

3) Missionary journey, pp. 517, 522.

4) Missionary Magazine 1838, p. 163.

5) Cook's third and last voyage, 2nd part, pp. 260, 264. Cf. p. 272: "Poulao is merely a nickname to distinguish the king from the others." to distinguish the family." See also Missi onsceiser "©. 70. 75. 233. 235.

6) Moreover, the social and physical phenomena of America for commentary. The Egyptians ver= They buy bread from the Pharaoh in a time of famine; thus they sell the Mexicans their freedom for corn ears, since the maiden harvest was missed They advised and a famine arose; Clavigero, aa O. 1. Th. p. 263. Of a general crop failure that affected corn and wheat and lasted for seven years, Father Sepp recalls; s. his Journey to Paraguay in Charlevoix's History of Paraguay, Nuremberg. 1768, 2nd part, pp. 12 f., where this is repeatedly mentioned as "for seven years". The talk is of "prolonged pestilential drought". In Jamaica, they want one a great dying of the population that recurs every seven years= have noticed this, s. Baumgarten aa O. 2nd th. p. 740 and about

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on the Society Islands and on New Zealand also a high strange type of embalming and mummification of the Bodies were found. "On Otaheiti, the Egyptian culture was completely destroyed." Procedure applied and even the taricheut, who the kœ= per anointed with fragrant oils, considered unclean, and The wild New Zealanders are mummifying themselves more artificially than ever before. Egyptians have done!«). The impurity of the Tarichute is a belonging to the Australian taboo system outlined above Train. Regarding the transition of the Egyptians from America into un= As far as his hemisphere is concerned, so too did the Hebrews. the Egyptians the tradition of one, according to Diodorus nine years= rigen, great trait of their nation, that extraordinary Un=

The enterprise of King Sesostris, who with a mighty Armies traversed the mainland and from this movement the col left behind by the Egyptians; — the Egypt from which The one who set out was probably the same one from whom the Hebrews came, not the Egypt of Africa, but the one suspected above America's, yes, the news of Herodotus, that this Sesostris is at A sea has come that is no longer navigable due to its shallowness. was 2), seems to me to reveal the same, what the dry Israel's crossing of the sea — the encounter with a Frozen sea in North America. What the peoples Ame rika's into these harsh northern regions and across the ice It is not hard to guess why the North drove into Asia. when one considers the so-called Egyptian plagues as one, similar to the Black Death of the Middle Ages), with many

the number seven as a natural period; Schubert, premonitions of a general a story of life, Part 2, p. 15.

1) Bohlen, Das alte Indien, 2nd part, p. 184, with the cited therein Writings. Vancouver, Voyage of Discovery, translated by Sprengel, Halle 1799, pp. 62–66. Missionary journey, pp. 563–564.

2) Herodotus 2, 101.

3) Cf. Hecker, The Black Death in the 14th Century, Berlin 1832, especially pp. 15 ff. Crop failures, famine, torrential rains, floods Then, earthquakes, swarms of insects, etc., everything combined to form... Unparalleled horror and unbelievable devastation. "From China to

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other honest and extraordinary natural phenomena accompanied, great epidemic disease period of old Ame rika, as a monstrous, to the people's life of America's Ver not thinking of the imminent upheaval of nature, which affects all social and state ties, and to which the terrified crowds who sought to escape at any cost. In this way It is easy to understand how a community exists in North America. mendrang von Völker ents t arose, die theils, einander fortsto sending, flooded into Asia and settled in a great voluminous

migration, of which Israel is only a part, through Asia spread, partly in North America, their needy drive established a residence, and in later times at veran under the circumstances, they migrated back to the south, like the highly civilized peoples of New Spain, the Toltecs, the Chichimecs and the Aztecs, who from the 6th to the 12th year one hundred of our era of three north-lying nights (barlændern denigrated to claim too finely). It is wonderful

The ground trembled on the Atlantic Ocean, throughout Asia and Europe. The air circle was thrown into turmoil and endangered by harmful encroachments. Fluff the plant and animal life. In the innermost womb of the earth. The impetus was given in the year 1333, which was in constant agreement and successes for 26 years, reaching the western shores of Europe The Earth's surface shook. Right at the beginning, the air circle took part at the telluric tremors; atmospheric waters flooded the lands, or scorching fire disgraced plants and animals ten. The insect world was wonderfully brought to life; it seemed as if the The living complete the destruction that will destroy the astral and telluric realms Forces had begun. Thus, this gruesome work of nature gained strength from Year after year, it expanded more; it was a progressive increase. Expansion of the zones that exert their mighty swings above and below ground gen aregte, and already in the first years of the telluric upheaval in China, recognizable by milder premonitions, the whole globe

"

1) When the Aztecs came from the unknown land around the year 1160 When Aztlan broke out and appeared in Anahuac, they remained for a while. down by the Gila River. South of this one, which joins the Rio where the Colorado River flows into the Californian Gulf, they lie lonely in the

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derbar, on the archipelago of the Aleutian Islands, which is located in an arc from Alashka in America to Kamchatka in Asia attracts those proven to be on the top of the South Sea Islands. Egyptian custom of embalming the dead is rediscovered. This custom also took place among the Peruvian Incas. Inca Viracocha, the eighth of the 13 legitimate Peruvian Rulers from Manco Capac to Huascar, embalmed

Garciasso de la Vega has the body, as well as that of his wife.
 seen in the year 1560 and these bodies so perfectly preserved
 ten found that they only seemed to lack life 2).
 One reads of a king of the Chechemeca's in Anahuac,
 that after his death, his entrails were removed
 had been embalmed, see below; mummification of the corpses
 It was also found among the Appalachians in Florida and already
 Columbus visited Cariari on the American coast in 1502.
 fchen Festlandes embalmed corpses and gravediggers with carving
 | Painting W decorated with various animals 9

Steppe, the ruins of the Ann Las Casas Grandes.
 Aztec palace. The Franciscan monks Garces and Font, who...
 visited themselves in 1773, assure, the ruins took over
 one square mile area. The entire plain is covered with shear.
 covered with artificially painted earthenware. The main palace
 It is 420 feet long and 260 feet wide. According to Johannes von Müller's
 These remarks were also widely discussed in North Africa around the time of that train
 journey.
 Migrations of peoples. The invasion of the Tartar Niuscheh changed the
 Chinese emperors of the Sum dynasty were forced to further expand their residence
 to relocate south to Linegan. It seems that even back then it was like
 a flood of people poured from North America into Asia
 have, while the Aztecs moved in the opposite direction towards Anahuac
 turned. Cf. Humboldt, Views of Nature, 1st ed. 140 ff.

1) Aleut mothers tend to the embalmed bodies of their children.
 to keep with oneself for a long time; Orbigny, aa OS 301.

2) Baumgarten's general history of the countries and peoples of
 Amerika, Halle 1752, 2nd part, p. 297, cf. p. 221.

3) Cf. Bohlen, India, Vol. 2, p. 184. Customs and Opinions
 gen der Wilden, Frankf. a. M. 1777, II. p. 100. 112. 496. Brown
 Schweig, über die altamerikanische Denkmäler, p. 15. Barlaus, bra

Daumer, Feuer and Moloch service. 19

Also, those found during the discovery of America and did not admire cultural states and cultural empires. the only, oldest and highest in ancient America sen, and tribes that are no longer there, have in ver in various parts of America the traces of a mysterious Being left behind. I will leave a series of comments on this. Testimonials and judgments follow, which at the same time constitute the assumption of a closer to the former Egyptian empire in America will be. Great monuments of architecture, such as those found in Peru. Niche and Mexican empires included, according to Garcíasso de la Vega, even before the Incas; they found the mountain The plains of Tiahuanacu already feature ruins of distinguished sites. ter Große covered; according to Garcia, inan found during the conquest Buildings already destroyed by Tabasco with traces of the of the highest antiquity 1). A. v. Humboldt remarks in these Relationships The following: »On the shores of Lake Titicaca, whose surface area is twenty times that of Lake Geneva and twice the medium size of a French department includes, near Tiahuanacu and in the highlands of In Callao there are ruins that point to an earlier culture meadows, as the one which the Peruvians gave to the Inca Empire Manco Capac thank must believe «). — »In nern of South America, between the 2nd and 4th degrees north Of a certain width lies a wooded plain, which is bordered by four rivers. sen, the Orinoco, the Atabapo, the Rio Negro and the Cassiaquari is enclosed. Here you will find granite and Syenite rocks, which, like those of Caicara and Uruana, are composed of symbolic images — colossal figures of crocodiles, Tigers, household appliances, moon and sun signs — covered are. This remote corner of the earth is present: on

filian history, p. 751, where it says of the Indians in Chile:
 "They wrap the corpses in various herbs and spices to protect them from the rot and so they leave them lying for several months."

1) Mithridates, 3rd Th. II. P. 325 f.

2) Humboldt, Travel, 5th Th. p. 410.

More than 500 square miles of surface completely uninhabited.
 The neighboring tribes are only found on the lowest level.
 Stage of human education, naked rabble roaming about,
 far from it, carving hieroglyphs into stone. One can
 in South America, an entire zone of these rocks with symbols
 The sign covered by Rupunury and Essequibo from to
 to the banks of the Yupura. Strange remains underneath
 Also part of a bygone culture are those with delicate labyrinths.
 decorated granite vessels, like the earthen ones, the Roman ancestor
 lichen masks, which one sees on the Mosquito Coast under wil-
 discovered by the Native Americans. Antiquarians are amazed by
 the similarity of these a la grecs with those which the Pal-
 Last of Mitla near Oaxaca in New Spain adorn « I). — » On
 a vast landscape, on the Lower Orinoco, like
 as on the shores of the Cassiaquari and between the springs
 Granite rocks can be found along the Essequibo and Rio Branco rivers.
 covered with symbolic representations which testify that
 They vanished gender sequences — peoples belonged to them
 ben, which are now living in these landscapes, various
 the were « 2). — » The cave of Ataruipe is actually
 a vault, a far overhanging cliff, a bay,
 which washed away the waters when they once reached this height-
 sufficient. This place is the tomb of an exterminated people.
 Tribes. We counted approximately 600 well-preserved skeletons.
 in just as many baskets, which were made from the stems of the palm tree.
 The bones are woven into the tree. The bones are in three different ways.
 prepared, partly bleached, partly with onoto, the pigment
 the Bixa orellana, red colored, partly mummified between-
 fragrant resin kneaded into pisang leaves. Ne-
 Beneath the baskets, one can also find urns made of semi-fired clay.
 Clay, which contains the bones of entire families
 appear. The larger ones of the same are 3 feet high and 51%

1) Humboldt, Views of Nature, 1st BS 177 ff.

2) Humboldt, Travel, 5th Th. p. 16.

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Foot long, of a pleasant oval shape, greenish, with Hen-
 keln in the form of crocodiles and snakes, on the upper
 Edge decorated with meanders and labyrinths, ornamentation-
 gen, which are quite similar to those which the walls of the meri-
 Covering the Kanian pallastes at Mitla « 1). — “I am far
 It is far-fetched to claim that in Anahuac before the Aztecs, the
 appeared in the year 1190 on the Anahuac plateau,
 and in Peru before the mysteriously shrouded An-
 The future of the first Inca lacked both intellectual education and order.
 nung in den ges²achlichen Verziehungskräftn. bebei.
 The large pyramid-shaped monuments of Teotihuacan,
 Cholula and Papantla are older than the Aztecs, and so are they.
 The ruins of Tiahuanaco in the surrounding area offer us
 of Lake Titicaca on the Peruvian plateau Spu-
 represent a civilization that is responsible for the design of buildings
 to Cuzko through the Incas. But the new world
 has, like the old one, undoubtedly a change of barbarity and Ci-
 experienced violence. We know for certain that the
 Peoples of Peru before the theocratic legislation of the first
 Heliades (of the sun's son Manco Capac) in a striking-
 to fall into a state of mental and moral weakness
 ren; we know that the industrious and inventive people
 the Tultecs, which inhabited Mexico 500 years before the Aztecs-
 lived in a place that, like them, used a hieroglyphic script.
 served, and had a year that was more accurate than that of the
 most peoples of Europe, since the 11th century from the
 The pinnacle of his power was overthrown, leading to great humiliation.
 had sunk. Before the time of Columbus, Cortez
 and Pizarro, perhaps other centers of partial
 Culture in Guatemala, including Utatlan, Copan, Peten and S.
 Domingo Palenque; in northern Mexico near Quivira,
 the Dorato of the bearded king Tatarax, which through
 The lies of Fray Marcos of Nice have become famous;

1) Humboldt, Views of Nature, 1st BS 224 ff.

d

in northern Louisiana between the banks of the Ohio and
 the Great Lakes of Canada, from the 39th to the 44th parallel
 latitude. The traces of a kind of progress in the Kalm
 From the north to the northernmost regions are except
 Doubts have been raised, but it has not yet been possible to determine
 to determine more precisely the period in which the tumuli and
 polygonal-like ramparts in upper Louisiana and the
 richly decorated building of Palenque
 stand to find. The center of the old civilization of the
 The Kingdom of Quiche, which is probably older than the
 The arrival of the Aztecs in Anahuac may also include the
 Monuments in the Honduras peninsula, where one can still
 near Copan you can see a large circus, furthermore the
 underground vaults of Tibulco and a number of images
 columns whose clothing has an extremely bizarre character
 has «). MM Noah, Major of the Militia to New York, former
 her port commander and North American envoy to
 Tunis lets the same sex prevail in America as the
 He built the temples and pyramids of Egypt, but by
 From the usual perspective, everything from our hemisphere
 lets go. "If," he says, "from the Mexican age."
 When it comes to talking about thummers, one must consider the crude work of the
 not to be confused with the shining masterpieces of more recent times
 sel, which distinguished the efforts of those who the Egypt
 Table pyramids towered and the temples of Thebes and
 Memphis built. Not the Mexican antiquities, who
 They are from Tultekan, and to the ruins of Palenque must
 you can see the pyramids of Cholula, Otamba, Paxaca, Mitlan,
 Tlascala and those on the mountains of Tescoca join, the large
 They are larger than the Egyptian hieroglyphs and animal circles,
 a symbolic and phonetic alphabet, papyrus, Meto

1) Humboldt, critical investigations on historical development
 of the geographical knowledge of the new world, trans. by Ideler,
 Berlin 1836, 1. BS 381 ff.

pen, triglyphs, temples and buildings of immense size,
 Military roads, water pipelines, country roads, post offices
 and distances, bridges of considerable size and masonry
 Construction type, which provides all the clearest evidence of the existence of ei-
 deliver to a powerful, enterprising nation, which in 2000
 (must have flourished years before the Spanish conquest).
 Orbigny's scenic journey in South America and North America contains
 about the famous ruins of Culhuacan, which are actually
 The ruins of Palenque are called, as follows: "The traces of a
 Hidden in a vast forest in a large city were three
 unknown to our archaeologists for centuries
 remained when, in 1787, Captain Antonio del Rio and Don
 Jose Alonso de Calderon came across these rubble, which notice-
 most worthy and extensive in the New World. Since then
 have these been obtained on the spot by Captain Dupaix
 monuments in the eyes of European archaeologists
 has gained great importance. The city of Culhuacan,
 Located not far from Micol, a tributary of the Tulija, it seems,
 as far as one can judge from the sight of their remains,
 to have lasted six to seven hours. In
 Throughout this entire expanse of ruins, one can recognize temples,
 Fortifications, diggers, pyramids, bridges, water pipes,
 Houses, and finds vases and idols under the sand,
 musical instruments, colossal statues, as good as very good
 elaborate bas-reliefs with characters who represent real history
 They appear to be roglyphs. The appearance of the place, the
 Completion of some of these sculptures, the general form of the
 Monuments, everything betrays another civilization, which that,
 which far surpasses what one finds in the rest of Mexico.
 The figures represent a tall people of slender, delicate
 chen sl: ...
 dung represents. Among these fragments of a precious antiquity

1) Noah, proof that the Indians of America were the newcomers
 of the lost tribes of Israel, Altona 1818, p. 28 ff.,

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One particularly notices a large temple of four-
 of angular shape, surrounded by a peristyle, a building that

It may have been 300 feet long and 60 feet wide.
 The walls are four feet thick. The interior is divided into various...
 Apartments divided. The form of the whole is a measure.
 of pyramidal buildings on a base in elongated four-
 Corners that rise sloping downwards above each other. In front of the façade,
 which faces east, there is a large staircase from
 hewn stones, which lead to the main entrance. In
 In the middle of the building rises a structure approximately 75 feet high.
 Tower, which probably served as a belvedere, and whose four
 Floors still untouched. The staircase leading up—
 led, is located in the middle and is surrounded by windows—
 bright, which can be found on every side and on every floor.
 The building's design is, on the whole, delicate and
 Simple. Enormous cellars extend beneath the temple.
 which do not yet appear to have been searched. The walls
 are carved in stone and covered with very fine plaster—
 The figures were usually seven to seven in number and covered in bas-reliefs.
 eight feet high. A bas-relief was found in Palenque depicting a
 alleged veneration of the cross and about which
 Our archaeologists have written very learnedly about this.
 The bas-relief shows a large cross of la— in the center.
 (Teinian form with a second one on top of the first). The
 The three upper arms of the two crosses terminate in three ver—
 a crescent moon, and the foot of the great cross rests
 on a semi-elliptical support, on a heart whose
 The upper part bears the figure of an 8 in a horizontal position. Above the
 On the cross there is a rooster with a double tail, which is in
 Schnabel holds a semi-circular cap. To the left of the cross.
 You can see a woman holding a newborn child on her left

1) Consider the so-called Egyptian Tau, crux ansata,
 Creuzer, Symbol. 2nd ed. 2nd part. p. 512 ff.; cf. Humboldt, criti-
 sche Untersuchungen, überf. von Ideler, 1. BS 544 f.

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arms held and the same to a standing priest in priest-
 wander next to one consisting of two opposing spirals
 Formed seats are sufficient. The child lies on two lotus two-
 gen; its head ends in a crescent moon, from whose

The tip of the upward-pointing ray disc emerges. Towards
 Behind the head emerge two lotus leaves, and his body
 per, which also ends in a leaf, is divided by four
 Small spheres separated from the woman's hand. That
 The cross on the cross is supported along its entire length by four
 semicircles surround each other, two and two facing each other.
 Stand. From each of the arms of the great outer cross.
 A straight branch extends from it, which turns at a right angle
 ligen Haken mit divergieren und von kleinen Kugeln gehen
 The rays end. This large painting is from Basre.
 surrounded by figures and characters. The Scarab is found
 several times on both side stripes, and on the right
 The cross is depicted as two crossed ellipses.
 Several medallions feature a right-angled cross with
 equal parts, and on one it carries four balls, whose
 Each corresponds to one of its corners. On another medal
 From here you can see the T and below it an ellipse, which is a
 closes in a second ellipse, forming an arc with a Py
 The pyramid above it contains two spheres. Two spheres are located above a...
 and one below. In this painting and in the
 Character stripes around them have our European archaeo
 They claimed to have seen real hieroglyphs. Furthermore, they believed that...
 that these hieroglyphs in many respects the
 Egyptian-like«). Don Alonso, an inhabitant
 from La Paz, spoke during a visit to the ruins of Tiahua
 Naco to a traveler as follows: "The gate that you
 to see before oneself and its admirable preservation of
 The durability of the building had to withstand all storms.
 defied, for it did not tempt the conquerors' greed. His

l) Orbigny, aa OS 257 ff.

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Size and dimensions, as well as the strangeness of the architectural design
 The system to which it belongs testifies to the existence of a
 People, whom I consider older and more powerful than the Qui
 Chua Nation, or the Inca people. Just look at this one.
 piled-up hill and on it these colossal statues,
 these rooms enclosed by enormous pillars; consider

These massive buildings, whose stones are of a large size hardly
 which are inferior to the buildings of ancient Egypt, under-
 Look for this gate with sculptures in relief, whose main-
 The most objective points undoubtedly reveal the importance which one
 the condor, which served as a political emblem of the Great
 and of fame, or rather as a special object—
 was regarded with veneration. Not all witnesses of this...
 objects from the existence of an older and further advanced—
 tenen Civilifation, als die der Inca's feselst war, einer Civili-
 sation, of which the latter, however imposing they may be-
 may seem to have been only a remnant? 1) In the same sense
 Alcide d'Orbigny expresses himself in the introduction to the picturesque
 Travel in South America and North America. "Before I," he says, "of
 I believe I am speaking of the historical period of the Inca Empire.
 I have to say a word about the monuments that consist of
 to write of an earlier time and from no historical tradition
 These structures are those of Tiahuanaco.
 on the shore of Lake Titicaca, at the top of the Andes,
 in the heart of the Aymara nation. I have built immeasurable structures.
 investigates which might indicate an even higher civilization-
 gen, than those of the Incas, and which one cannot compare to others-
 can change; one must find a center of civilization here-
 hen, who is at least as old as the one from Palenque, and
 probably also in the grandeur of the buildings
 not inferior. These are particularly characterized by the un-
 the current size of the hewn stone blocks from which they
 exist, and must have been brought from a great distance, because

1) Orbigny, aa OS 217.

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one can only find this type of stone at great distances — a
 A fact, of which one can find an example only in the old
 Egypt is found. In the middle of a wide plain,
 a tumulus 100 feet high supported by rows of columns.
 It is surrounded by several temples, ranging from 3 to 500 feet in height.

Each façade has colossal pilasters and monoliths-
 Porticoes exist and are covered with flat reliefs, which

To imagine allegories and very regularly perform them, even if
 They are crudely drawn. You also see colossal statues with all-
 Gorian sculptures, which always depict the sun and the condor, their
 Messengers, imagine 1). What this symbolic condor be-
 When one encounters such a thing, one thinks of the monstrous Simurgh or Anka.
 of the oriental myth, that wise bird king, which
 the first trusted state councilor of the pre-Adamian Solomon Islands
 and was the Genie Emperor, and still alone on the Ge-
 Birge Kaf lives, of whom the whole Orient speaks and whom
 no one saw him. He is probably a reminder of the
 living in isolation, avoiding the dwellings of other people
 American giant vulture, vultur gryphus, which is what the
 concerns the largest individuals, which can be found in the Andes chain around
 Guito finds it measures 14 feet with wings extended, and
 whose habitual residence is in a region that is in
 the height of Etna begins 2). The pre-Adamian Solomon-

1) Orbigny, Introduction. p. V. It is written of the Inca Viracocha that
 he had two symbolic condors erected on high columns, and at
 Several distinguished people adorned themselves at the great Peruvian Sun Festival.
 Peruvians (Curacas) with the feathers of the condor, as a symbol of the Ab-
 Stammung von ihm, Baumgarten, aa O. 2. Th. S. 291. 227.

2) "Higher than the conical mountain of Tenerife on the snow-covered
 Hounds of the Pyrenees towered higher than all the peaks of the Andes range.
 Hovering above us was Cundur, the giant among vultures. Predatory lust.
 and imitation of the soft-wooled vicuñas, which are chamois-like and
 herds swarm in the snow-covered grasslands, attracting the mæch-
 "A common bird in these regions." Humboldt, Views of Nature, 2nd ed.
 P. 2 and 58 ff. and the recueil d' observations de zoologie et d'ana-
 tomie comparee, vol. I.p. 62.

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But they, whose mythical glory is based on the Hebrew
 was transferred to Solomon, at whose court
 once the giant bird prince Simurg as vizier and representative-
 sentant of the bird sex appears, this ancient dynasty of
 djinn world monarchs, whose universal rule with
 the appearance of the Adamic human race to its end

went, probably actually refers to a real, American^sches Urreich, which through a red, self Adam, i.e. red man (Hebrew adam, red) called gender ge= has been crashed 1). The Mexicans may be involved. Otomie's, these ancient red inhabitants of Anahuac, in their language lady, man — cf. Cochimí tama, tamma, tamma, Mensch — means, as well as the He^s related Edomites, who were from Esau Edom, the Rothen, derived from, and even Edom and Adomi — with the same basic meaning as Adam — are called, in Memories come. A city called Adam, and a Adami, also named Adami, appears in the Book of Joshua 2). And Adma was the name of one of the five cities that were associated with the Thale Siddim perished. A difference and contrast. The color in old America can be determined even according to the standards of 'present and historically known Indian body' The color is very well received. The Indians Ame^s Not all rikas are red. "The color is very masculine."

1) JD Hunter, an Englishman who in his childhood was among the North American Indians came and "memorable events fine "Staying among the savages" writes, states: "The Indians — red people are distinguished from white and black people, and They tend to be very proud of their skin color. For a special Their dark copper-red color signifies bravery; paleness of Skin, on the other hand, is a sign to them of being soft, cowardly, and effeminate. Nature." Hunter was finer color because of the Native American Kna^s Ben mocked them by claiming that every white person was a squah, i.e. a woman, as an insult in contrast to an Indian warrior needed.

2) Jos. 3:16 and 19:33.

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"Wrinkled," Orbigny says, "North Americans find it copper-colored and reddish, the Peruvians, Patagonians and other peoples of the south dark, and the peoples of the dark forests yellow^s light and almost white «). Some remarks by Humboldt The following are true about this object. »If the similar

Skin color of the American tribe northward coppersmith and red appears, so it is with the Chaymas dark brown and close to tan. The name roth= copper-colored people would be used to describe the inhabitants Bornen in den Aequinoctialgegenden nie entfseien « 2). Native Americans with light brown skin saw Humboldt and Bonpland in Esmeralda and near the sources of the Orinoco 3). »In the northeastern part of America one encounters Tribes whose children are white and who only at the time of their Manhood, the color of the natives of Peru and Mexico accept. Michikinakoua, the head of the Miamis, was on the arms and the parts not exposed to the sun of the body almost white. Westward from the Miamis at the Kolouchen and Tfchinkitans of Norfolk Bay show the adult girls, when they are told to Wash, the white color of Europeans. Precisely this white According to some news reports, paint will also be applied under the mountain. encountered in Chile «). — »They are found among the native tribes of America from a very little dark color, similar to that of the Arabs and Moors. The peoples along the Rio Negro are less black-brown than the on the lower Orinoco, and yet the climate there is fresher than Here. Several whitish species live in the forests of Guiana. Tribes that, without a trace of the disease of Albinos exist, who have the color of true mestizos. They never mixed with Europeans and are surrounded by

- 1) Orbigny, Introduction. p. VII. ö |
- 2) Humboldt, Reife 2. Th. p. 189. 3) Ibid. 245.
- 4) That. p. 251.

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of blackish-brown stems. — Below 54%, 10° north= of a certain width to Cloak-Bai, right among natives who a copper color and small, very elongated eyes. have, reveals a tribe with large eyes, European facial features and skin that is less brown than the our farmers « 1). Jesus Eckhart in fine additions P. Cudenas' description of Brazil says: "On the river

Xingu was a nation called Coriberé, which was settled by white people. surpassed many Europeans" 2). In the works of Ternaux-Compans Published old reports mention white Native American women mentioned and at one point it says: "We saw an Indian woman, who was as white as a Spanish woman, except that who had painted her chin like a Moor." Ibid.

There is an old Native American legend about white, bearded people. before), as are, of course, the mythical prophets.

and cultural founders of America, Quetzalcoatl and Bochica.

(should be fine). "The Carapachos at the Marañon," says one Spanish travel report, "are white and have extremely strong Beard. The same was said by the missionary P. Narciso Girval de Barcelo noticed among the numerous tribe of Chipeos."

– "The Sipibos or Supebos distinguish themselves from their neighbors."

barn by their long, knitted dresses, which resembled a

They resemble tunics. Many have a white complexion.

among them « 5). But that the Hebrews were originally

redder, smoother, i.e. the beard and body hair,

except for the Australian-American person who pulls out their head hair

There is much to suggest that they were a human tribe. For example, what the

Color refers to: the name Adam, the Red, for man,

the Heliopolitan tradition that Moses, and the biblical,

1) Humboldt, Essai politique de la new Espagne, p. 82 ff.

2) Murr, aa OS 522, cf. p. 32.

3) Ternaux-Compans, Amerika, Meissen 1839, pp. 99, 180, 200.

4) Orbigny, op. p. IV. f. Clavigero, op. cit. 1st Th. p. 350.

5) Fischer, Contributions to a more precise knowledge of the Spanish possession= genes in America, Dresden 1802, p. 258. 262 f.

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that Esau and David were red men, but especially

the Jewish legend of the Red Jews, Hebrew

Relatives with purple faces,

who live on the other side of the Sambatjon, a mythical river,

in which the apparent memory of a northern sea
 It contains the division between Asia and America. If one considers the
 traditional description of Moses' appearance reads, which tells us
 Eusebius preserved it, so it is believed that it was the remains of an original inhabitant.
 from Australia and America, of tall stature, red
 To read color and strong hair growth: Yeyovarzi de
 Ono. r Mwvoyy Hvhoç, muppany, Houyrary) — cf.
 which was a mission report from the inhabitants of the eastern
 Australia says: "The color of this sex is high copper."
 well-behaved; his hair hangs long over his shoulders.
 downwards; the men are tall and slim, mostly over
 6 feet high « 2) — or what Humboldt said about the Caribs:
 "I haven't found an entire tribe of slimmer ones anywhere."
 and seen colossal, highly educated people. Since their bodies
 dyed with onoto (roucou), that's how their large figures look.
 of copper-red color and picturesquely draped from afar
 Ancient bronze statues rising towards the sky on the steppe
 (equal to 5). — "They have extremely long and black hair,
 "They comb them often and rub them with oil," says de la
 Borde of fine island Caribbean), and Clavigero of
 fine Mexicans: "They have thick, black, strong,
 shining hair 5). Esau Edom, the Red, is described as such
 * the expression admoni * just fo David ©), and

1) Eusebius. prepar. Gospel 9, 27.

2) Basel Mission Magazine 1838, pp. 157, 159.

3) A. v. Humboldt, Reise, Vol. 5, p. 11. Cf. Ternaux & Compans
 aa O. 1. BS 178: "The Indians I saw in Florida,
 to see, as they are very large and completely naked, like giants in the distance."

4) Travels of Father Labat, by Schad, 1. BS 435.

5) Clavigero, op. cit. 1st Th. p. 126.

6) 1 Moses. 25, 25 and 30. 1 Sat. 16, 12. j 17, 42.

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the latter, who according to Arabic legend was also a tattooist),

proves that the Hebrews were also partly red in Asia
Humans were, like their relatives the Phoenicians,
likewise, which are known by this very name (Poune, roth) as a
red human tribe. A weighty
In contrast, there is the white Laban, whom Jacob serves and
whose daughters he marries, Hebrew laban, meaning white. That Jacob
Serving the father-in-law for the daughters is an old American.
Canarian law, which was valid in Guatemala, as well as a custom
(according to what Carver found among the Nado-Wessians); for so it is
Here everything is Australian and American, step by step, and as
To recognize such things even now, after thousands of years. Furthermore, that
Esau was a hairy man, but Jacob was a smooth man (3).
means that he is rubbing the hair of his body against his...
wahnntem australisch-amerikanischen Gebrauchen verschwendender —
with the root withdrawing — human being, cf. here
about Volney, Loskiel, Adair, Carver and others. The one to
The latter, for example, says: "The men believe that a
They disfigure their beards badly and therefore expend a great deal of effort to improve
them.
to free them from it. That's how they keep everyone else's hair.
grew her body to be ugly, and both sexes turned
much time on the eradication of the same «). The guana's
In Paraguay, the hairs of the beard and eyebrows are pulled.
and the eyelids from 5), and Barlaus says of fine
Brazilians: "They only have hair on their heads, otherwise..."
They suffer none and fight it out everywhere). From the
Residents of Otaheiti Island were quoted as saying: "They draw every
hair located in the nose, armpits, etc. «),
and of those from the Pelev Islands: "Few carry a

1) Rofenöl, 1. BS 140.

2) Orbigny, aa OS 235. Carver, aa OS 314.

3) 1 Moses. 27, 11. 4) Carver, aa OS 193 f.

5) Orbigny, aa OS 136.

6) Barlaus, Brazilian History, p. 69.

7) Missionary journey to the southern still sea, p. 554.

Beard; they usually tear it out. From the women
 Some have very long hair; but otherwise...
 Both sexes tear themselves apart when it comes to hair on their bodies.
 everywhere: from «). But there is also no lack of the in the
 Genesis through Esau's hairiness denoted the contrast. Thus
 Orbigny says: "If the Guarani are almost beardless, then..."
 They have among them the Guarayos, who are truly patriotic.
 possess an archaic beard." — "Several of the Guahibos had
 beard and seemed proud of this ornament « 2). And
 Gilii: » Among so many beardless ones and the hair of the body,
 Even people who pull out their eyelashes, there are some,
 who take care of their beards. The king of
 Ojis often touched his chin with pleasure, and rejoiced
 (that the missionaries also had beards). Then after
 our system Everything in the Hebrew folk history,
 what happened before the exodus from Egypt (America), still
 not in Asia and Africa, but in Australia and America,
 and in the latter part of the world everything happens that according to Abraham's
 Exit from Ur (Hawaji) except for Israel's train from Egypt
 As ten proceeds, we have the white Laban as a white
 to grasp the people and tribes of America; and that
 such people and tribes down to our time in
 That it has been seen in America has already been proven above. From
 Jacob and the daughters of White Laban lead the
 Rolf Sanne — here) whereby this appears as a mix

1) Plant's Gersefäisung, ,und Gefhichte Pospnest ine, . und
 Gera 1789, 2. BS 250. a

2) Orbigny, a a. O. p. VII of the introduction and p. 41.

3) Gilt, News from the Country of Guiana, by Sprengel, p. 249.
 Compare, besides what has already been touched upon earlier: Pfefferkorn, ibid., 2nd part.
 p. 11 with the writings cited here; Father, investigations about
 America, p. 74 f., the aforementioned Volney, the savage with he
 saw astonishingly long armpit hair, and Humboldt "Journey into the Aequi
 nightlife areas, 3rd part, pp. 200 and 493, where especially those with
 dense bearded Pabipais and the partly even on
 The speech was about the hairy-chested Guarani. *

people referred to as folches already from high antiquity originates. The red color gradually faded within him and It only occasionally appeared as a rarity, which, like the highlighting of David as a red man shows, a still valued advantage was. Higher up, above the origin of the twelve tribes Looking back, the Hebrew people only recognize the red tribe. as his own; appointed by the three sons of Noah Ham, Cham as the black (dyn, Arabic black fine, Hebrew: dn, black), Japheth (Japetos, the Hellenic father) of the human race) as the white tribe, so that for Shem, the “father of all Eber’s sons”, the red tribe¹ If color remains, compare the three whites mentioned above², red and black companions of Noah in the Book of Enoch. As for the Sambatjon River, over which the red ones Jews live there, so it is called the Sabbath River, which the resting, still one (Hebrew: shabbath, to rest), also the stone river (nehar abanim); it dries up according to legend after and transforms into a white one, the snow same sand — all hints of a freezing and frozen water, he separates »the great in— dien «, one cannot reach him without necessary ent³ Sanctification of the Sabbath by peoples and wildernesses; he lies above the desert of Calicut beyond the scattered across Asia Jewish genders and limits a large country with many Countries and kingdoms where "a beautiful, large, thick Wheat grows and where countless Jews live, which Mountains of gold and a hundredweight of gold for a hundredweight Give iron, which is the only thing lacking — one knows the scarcity and value of iron tools among the inhabitants born America's 2), and in the »beautiful, big, thick

1) Genesis 10:21

1) In an old pamphlet (in Humboldt, critical investigations⁴

gen, 3. BS 181) it says: "The natives lack iron
and give up everything they own to obtain a hoe. The

Daumer, Feuer~~z~~ and Moloch service. 20

-4

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Wheat! You will easily recognize American corn;
Sabatjon continues to roll stones — in the Berings Road,
which in winter are characterized by enormous, tightly packed
If the ice rinks are closed, you can see ice even in summer.
Clods of earth drift about; at times he lets out a terrible roar,
like the loudest thunder, to hear; — compare with that
One can find the following words from Wrangel's Requirement along the North~~z~~
coast of Siberia and on the Arctic Ocean: "Even in the full
In summer, the sea here is filled with large and small ice floes.
covered, tossed back and forth by winds and currents~~z~~
driven and in somewhat stronger storms an un~~z~~
to give a written performance. One must face the monstrous
Uproar of the raging element, which is raised by the same

"The hoes and spades of the Native Americans are mostly made of stone." Even the
The oldest knives of the Hebrews were made of stone, and it is most noticeable.
It is worthy that the Bible places such great value on iron; 5. Mof.
8, 9 Jehovah leads his people into a land whose stones are iron
are, and Deuteronomy 33:24 promises the Asherah: "Iron and
"Ore be your bar" — as we are told in the proverb "golden
Mountains promise. But where does the memory of the American age remain?
Since the thing should be preserved, iron had to stay away, hence 5 Mof.
27:5ff.: "You shall build the altar of the Lord with unhewn stones,
of your God, build, not fall upon you swing an iron over it —
because Jehovah (Pohewah, Jawahu, see above) is an American
God was; cf. Joshua 8:31 and 2 Mobots 20:25. The Canaan, in
which Moses led his people must necessarily have been a land of the egg~~z~~
They are called sens because Eisen gives the American Hebrew the
The most delicious thing was; but Canaan, in which Israel was before the great
Desert trains, emigrants from America, accustomed to the American

Original Canaan was a land of gold, and Abraham and fine
 Their descendants had an abundance of silver and gold there, 1 Mos.
 13, 2. Judith 5, 9: "and they dwelt in Canaan and became rich in
 Gold and silver" according to the Greek; Genesis 24:22 gives Abra-
 ham's servant Eliezer gave Rebecka a golden nose ring, like him
 the Carib women, according to Volney the Louisiana Indians, of silver
 and wear copper in the pierced nostril ("nose and lower lip of the
 Guatemala Indians wear rings" (Orbigny, p. 236) — and what
 the Israelites during their exodus from American Egypt for
 Bring treasures, find gold and silver, Exodus 12:35.

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hurled, grooved masses of ice and fine foam:
 I saw mountains, one must hear the thunderous roar of the
 the icebergs crashing together, the terrible hissing
 who heard them during their fall, in order to take a precaution
 to take a stand on the whole thing «). It is also by
 two kings living on the other side of the Sambatjon,
 one of them was warlike, sometimes traveling over 17 miles.
 I'll draw a broad samba and do everything with fire and sword.
 one devastates, but the other is a supremely gentle ruler.
 be and have a carbuncle which is made of precious stones and
 Pearl-built castle, illuminated like the sun 2). This
 suggests American gemstone cult; in the Peruvian
 In the city of Manta, people worshipped an emerald that was of a certain size.
 an ostrich egg; this was placed at large festivals.
 for everyone's inspection and the Americans came
 from distant places to worship him « 3). These are true
 Jewish legends also with the Greek ones from the island
 Meropia agree. Old Silenus said to the Phrygian
 Kings Midas, there are besides Europe, Africa and Asia
 an even larger country, an immeasurable continent.
 There were two cities there, Machimos, the warlike one,
 and Eusebes, the pious one; in the latter lived the inhabitants
 ner in peace, The inhabitants of the former but feien fo streit-
 bar, that the children were already born armed
 and most of them fell in the war. They were once sent to the sub-
 Europe's dismissal, but out of contempt again
 returned to their homeland, where they had gold and silver in

1) "Das Ausland" of 1839, No. 361, p. 1441.

2) On the Sambatyon, the Red Jews, etc. See Eisenmenger.

discovered Judaism, Vol. 2, pp. 533 ff.; land treasure, ecclesiastical associations

Version of the Jews, Erlangen 1748, 4th part, pp. 262 and 265, and Oertel,

"What do the Jews believe?" Bamberg 1823, pp. 189 ff. Even the

The latter knows a story that is significant for the history of Israel, indeed for all of humanity.

Such an important national memory is met only with scorn and contempt.
treat.

3) Baumgarten, loc. cit. 2nd Th. p. 340.

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so large a quantity that these metals would be in smaller quantities

Values stood when, in our case, the sulfur 1). To the Ge:

Principles of character, which are here of Jews and Greeks

As has been emphasized, this was already the case at the time of the discovery of America.

the empires of Peru and Mexico analogous; for if the

The Incas fought, and this was the only way to defeat barbaric peoples.

to civilize, with gentleness and only in the case that over-

The discussion remained fruitless. Those genies of Solomon in the Orient-

Talish legends already express a peaceful sentiment in their very name.

mild disposition. The names Djinn, Djan —

Jan Ben Oshan was the name of the first and last of the pre-Adamites.

Genie emperor, and as Eve was born from Adam's rib, so it was

from the rib of the jinn father Jan Ben Jan the

Creating the mother of the Osage race — has been done with

compared to the Sanskrit word jana, which person,

Man, human being means; at the same time it seems highly significant.

and characteristically too fine, that jana, jani, jan,

dschin in Egyptian means tender, gentle, gentle, mild, kind.

2) The name Solomon is associated with the calm, non-warlike

The Irish government, incidentally, is by no means mild and gentle.

Kings referred to 3) and from shalam, in peace, prosperity

live, have peace and friendship, shalom, health, well-being-

to be, happiness, peace, friendship, derived; it asks

However, it should be determined whether these meanings are not of a secondary nature and

from the peaceful, mild, happy and blissful Lord:

the shaft of those Osinians and Solomonians are derived, so that

This latter name actually means something completely different, namely

Ruler, regent means, cf. in America Tara

humara seli, command, selimea, empire). From the simpler

1) Theopompus ap. Aclian. var. histor. III. 18.

2) Cf. Koran von Wahl, Halle 1828, p. 633, the collection

Herbelot's, on the pre-Adamian legends of the Orient, and

Rosendl, 1. BS 13 ff.

3) 1 Chron. 22:9, according to which the meaning of the Peaceful is.

4) Mithridates, 3rd Th. III. pp. 149 - 151.

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Form without the attached in ift wol door, the Schilo or

ruler named, whom the blessing of Jacob promises), with which

the one mentioned in the treatise on Moloch service

to compare the American name of God, Shilu; but also

This is where the second meaning comes in, so that one can also

could explain this word through pacificus, Prince of Peace, cf.

schala, shalaw, to be calm, to find peace and happiness

Rejoice. According to an oriental myth, Solomon, dying, took

a position by which he could help the deceived DOzhinnen

as he appeared alive on his throne 2). Here too, the connection is made

to remember the name of this Hebrew king

from America. The embalmed bodies of the Peruvians

Kings were magnificently dressed and ceremonially placed in the Temple of the Sun.

golden thrones were set up so that they seemed too fine to live 3)

The body of Xolotl, the first king of the Chechemeca in

Anähuac, ward on a chair of rubber copal and'

all sorts of aromatic substances were added, and thus remained five

Days stand still. The same thing happened with the body of his neighbor.

Successor. That of another, King Quinatzin, was

opened, embalmed after the entrails were removed, in

He was seated on a chair in royal regalia and for forty days

(exhibited). These Chechemeca worshipped the sun, and offered her herbs, flowers and copal gum as a sacrifice 5). a cult that differed from the gruesome sacrificial practices of the Aztecs and other similar peoples of America sharply separates, and with that of the ancient Appalachians in Florida and related to the Peruvian Incas. From the five ponds and educated Tolteca's, the predecessors of the Chichimecals in Anahuac, whose kingdom was ravaged by famine and plague destroyed — it is also known that they destroyed those religious

97 Genesis 40:10.

| 22 Nose oil, 1. BS 255.

3; Baumgarten, da O. 2 * p. 221.

4) Clavigero, op. cit. 1st Th. P. 151, 156, 158.

5) That. p. 143.

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They practiced atrocities, and Quetzalcoatl, whom they worshipped, was so gentle and had such an aversion to all cruelty Possibilities that he didn't even hear the name of the war could). All of these mitigate regional and national characteristics. America's seem to be remnants and echoes of those ancient djinns and Solomon's reign in the American continent to be, partly through rising wildness or their wildness blending with a degree of assumed culture Pariahs and Adamites, whose character is revealed to us in its most perfect form mensts in the gruesome religious cult of the ancient Aztecs in Mexico, as well as in that of the Canaanite and Phoenician The peoples of our hemisphere show this in a pronounced way, partly through large-scale events leading to state dissolution and migration of peoples The natural events were shaken and ended. One Remember here that Hyksos of Manetho, which once Egypt was conquered and tyrannized for several centuries. should have, and in whose history the history of the Hebrews and their exodus from Egypt is intertwined with this. These are all American primal stories and touch on the African Not Egypt. Manetho tells of the fortifications, which the Hyksos established; here those old Be present themselves. works of enigmatic origin that can be found in North

America between the Rocky Mountains and the Alleghani-
 mountain range found, for comparison. A. v. Humboldt
 The following is communicated about them. "All square forts
 are just as precisely oriented as the Egyptian and Mexican ones.
 Niche pyramids. The walls of these fortification lines
 are mostly listed from earth, but two miles from chili-
 Cothe, in the state of Ohio, there is a stone structure.
 built a wall that was 12-15 feet high and 5-8 feet wide
 "It has thickness, and forms a capture of 80 acres."
 "These military monuments should not detract from the hills or
 tumulus not mixed, which thousands of legs-

1) Clavigero, a. a OS 139. 351. 388.

fi

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skeleton of a short, barely 5-foot-tall human-
 tribal content. Brackenridge believes it may be slightly near
 an 3000 tumulus of 20 — 100 feet height between the
 Mouths of the Ohio, the Illinois, the Missouri and the
 Rio San Francisco be present, and the amount of it
 the contained leg skeleton must have been the formerly strong population
 These regions will be represented. These monuments, which
 one considers burial sites of great atrocities, mostly at
 Confluence of streams on the river used for trade
 The best points were hit. The basis of the cumulus is
 round or oval; they are mostly cone-shaped, at the top
 sometimes flattened, as if they were for victims or others
 Ceremonies determined, which are attended by a large crowd of people.
 They should be seen early; see my views of the Cordilleras.
 p. 35. Near Point Creek and Saint
 Louis finds those with 2 and 3 floors, their For-
 men remind us of the Mexican teocallis and the steps-
 pyramids of Egypt and West Asia. The tumu—
 Lus are partly made of earth, partly of one another.
 built of laid stones. Axes and colored tools were placed in it.
 Porcelain, copper vessels and ornaments, a little iron

and perhaps gold was found. Some of these hills, which only
 Those with few feet either stand in the center or in
 the proximity of the circular entrenchments; they resemble the
 cerritos hechos a mano, those in the Kingdom of Quito, in the
 Near Cayambe adoratorios de los Indians antiguos are called;
 They were either tribunes from which one could attend the assembly
 "Melten Volke sprach, oder Opferstätten." I bring here
 the sacrificial highnesses, bamoth, of the ancient Hebrews in Er—
 memory, which with the touched, already by Gesenius in
 his preface to Gramberg's religious ideas
 are intimately related to the aforementioned American phenomena
 would like to. "Sometimes," H. continues, "where they are 20–25
 Having a foot height, they can be used for a kind of observatory, for
 Detection of the movements of a nearby enemy, viewed

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The large tumuluses will be 80 to 150 feet high.
 They usually stand alone, but at other times they also appear with the
 Fortifications with which they are connected, same age
 to have. These latter ones deserve special attention.
 I know neither in southern America, nor on the old
 Mainland something similar to them. Exceptionally strange
 The regularity of the polygonal and circular patterns appears.
 figures and the small ones, to cover the entrance gates
 The works were in harmony. It is not known whether there were any versions with their own
 features.
 proper plots of land or defensive walls against enemy
 liche Volker find, or entrenched camps, as in the central
 Asia « 1). Assall, after he had been informed by these North American
 traded in antiquities, says of the vanished people,
 of which they testify, the following: "that it has been for many centuries"
 who stayed in these areas and covered a large area
 The area it occupied, the size of Europe, can be seen from the
 close numerous burial sites that contain the bones
 are overrun with people of all ages; so much so that
 They lived together in cities or communities. South
 from Columbus on Scioto, Paint Creek, Muskingum,
 Ohio, Grab-Bach, etc. were their settlements on
 strongest, and that once the Mississippi Valley was much stronger
 Whether people were, as now, is beyond doubt.

Many of these hills contain a number of skeletons and Bones, and those along the large Grabbach stream and most rivers are filled with millions of human bones. It had to this ancient people engage in considerable agriculture and animal husbandry, because hunting alone, this way of life of the Indians, could not feed such a large number of people « 2). Assall also compares a number of similar phenomena in our Hemisphere. "If we," he says, "Pennant's maturity through Wales to consult and the description and copper from Deloins or Juch= I am Flusse Tay 5 be=

5 Humboldt, Reif, 5. A0. p. 305 . 2) Assall, aa OS 80.

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If we strive, we will bear a great resemblance to the old ones. Don't overlook the works on the Licking River near Neu-Ark. Pennant will call it Romans, but Boethius will call it Picts, who called it Tulina, attributed it to Comeril's camp. The Zuchel river lies on a high, flooded area Boden, as well as the antiquities of Ardock on the River Kneck; the ramparts, ditches, gateways, the hills in front, behind and within They bear the greatest resemblance to the unfree ones. Pennant considers it a work of the Romans; others, however, maintain that They have more right to be of Pictish origin. Likewise, they procure is Catter-Thum, two miles from Argus, likewise the Works on the river Loder or Lowther and on the Cimet, etc. This writer describes many more such ages— thumpers in Scotland, England, Wales, Ireland and more-different other British islands, of which very many because of their similarity to the American ones, they are being considered. to be drawn. They served the Pictish people, of the 'So called Romans because of their custom of be— paint, like the Aborigines of America, as places religious rites, such as burial and defense Places. On the road from St. Petersburg to Moscow One comes across a number of conical hillocks, beneath which those between Yezolbisky and Valdav on both sides the road, from where they seem to extend to Jedrova, They are the strangest. But you don't find them alone. here, but across all of Russia and across the steppes of the

Tartary and Turkey spread. A few miles from Wornetz on the road to Paulowsky has some very well preserved. The inhabitants of Tartary frequently make use of it. this hill for the construction of cellars, and at this opportunity- Today the content was sometimes discovered, as Edw. Dan. told us. Clarke during his journey through Russia, Turkey and Tatarstan in the year 1800. Vases were found whose dimensions corresponded to those in England, Scotland, Wales and North America. The findings found in niche countries are consistent. Clarke recounts

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further, that he had a place in Tartary called "Inverness", which lies in the bend of a river. When asked about the meaning of this name, he received the answer that he, in their language, "in the curvature of a river" means. Let us compare this to Pennington's works, so we find a record with a city in Scotland, which lies in the bend of a river, with the same name. Quite a few rivers in Scotland, England and Wales use names which we know from the rivers of the Tartari will be found in great similarity. It will be there reinforced by the assumption that the British Isles would become first by Scythians or their descendants, the Tartars, be populated, and the fact that the Scottish, narrow Lish, Welsh and Asian antiquities of these species in so many of their circumstances differ only slightly from American ones deviating, is based on the opinion that America is a related tribe, but from the west, populated was « 1). Shouldn't those traces simply lead the way to draw the American peoples through Asia and Have they taken over Europe, except for the British Isles? Should those painted Picts 2) not have been Americans be? Or do they perhaps want to see them spread throughout America and Australia's native and prevailing custom is to clean the body to paint and tattoo 3), by migrating Picts

1) A Ball, aa OS 76 ff. é

2) Britanni has the same meaning as Picti: "painted or

tattooed people”, see Mone, History of Nordic Heathenry, Vol. 2. p. 423 ff. Brut is the name given to the first king of Britain, Hebrew. barod, speckled, spotted, colorful. Most of all takes place in the Americas= Red coloring instead, but also multicolored coloring with red, white, Black, blue, green. The Hebrew princes were colored in a variety of colors after Lamentations 4:7: “Their princes were brighter than snow, whiter than...” Milk, redder were they on the body than coral, like sapphire their garments “Salt” — a splendor that Kaspar Hauser greatly enjoyed. would, see my communications on Kaspar Hauser, 1st issue, pp. 28 f. 3) This phenomenon is also seen on the East Indian islands.

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derive? Do we want to perpetually maintain the flare, such a great absurdity? deeds, the leading opinion, is that everything is from our Hemisphere must have been exited — an opinion that in the story may be the same as what in astronomy the The view that the sun moves around the earth — ?

Finally, one more thing. That the detailed Treatment of the topic suggested in this, our last essay objects that would be the subject of a separate, major work, It is easy to judge. Such a work, an explanation the biblical primeval stories through Australia and America, is It has already been designed, but I would prefer to wait several years before implementing it. can come to light. For a concise overview of the To give some basic ideas, the following was already presented some time ago. according to information I received from a magazine Advertisement, to which I would like to add some notes here.

The work in question was, in fact, "in which reveals the biblical primeval stories in a completely new way be illuminated and the Hebrew people with all their Semitic kinship and several other peoples= communities of our hemisphere as from Australia and America originating from and emigrating to [the region] is proven. The whole The long journey will be undertaken with the help of biblical documents, Australian, American, Jewish and Egyptian traditional tions, geographic, ethnological and natural science=

richer notes, surviving architectural works of the antiquity and linguistic agreements still almost

This is how people live on Luzon, the largest of the Philippine islands. Slaves, who go almost completely naked and cover their face and body with paint, hence also called Pintados (painted ones) by the Spanish; Plant, Geography and History of Polynesia, 1. BS 532 u. 602. So Picts here too.

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1

Let them follow it step by step. The Hebrews went, according to the sub-provisions that have developed into the most specific provisions of Researches of the author, from the Society Islands of the South Sea, namely from the island of Raiatea; from there they set they over to the Sandwich Islands to the north and lived on Hawaii Island, where their religion was fire and Volcano cult with human sacrifice was 2). From the sand The islands fell under the rule of Thor, the father of Abraham. to America and spread eastward and South of this continent to a time when the The Gulf of Mexico and the Caribbean Sea not yet 1) Raiatea, O Raiatea, Raiatea, also Raiatea (Miffion ripeness into's (southern part of the sea, p. 54), was the main seat and motherland of the former The religious cult of the South Seas. "The king of the island was also The high priest of all the surrounding islands and fine. Name. was deified Tert. Human sacrifices were brought here from all neighboring islands. brought and dedicated to the god of war (Oro). Pilgrims made their way here. the idolaters with their priests, to indoctrinate themselves in the fatherly faith Strengths. Here, a system of absolute priestly power was combined with royal tyranny and formed a since time immemorial for un "Violence held in check." Basel Mission Magazine 1827, p. 223, and 1832, p. 271. Here one even still has the Jewish physics. siognomies found, missionary journey into the southern still sea, p. 223. The Raiatea of Phoenician-Greek antiquity was Crete, where the Athenians sent their youth to be sacrificed, and from this island, which also bears their name, Raiatea, Raiatea of the South Seas

It sounds like, according to an old legend, the Jews are said to have come from there, Tacitus, Histories.

5.2. Recall that above in the treatise on the

Molochdienst on Rajatea a kind of labyrinth and Minotaur ge

found, and so one becomes in this Molochist ruler- and prize

ster Island an original Crete recognize, as we otherwise know it in this sub

Search with an original Egypt and original Canaan in the West

and have to do with East America. 5

2) The Fire Island of Hawaii with its volcano, its Ora district

and their god Uri is, according to the above, the biblical Ur, Hebrew ur, meaning fire.

On the Society Islands reigned the cruel service of the Oiro, who

described as "the general Moloch of the South Sea Islanders",

See Mission Magazine 1833, p. 46, cf. pp. 16 and 36, year 1832.

pp. 271, 273, cf. pp. 131 ff. Doro, Ooroo can be found in Cook,

Oroo, Oraa, named as gods of the South Seas, in the aforementioned

Missionary journeys bring the names of gods and princes Ura, Ur aa,

uru, compare Egyptian uro, king. The meaning king is

probably the original one; fire as lord and god (melech,

molech) of the fire service was the name of the king, ur = melech, molech, and fo,

ward ur the name of fire, Latin urere. ' 122 2

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existirte, but in these areas American mainland

was. As an immigrant from the Australian afterlife.

(Eber) was the name Abraham Ibri, the Other Sider, as was his people.

Ibrim and Sons of Eber. In the West of America, it flourished there.

once a cultivated Egyptian empire, from which the African-

to come from the Canian Egyptians; to this Egypt, not to

In the African context, the Hebrews came into a relationship with the

to stand in bondage; from this Egypt Moses led her

to North America and across the frozen Berings

street, the Sambatyon of Jewish legend and the sea,

Jehovah made firm ground, across to Asia. The

famous, multi-year desert trek of Israel, which involved an entire ge

neration that swept away, did not go through the Arabian Desert, son

through eastern Siberia and the great Mongolian Gobi Desert

right through Asia, by what route would the

true Sinai located, a volcano of the Celestial Mountains, which

the Hebrews in the manner of their ancient Australian fire and

They worshipped volcano cults 1). From there they finally withdrew.

1) The names Sinai, Desert Sinai, Desert Sin and Zin —

Compare the distant land of Sinim, Book 49, 12, where, as is well known, Sina, China sees — indicate frequent distances, and the name Sinai is a consequence of the confusion of American Egypt with the African, and the Gobi Desert with the Arabian only overtraged. Into the Gobi Desert, the Chinese sand sea Shamo, flattened The sky mountain range Thian-Shan or Mus-Tagh with fine high

revered three-peaked height, the holy mountain or mountain of God named — just as Sinai is called the mountain of God, the mountain of Jehovah — and this mountain range offers many volcanic phenomena and It has the Peshan volcano on its north side and the Vulcano volcano on its south side. kan von Turfan oder von Ho-Tschu, der ruhig vom Rauch aus.

"Mount Peshan was once a very active volcano; as early as 92 BC it..."

Chinese annals describe it as a volcano, from which chem befratig Feuer erupts; in the beginning of the 7th century er- The history of the Soui dynasty of this mountain tells us that it has always Aare and smoke show, and in the history of the seaweed he becomes the mountain called the fire fields. According to another Chinese report of this Time, it's said, that he... continuously fires and smokes out. push, on one side of the same all stones burn, melt and They flow for several hours. According to a report from last year There is a hundred sal ammoniac mountains full of caves and ravines in this area, and these are full of fire in spring, summer and autumn, so that at At night the mountain seems illuminated as if by a thousand lamps. Nobody.

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down to the Mediterranean Sea, however several Peoples who identified Israel as one nation, such as the Kashmirises who appear Jewish-like and who still present themselves as Israelites referred to Afghans in the east 1). Extraordinary, threatening the peoples of America with annihilation Terrors of nature, from the Bible under the name of the

Egyptian plagues known 2), had the ethnic

can approach it; only in winter, when there is a lot of snow
"The fire, the inhabitants gather the sal ammoniac." Ritter's
Geography II, pp. 335 ff. In a statement given by Ritter on p. 349
The article states: "North of Pething lies a mountain, from which
one obtains the ammonia salt; it smokes constantly during the day and is almost always in
the
The sea is covered with snow and fog. Those who go there to get the salt,
They wear shoes with wooden soles because the leather ones will soon burn.
Even birds and rats are attracted to the light of its fire.
"A gleam of light." This is wonderfully reminiscent of Moses's shining ant.
litz, which he is said to have received by speaking with his fire god
en

1) See above. The frequent use of this term is found among cashmere merchants.
of the name Musa, and Bernier, who of the hypothesis, the Kashmiris
free scattered Jews, contradicts, yet admit that [this name, fo
how the whole impression her behavior had made on him
I have most vividly reminded the Jews, cf. Ritter's Earth
Knowledge III, p. 1185. The Afghans and Kafir Syapush were already
The speech above. The Bene Kaibr in Arabia call themselves Bene
Moses, children of Moses; the Jews say of them that they are in
remained in the desert when Joshua led God's people to Canaan,
Basel Mission Magazine 1823, pp. 246 f. Scattered parts of the he
The letters of the train seem to have reached the west coast of Africa, too fine,
where the Ashantees distinguish themselves through circumcision and frequent lack of
characterized by Negro physiognomy; legends of a ei are found among them.
a human creation, from a choice presented by the deity
between good and evil and the division of the world between white and
Black people, indeed even the tradition that they once lived with other African people
| * twelve tribes identified, cf. Ritter's Geography J.

1) Some peculiar features of biblical narrative are also
the American tradition preserved, so, as for the transformation of the water
concerning blood and the Egyptian darkness. A North American
A local legend, for example, tells of a lake turning red with the blood of a demon.
has been and bears the name of the same to this event, who
red sea, back; s. J. Long, Travels of an American Interpreter
Schers, translated by G. Forster, Berlin 1792, pp. 81 f. A river in
Paraguay truly has a blood color; Charlevoix, History of Para

Guay, Nuremberg. 1768, 1st Th. p. 221. Indians in Suriname told a missionary not only one of the biblical stories of the Fall of Man's stories, but also reported that such darkness had once occurred.

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The bonds of old America dissolved, and a migration of peoples began. caused by which the migration of the Israelites under Moses only a part 1). From the then-current American movement The Colchian Egyptians wrote themselves as Egyptians through Asia. from Herodotus. The whole story unfolds in this way. the Hebrews before the migration of Israel under Moses not in Asia and Africa, where they only travel by mistake over The name borne has been relocated (2), but in Australia and America, and the Bible contains what has so far been revealed no one has dreamed a history of these parts of the world from distant, ancient times. Also the destruction of Sodom. and Gomorrah is described by the author as an ancient American The event was proven to be a volcanic catastrophe in the Region of western India, which includes the Antilles, remnants of a former-

The idea that the Indians had remained permanently in their homes ben müssen und weder in ihren Corjaren fahren, noch den Busch zu ih They could have cut off the cosabi fields; see Quandt, News of Suriname and its fine inhabitants, Görlitz 1807, p. 257, cf. 2. Mos. 10:22-23

1) In the later history of America, the downfall corresponds to the monarchy of the Tolteca's in Anahuac by a although limited tere Krankheitsperiode der americanis Natur, Clavigero, aa DI p. 140. Considering the grandeur and universality of the appearance We have already compared the so-called Black Death above.

2) Conversely, we named our European place names after Ame transferred to rika; one thinks, for example, of New Spain, New Orleans, Frankfort in America, Amsterdam in Dutch Guiana, etc. What was transmitted from America to Asia in high antiquity Regarding the name Canaan, which is also the native name of the Phoenicians zier war, so s?e hier die Vergleich mit den amerikanischen Namen Guanahani, Guanaheini, Guanina, Guanima, Goanin,

Guanaja, Guana, Guiana, Guacana etc. w., cf. Humboldt's kritische Untersuchungen, trans. von Ideler, 2. BS 116. 148. 150. 152. A Ghanaian woman is entered into the sex registers of Afghanistan. nen vor, Baseler Missionsmagazin 1837, p. 702, and among the two dozen famous ancestors of the Chiapas, who belonged to the kingdom of the ancient

Mexicans belonged, is a Ghanaian, Clavigero, aa O. 1. Th. S. 412. In North America you find the Kanai or Kanhawa's, whose Namen also carries a river that flows into the Ohio, Heckewelder, aa OS 26 and 164, in Brazil the Guaycanans and f. w. Several corresponding names, such as that of the Guayanicos, Guanimasse, Jaba cuyanas and Paraguayan gives A. v. Humboldt in the list of tribes along the Orinoco; Reife, 5th part, p. 341 ff.; cf. Mithridates, 3rd Th. 2nd Abth. pp. 426. 462. 470. 474.

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former coastal land, were separated from the continent and through the incursion of the Atlantic Sea, the Caribbean Sea and the Gulf of Mexico was formed 1). So large that The event was, well, it was merely the aftermath of a much larger; of the. largest. in this series of disasters and Nature's terror, and the 'greatest of its kind in the whole world' layer of the earth inhabited by humans, namely the The downfall of a continent adjacent to the American mainland Continentes in the still sea, of which the Australian mountains islands, the scattered remains are found). That was the biblical one. Great Flood, and on that sunken continent was the biblical paradise and the origin of the Semitic, yes of the entire human race. | Eee

1) "The low landscape east of the Andes of Guatemala and New Spain appears to have been sunk into the sea and now forms the bottom of the Antilles Sea." Humboldt, Maturity into the Equinoctial regions of the new continent, Vol. 5, p. 398. Peter Martyr cites American legends according to which the islands of Cuba, Haiti, Jamaica, etc., were once a continent: Innumera- - biles Mexicani sinus insulas, quas uno nomine Jucaias dicunt, cum caeteris majoribus Aiti, Cuba, Jamaica, Borriquen, unam olim continentem fecit; ita ex majorum antignissima traditione ipsos incolas

asserere; labentibus saeculis avulsas vi tempestatis et exiguis fretis
divisas in tantum numerum excrevisse. About the volcanic system
Antilles, which possesses such great power that it from time to time
even the mainland is shaken, see Humboldt in the cited work,
1st Th. p. 494. 3rd Th. p. 5. 8. 32. 34. 38. 43 fl.

2) This paradisiacal part of the world through the importation of cor-
rallenbanken, which formed on islands and which immediately became a rich
Nature seems most eager to restore the vegetation that has taken over.
to be obligated.

The

Human sacrifice

he

ancient Hebrews.

A historical investigation

Dr. FW Ghillanö,

Professor and city librarian in Nuremberg.

2 ———kK—'..—

Pürnberg

with Johann Leonhard Schrag

1842.

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School and University Library

1. "fu: / Man

Foreword.

The publication of this book requires Feis a justification; it deals with an object that the East and West for two centuries already send employed, without having yet undergone a thorough examination. The following would have been examined: the people's sacrifice of the Hebrews. It seemed to me, and certainly not wrongly, as a contemporary work, the old question: whether there are still remnants of a human being among the Jews' Find sacrificial service? From the current standpoint to investigate science on which which receives far more light than under the trapped one's a circle of faces from the recent past, which in the Old Jewish history. Nothing was allowed to be noticed when which was acceptable to church dogma. Already had the humanity of modern times the thousand-year pre-' The accusation against the Jews was dismissed as a hateful fairy tale by the postponed to the Middle Ages, when the murder of the priest

Thomas in Damascus the object once again in An's

IV

brought about a stir. I said a few words in public at the time. public newspapers were consulted, not about the case myself — he could not have been more familiar to me than the newspapers, and these contradicted each other — probably But I sought from the essence of ancient Judaism to demonstrate that the thousand-year-long debt of the Orient and Occident, which offered the Hebrews a fort's The practice of the old human sacrifices is being criticized. could not be plucked out of thin air, but rather the I find the most significant evidence in the fact that the Men's sacrificial service among the pre-exilic Hebrews not a creeping, disreputable innovation, but a law's

more favorable cult, favored by the veneration of Moses was, which was considered an essential part of the public God's service throughout the entire duration of the kingdoms of Judah and through Israel to the Babylonian captivity received and was only challenged by the later prophets was. My articles from back then were met with great enthusiasm. Eyes looked at; the editorial offices of renowned magazines⁸ then did not hide from me that my topic was too much for them⁸ It appeared quite daring; rabbis sat down with Bitterkeit in opposition to the outrageous claim that the accusation of using children's blood is now completely unfounded. extending to formal human sacrifices: I saw,

V

This requires a detailed scientific analysis. action, which above all changes the previous view of the The essence of the old Jewish religion in its erroneous—keit represented. Therefore, I promised to put the object in to address this in a detailed text, and this I hereby present this book to the learned and all. before an educated public. I have tried to to process material in a way that "does not merely not only accessible to scholars, but also to every educated person and to make it palatable. Perhaps I was less successful at this. gen, as I wished, since it was a fine significant sister⁸ has rigkeiten, a mass of historical notes, from de⁸ kept one's own reasoning as far away as possible. should be, because they speak most strongly for themselves⁸ to bring chen into an attractive form: but will The book, I hope, is of fine material indeed. because of which, throughout all of Jewish antiquity, a truly spreads a peculiar light, even to the non-learner— ten of interest. The present part deals with the human sacrifices of the ancient Hebrews; whether a second I will follow the band, which will examine the object down to the Let it remain as it is the most recent era. In my opinion, even this first one spreads via the Question: Enough light; however, the following offer

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centuries and even the most recent decades very
Important data.

Our time sincerely desires truth; it wants
to finally get to the bottom of this question; they
no longer prosecutes the persons who participated in a
She lies ill with dangerous delusions, but she does want to...
Eradicate delusion itself, and the first and most important
The first step in this process is a ruthless extraction of this
bring to light. Only the enlightened want to...
Men among the Jews themselves sincerely hand in hand
gen, those valiant fighters for the progress of their
People, to whom the ossified narrow-mindedness of the old
which places endless difficulties in the way of believers:
That would be more helpful than a workaround.
and embellish!

The author.

Contents.

Introduction.

On the composition of the Old Testament writings,
namely the Mosaic books, as well as about the Ber:
offered human sacrifice in the Mosaic Law.

The justification of the standpoint from which
The fact that the present investigation must be carried out makes it necessary
agile, the actual subject a treatise on
to precede the creation of the Old Testament.

The collection of Old Testament writings, as we
They now possess it, which appears to have been closed approximately 150 years ago.

The birth of Christ. At that time, the bravery of the Maccabees to the Jewish state for the last time a brief period of independence given; they were now looking for those scattered in the war. Books and brought them into a collection). Since the At that time, the majority of Jews considered these books. like a sanctuary, it would be considered a crime. have the right to change even a single letter of it; and we can therefore be assured of possessing these writings in such a manner, how they were about 150 years before the birth of Christ from the More

1) 2 Macc. 2, 14.

2

number of Jews were recognized as a national shrine. But should Moses now be considered one of the Old Testament figures: barrels are valid, and let us place this man, according to the usual— (According to a common assumption, around 1500 BC); fo We would have a period of thirteen years from 1500 to 1500. centuries, in which the Old Testament writings They would have developed gradually. However, it would have been a very long process. moreover, a time in the distant past, which is based on on the one hand, finding the authors and their accounts This makes the situation more difficult than it actually is, but on the other hand, the There are enough reasons to assume that this book— dear, if they really go back to a deeper antiquity chen, amid the incessant religious and political storms men who went over the Hebrew people, various kinds of fashion They may have suffered losses, especially in the hands of Ab-writers who reflect the changed views of the various ages could not remain inaccessible, and, as the Visual evidence proves that later Jews did not possess that piety, which would have prevented them from exercising their own religious Conviction in earlier writings according to feasibility to wear.

Let's go deeper into the past, starting from the year 150. heit back, so we find the last reasonably safe one Stop point regarding a collection of Old Testament writings ten during the time when some sections of the Jews from the

returned to Palestine after Babylonian captivity
and endeavors to collect the nation's scattered literature
were. Serubabel was the first to use a co—

) According to Seyffahrt, Professor of Archaeology at Leipzig, Contributions to
Art, Mythology and History of Ancient Egypt, Leipzig
1833) the exodus of the Hebrews from Egypt did not fall within the
the year 1487 BC, or 1491, 1500, 1571, 1821, 1853,
1854 BC, but according to discovered Egyptian inscriptions

to the year 1908 BC

3

A colony of 50,000 people moved to Palestine (536 BC);
He was succeeded by Ezra in 478; later the king sent
Artaxerxes called on Nehemiah to help the beleaguered colonists.
(444 BC). These three men are probably the ones.
also those who took care that those pieces of the
older Hebrew literature that we now possess, in total
were melted. At least we can be certain of this from Serubabel—
Muthen; Jewish legends speak in favor of Ezra; from Nehe
But in 2 Macc. 2:13 it is explicitly stated that he
a book collection was created, the Books of Kings, Pro-
Phets and David's, but no less so the letters of the
Information collected from Persian kings regarding temple gifts
have,"

This collection, however, apparently did not include The
The entire literature of the nation. Probably a great one.
Part of the holy scriptures no longer refers to Ezra and
-Nehemiah came. Even the Old Testament states...
various writings mentioned that are in our collection
can no longer find it, e.g. a book "by the fighters Je-
hova's), a «Book of the Honest 2; also the chronicle
He also cites several writings, of which, of course, one cannot
can know whether their titles, "History of the Prophet Na—"
than», of the «Prophet Gade ꝛc. not fragments from the
Samuel's books are described.

Without a doubt, the men mentioned above also have
the collection was organized, but by no means did it include everything.
Men want what was offered to them, rather from the previous—
handene sschriftrikeschen Arbeiten der Heräbe nur diejeni= selected those who were in line with the principles of their religious party—
were written or could be reworked accordingly, and
then worked to ensure that this sifted collection was considered divine—

4

It was recognized as divine revelation. The Hebrew language
was already dying out at that time, even the Hebrew script.
Signs had been given to the Chaldeans in captivity.
They had to. So they left the books in Chaldean letters.
to describe as we still possess them today; however
not literally copied, but, as the clearest
Evidence is available, even if arranged at will, supplemented
and was corrected. How much one may allow oneself in this regard is up to the individual.
as evidenced by a Jewish legend in the 14th chapter of the
4th Book of Ezra. She says that the holy books were with
the Babylonian conquest of Jerusalem destroyed them all—
were killed, and Ezra had forgotten them all—
He recorded it again. He met with five men.
He was imprisoned for 40 days, then a higher power would grant him one.
A chalice containing a fire-colored potion was served, which
enabled him to, within 40 days, deliver those five
Men read 24 Old Testament writings from memory
to dictate. According to another legend, Ezra had been at
his work involved a college of 120 scholars, the so-called
"large synagogue, supported; the existence of such a
However, the synagogue cannot be proven to exist. Indeed, it is itself
It has been doubted whether Ezra and Nehemiah were even truly
who had organized the collection; by renowned scholars
The claim was made that the names Ezra and
Nehemiah was a front, but the gathering itself was
only gradually and seemingly by themselves).

Is it now uncertain by whom and to what end?
Time that collection and final revision were carried out
has been, which gave the Old Testament its present form

1) So de Wette, Introduction to the Old Testament, I. 14. I
I cannot share this view. An ordering and reviewing
A hand that tolerated only such writings which were in the sense of the re-
formatorian party, as it emerges under Josiah, written
Whether they were or could be revised in this sense is obvious.

w

2

There was, we are already fluctuating here between the period of
536 to 150 BC; so the sister-in-law becomes
Freedom is even greater, if not only after the last
Collectors and reworkers, but according to the actual—
The authors of these books are asked. The Ant-
The answer to this question is short: It can only be for the prophesied-
Ticino books (with the exception of the prophet Jonah, as well as
of the second part of Isaiah, chapters 40 to 66), fer-
ner for the books of Ezra and Nehemiah an author with Si-
certainty is stated; but even most of these
We know little more about the prophets than their names.
The authors of all the other Old Testament writings are unknown to us.
Completely unknown. Our current headings of the biblical-
fchen Bücher felbft, wie Buch Sofua», „Bücher Samuel» ꝛc.
They do not want to name the author, but rather refer to the
Person about whom a book primarily deals.

It was natural that, given the lack of
historical information about the authors of the old Testa-
mentes now had to adhere to these writings themselves in order to through
They themselves, if not the names, but at least that
To determine the era of the author.

Here, it was initially the language which in Be—
Traditional dress had to come. History shows that every language
starting from a basic level of education, developing over the course of
Developed over centuries to ever greater perfection,
a high point in the training, a so-called golden one

It reaches an age, but then declines again and falls into decay.
 Therefore, one is quite right to, if not at
 whose reasons suggest a deliberate imitation,
 those writings of a people are considered the oldest, in
 in whom the language appears to be the least developed,
 and immediately with the development and the clear traces
 of decay into an ever later age of decline
 Close the sung. If you place this measuring stick against the old testa-
 ment, so one already finds in those writings which the

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früheften feyn fallen, as in the books of Moses and Joshua,
 the language at its highest level of perfection, completely
 on the level of education as described in those books
 seems to deal with the last times of the Jewish state
 deln. It can be found in the biblical documents of the ancient
 The Testament only mentions two ages in relation to language.
 distinguish; the one, the so-called golden one, extends to the
 End of the Babylonian captivity and includes the book
 Moses, Joshua, the judge, Samuel, the kings, the my-
 The Psalms!, the Proverbs of Solomon, the Book of Job, the
 Prophets Amos, Joel, Hosea, Micah, Isaiah, Nahum, Zes
 Phanja, Habakkuk, Obadiah. On the border of this age
 The prophets Jeremiah and Ezekiel stand there, as do the last.
 26 chapters of the prophet Isaiah. The Silver Age,
 which is characterized by approximation to the Chaldean dialect—
 The drawing dates from the end of the captivity (536 BC).
 except for the Maccabees (around 160 BC), and includes
 the books of Chronicles, Ezra, Nehemiah, Esther, the Prophets
 Jonah, Daniel, Haggai, Zechariah, Malachi, Predi-
 ger, the Song of Solomon and some Psalms).

Just as in the millennium of Charlemagne,
 Until our time, the German language has been so extraordinarily—
 has undergone such a change that those old word forms have become obsolete.
 men are hardly understandable anymore; so it can rightly be said
 assume that the Hebrew language also existed in the millennium
 from Moses to the end of the Babylonian captivity
 have undergone a significant change. Find

“We therefore use the language in the books of Moses, Joshua, Judges

at the same level of training as at the time of the sinking of the Jewish state; this proves that the drafting of these books do not go back to the deeper antiquity of Moses to set up, but against the Babylonian captivity to or into captivity itself; to the minimum

1) So Gesenius.

7

So much must be admitted that any older Records completely reworked in that later period have been).

An unbiased look at Jewish history also reveals History, that in the earlier times of this people there was no writing Artistic activity could take place, as our biblical books attest to this. As long as a people is nomadic. wandering around, it won't be suitable for writing anyway. are especially inclined; but in addition to this come incessant Wars like those waged by the Jews up to Solomon, that's what I would like to see. They also lack the necessary education and leisure time. In such times, one can only think of short notes at most, which the priests recorded, if otherwise these priests could write back then, but not to a related party Gened historical writing, least of all among the Hebrews, who are still at a very barbaric level of culture the, when the neighboring peoples were already quite far in Ge Advertising and arts had progressed. Even to Saul's At that time, no blacksmith could be found in all of Israel who could... could have repaired worn-out weapons, yes. Not even the agricultural implements were too much for the Hebrews to handle. to sharpen, let alone manufacture; the like They had to have the Philistines do their business for them. When When they got into arguments with them, they had no useful [solutions]. Weapons; only Saul and his appear in a battle. The son was armed with sharp weapons, the rest led Knittel 2). — Such historical traces truly prove

It was characteristic of antiquity to compose important documents in a certain way. Writings can be traced back to ancient, famous names. After the Preface by Philo of Byblus to his translation of the Sanchuniathon (in Eusebius praep. evang. I. 10) would have had Sanchuniathon drew his story from the books of the Taautos, who is said to have invented alphabetic writing.

2) 1 Samuel 13:19-22

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striking enough that one is very badly advised if one the flowering of Hebrew literature can be traced back to David. A people so lazy and dull-witted that it not even the most indispensable tools themselves tigen fucht, and in this respect in a miserable way Dependence on its enemies persists: such a people may not be suited to history writing and poetry. especially paid homage to David, a barbarian who had paid homage to the gods. saw captured enemies in half, chop them up with iron wedges and let it burn,) is for the transferred highlight not at all suitable for Hebrew pious song poetry. net! The headings of the Psalms, which contain so many of these Partly sublime songs, shouting to David ben, find fämtlich von einer spätereren ordnungden Hand nach Made at one's own discretion. Just compare the content of the Psalms with the headings frequently given historical reasons; the content rarely agrees with this. the topic that one might assume the psalm is in The truth about the above-mentioned topic has been established. Post-exilic collectors selected songs from the available collection. selected the suitable ones, and wrote to give them a high rating. To give value to the writing of a famous predecessor ren to or related the content to the fates of an The man seen, namely David's. Perhaps they later poets also found themselves in the circumstances of this man. He set to music and composed songs in his name. Most of them Palm trees have a late origin, many apparently only appearing in exile. They are written, but nevertheless, with little thought, attributed to Assaph, David's songmaster; one ver

same, for example, Psalms 79 and 80.

If one considers the biblical text of the Old Testament closer, so very clear and not at all ready ones become apparent. Tangible evidence of the activity of a later hand. All

) 2 Sam. 12, 31.; 1 Chr. 21, 3.

9

Things will become older records in our current texts. underlying; but this much is irrefutable: these Records now bear only traces of a deeper past. Antiquity, it was improved, it was added to, but also omitted. One with the events described A concurrent writer would have, for example, to name just a few Evidence must be provided, exaggerations must not be allowed, such as... They interpret the Old Testament narratives in the interest of the nation— nalruhmes fo so frequently present. Just think of Samgar, the 600 of the brave Philistines trained in arms with an ox stick, at Samson, who had a thousand of them (slaying a rotten donkey jawbone); one thinks to the accounts in the chronicle about David's and Sa Lomo's age, according to which, for example, Solomon in Jerusalem (would have made gold and silver equal to stones in quantity?). A simultaneous or even just one and the same writing The actors would probably not have so many contradictory statements. hatches, as they are found in the Old Testament writings. For example, we read Joshua 11:16, where this general said that all the land designated for the Sfraelites was taken; Chapter 13:1. But it says that at the time of his death he was still very

) Judges 3, 31, Chapter 15.

2) 2 Chron. 1:15. The temple shall have 4000 gatekeepers and 4000 clay: artists have (1 Chronicles 24:5); at the anointing of Solomon a sacrifice of 1000 bulls, 1000 rams and 1000 sheep brought (1 Chron. 30:21); at the dedication of the temple Solomon sacrificed 22,000 cattle and 120,000 sheep to Jehovah.

(1 Kings 8:63); David amassed a treasure of 100,000 talents of gold, 1,000,000 hundredweight of silver (1 Chr 23:14), a sum calculated at 5,454,200,000 Thalers, as they are hardly found in precious metals anywhere in Europe today—would be driving. The profit from a single trading voyage to Ophir amounts to 450 hundredweight of gold, which is 22,680,000 Thalers. Josaphat, king of Judah, has 1,160,000 armed soldiers.

without those which he placed in the fixed places (2 Chr 17:14 ff.);

David 1,300,000 (1 Sam. 24, 9.)

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Much land had to be taken over; we read 1 Kings 18:22. Elijah was the only one left of all the Jewish prophets. Ben-Hadad; but already 1 Kings 20:13, 22, 28, another appears. Prophet before King Ahab; we read 2 Chronicles 14:1. that under King Asa the country had ten years of peace; have; according to 2 Chronicles 15:19, but this peace would have been 35 years lasted and so on.

In many places, the text itself stands with clear words reveal their later origin. For example, Josaphat is called Josaphat. 4, 9. the twelve stones which Joshua erected at the Jordan—5, 9: The name of the place was called Gilgal “except for this day; Not. 6:24: The altar of Gideon is to Ophrah, except for this day. 10, A: It is called the towns villages Jair's “until this day; Not. 11:40. It is recounted at the sacrifice of Jephthah that the Israelites Every year, the daughter of Jephthah is praised; the Ben-Hadad: «at that time there was no king in Israel,» which recurs frequently), apparently originates from a time, where people already knew of kings in Israel. They are coming. Place names that only came about later are mentioned; for example, the city of Jebus, which only came into being with David and the construction of the temple Jerusalem was named under Solomon, except for David. but it was in the possession of the Jebusites, already in the Book of Joshua “Jerusalem.” Soph, 10:1. “A king of Jerusalem will be born.” Salam, Adoni-Zedek, is mentioned; Joshua 18:28 becomes Jebus. Added for clarification: «that is Jerusalem» After 1.

Samuel 17:54 even brings David the head of Goliath.
Jerusalem, which at that time was not yet the Jewish capital,
but it was a city of the Jebusites. Relations with the ba—
The Bylonian captivity is the subject of most Old Testament accounts.
Books; the chronicle also recounts that Cyrus granted permission
The fact that I gave my consent to return falls even later than the

) E.g. Judges 17, 6; 18, 1; 21, 25.

(Captivity). The circumstances also speak very clearly.
for a later revision, so that certain pieces can be changed.
repeated times with the same words in different
Books can be found switched on. For example, one can read Jos. 15.
16 — 19:

“And Caleb said: Whoever strikes Kiriath-Sepher and
If he wins, I will give my daughter Achsa as his wife.
Then Othniel, the son of Kenaz, the brother— took her
Caleb's, and he gave him Achsa, his daughter, as a
Woman. And it happened, when she entered, she urged him on,
to demand a field from her father, and descended
from the Eje» u. |. w.

The same section can also be found in the Hebrew text.
with the same words Judges 1:12-15:

And Caleb spoke: Whoever strikes Kiriath-Sepher and
If he wins, I will give my daughter Achsa as his wife.
Then Othniel, the son of Kenaz, the young man, took her
Caleb's brother, and he gave him Achsa, fine daughter—
ter, to the woman. And it happened, as she entered, drove
She asked him to demand a field from her father, and
descended from the Efel» etc.)

Since the books of Moses contain the law which was given by
Moses is said to have had an effect, since one particularly

1) 2 Chron. 36:22. Cf. Sof. 13:16; Ch. 23:13, 15; 1 Kings, 8, 34, 46, ff. 2 Kings. Cape. 24 and chap. 25.

The translation of the biblical passages is consistently based on de Bet placed. — Compare, for example, Esra Chapter 2 with sidebars. Chapter 7, 6 ff.; furthermore 2 Kings 18:19-37 with Isaiah 36:4-22; 2nd King Cape. 19 and 20 with Jef. Cape. 37, 38, 39; 2 Chron. 36, 22 - 23. with Ezr. 1, 1—3; Jerem. Cape. 52 with 2nd Kings. 24, 18 ff.; the 14th Psalm with the 53rd Psalm; Pf. 96 with 2.

Ehron. 17, 23— 33; Pf. 108 with Pf. 57, 8 — 12. and Pf. 60, 7 — 14; Pf. 105 with 2 Chron. 17, 8 — 12.

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cites passages from this law to prove that the
Even in Moses' time, human sacrifice was strictly forbidden for Jews.
have been; so I cannot, for my purpose, avoid the
Origin of the Mosaic books especially and somewhat from
To consider this more thoroughly, I must of course also
I'll keep this as brief as possible so as not to make my introduction too long.
to extend the fee.

Initially, evidence for the genuine Mosaic origin was taken from...
The origin of these books is stated as being that in them often
It is explicitly stated that Moses himself said this or
That was recorded. For example, it says in Exodus 17:14:
“Then Jehovah said to Moses: Write this as a memorial—”
Read into the book, and command it to the ears of Joshua, that I
who wants to eradicate the memory of Amalek under heaven.
Exodus 24:4: Then Moses wrote down all the words of Jehovah, etc.
The mere fact that a certain person appears in a book
Being named as the author does not yet prove that
that this person is really the author, least of all if
There are such weighty reasons against such an assumption,
like here. The main question here is: Could a
a later author might have an interest in Moses being responsible for the
Who is the author of these writings? Indeed, one.
very significant interest, since the name Moses is associated with the laws
It was held in high esteem. However, it is not even mentioned that...
that Moses read the books attributed to him as we know them

sitting, I have written; the above statements always refer to only on individual pieces and prove it precisely through their one

— 3 —

— — A

1) Compare this to what is said about the same subject
The words were primarily spoken by the sadly deceased Bob:
len, Professor in Königsberg, in the writing: The Genesis, histo
Risch-kritikisch Erläuterung; Königsberg, bei Bornträger; furthermore de
Wette, Textbook of Historical Critical Studies. Introduction to the Ancient Testa
ment; Berlin, at Reimer; Gramberg, critical history of
Religious Ideas of the Old Testament, Berlin, by Duncker and
Humboldt. f

13

Scheduling that the author(s) intend a later revision
not to deny the books in any way, but only the suggestions
to justify their work as if it were based on ancient, Moses-era foundations.
originating regulations. Moses also speaks in
these writings not, as would be natural, in the first
Person of himself, but in the third. Indeed, Deuteronomy 5.
27, 2. claims that Moses commanded the Sfraelites when
They had crossed the Jordan, large stones on the
to raise up Mount Ebal and all the words of this law-
to write down what seems to presuppose that already a
a written copy would have been available; only the
Many things stand in the way. For example, there is the same fifth...
The book's late origins are clearly recognizable by this.
nen, that it reports the death of Moses with the remark,
No one has found their grave until today.
day, and that it was quite clearly the Babylonian prisoners—
mentioned; but then a writing from the Um
beginning of the Mosaic books, even if only the fifth
books, not far from upright stones, they would be
even if it was of extraordinary size, it would still find space.
However, the earliest material that could be used to
Writing was used, stone, later wood and metal, and the

The remark in that verse therefore probably wishes to be considered certain
 This suggests that the Hebrews also had individual,
 short legal provisions were inscribed on stone slabs;
 It certainly couldn't have happened to anyone to write entire books in
 To want to write like a stone; even a few sentences condemned
 a significant load on this material, and it would be
 Hundreds of camels would probably have been necessary.
 the Hebrews on their military campaign, the ones written in stone
 want to keep Mosaic books. But that even just
 the art of writing in Western Asia up to the time of Moses—
 The recovery distance is more than doubtful. The highest date
 The Semitic script does not extend beyond the year 1000.
 before Christ's birth, and Moses already said that

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lived at least 1500 years before Christ). If one
 while also considering that it dates back to the first invention of the
 Writing skills are still a long way from becoming a writer,
 that centuries must pass before a people of
 the first use of the characters to the state
 point of writing a prose story
 works; so it is probably due to the fact that Moses is not the Ver
 barrel of the books attributed to him could be; to be sworn
 gen, that from the standpoint of writing, wel
 chen die mosaikischen Schriften verwahrt, auch nicht auch dendenken
 bar is, it could have been just a single man, like Moses,
 occupied with this, so that his works comprise the entire folk literature
 characterized a fine age. If now the mosaics
 Books already speak of a divorce letter, which the
 (to issue a letter to a rejected woman?), so ken
 They apparently already used animal hides and ink as writing materials.
 terial and thereby place themselves in a late time; the Hebrew
 The word for ink is of Persian origin, and the
 The name for scrolls only appears in the time of Jere
 mia before; the art of writing with ink on animal hides,
 It therefore seems to have come from abroad and only in recent times
 ten of the Hebrew state, shortly before being taken into the
 Captivity, which became known to the Hebrews.
 The language used in the text also points to this late period.
 Mosaic books, their composition. The Hebrew

Language is on the same level in the books of Moses.
Training, as in those prophetic writings whose ent-
Its origins date back to the Babylonian era.
capture falls. If already the two centuries of the
Hebrew literature, of which we have samples of scripture-

1) Cf. Hartmann, bishop's critical research on books
Moses, p. 588, where it is said that the Hebrews in Solomon's
Ages when they learned the art of writing from the Phoenicians.

2) 5. Mof. 24, 1. "

15

presenting, indicating very significant changes,
Therefore, it can probably be assumed all the less that
language persisted for a millennium in earlier times
I have received it unchanged. They refer to the simple...
The purity of language in these books; but this simplicity alone
This can also be found in the other writings of the Hebrews; the
Schreiber was forced to adopt a simple style; because
The Hebrew language is poor in words and phrases.
Individual expressions which bear traces of a high antiquity
According to the latest studies, those who are supposed to wear [something] can
[something]
do not provide such proof!); contrary evidence is found—
some Aramaic and Persian words that date back to a very late
Point out the time.

This late date is further evidenced by the content
the books themselves in a very striking way. The baby-
The Ionian captivity becomes very clear in many places.
(mentioned, indeed entire chapters deal with it); it is discussed with
in clear words Deuteronomy 28:36, on the removal of the king—
No one pointed this out when it says: Jehovah will give you and
your king, whom you will set over yourself, to a people
lead which you do not know, nor your fathers; Leviticus 11:12.
26, 33: "And I will scatter you among the nations and
Draw your swords behind you, and your land shall be a wasteland.
be and your cities in ruins 2 5. Mof. 4, 27: «And

Jehovah will scatter you among the nations, and you will...
det remain in small numbers among the nations, where
Jehovah will lead you away." At such passages, which au=

Probably cannot be written before imprisonment
If it is no longer necessary to have a special weight
to emphasize that these writings were already those of the kings
mentioning which were not yet known in Moses' time

1) Compare the aforementioned work by Bohlen, p. XLIV.
) Compare e.g. B. Leviticus. Cape. 26; Deuteronomy 29, 24 - 29th; Cape. 30,
Chapter 32.

16

(I thought) that Jerusalem is often mentioned and
to the Temple festivals, at which the Jews celebrated the feast three times.
(to meet annually?), that the formula: "except for the
frequently recurs today, which apparently confesses,
that the author does not want to conceal how long he
(I'll write about the events described below; if not much)
It is easy to assume that he is here and
because he had fallen out of character and unintentionally into his role=

genwart hineingeraden fey. MWeberall_ift the effort of the
Author visible, later institutions trace back to Moses=

to push them into an age, into conditions to which they are not suited.
(are measured). Contradictions, which are also a testimony.
must submit that no eyewitness could be the author,
are frequent. For example, according to Genesis 15:13, the stay lasts
of the Jews in Egypt for 400 years, according to Exodus 12:40.
but 430 years; so the tabernacle will be according to Exodus 40.
first made, however, according to Exodus 16:33, long before=

Her manna was placed in the Holy of Holies, and after
Exodus, Chapter 33: the people are said to have already gone there. After
Numbers 16:32: Korah's band, with all its members, will be...
Swallowed up people and goods from the earth, after
Numbers 26:11, but the children will live.

1) Genesis. 17, 6, 16; 1 Mos. 35, 11; 1 Mos. 36, 31., where deut= It is said: These are the kings in the land of Edom, before Kings rule over the sons of Israel, and so forth.

2) Genesis. 22, 2-4; Exodus. 15, 13, 17; Deuteronomy 16, 16; Deuteronomy 12:5

3) Genesis 19:38; Genesis 26:33. Similarly, it says

Deuteronomy 31:22: Moses wrote the song at that time;

A 5. Mof. 2, 34: "Everything happened at that time.", 1. Mof. 12:6: "The Cananites were in the land at that time. 1. Mof. 13:7: The Cananites and Perizzites were then living in the Lande., ö

The entire third book testifies to this. See also Book 3. 4 Mos. 15, 32; Deuteronomy 12, 5; 15, 1; 16, 1.

— — - 6

17

Numbers 22:20: God commands Balaam to use Balak's to draw servants, according to verse 22, but God's anger rages, as he travels, and according to verse 35 the angel commands again The Lord's command that he should go with him. (Numbers, Chapter 23) and 24, Balaam blesses the Sfraelites, according to Deuteronomy 23:4. He curses them. According to Numbers 33, 31, 38 and Numbers 38. 20, 23, 24. Aaron dies on Mount Hor, according to Deuteronomy. 10:6. He dies at Moses. According to Numbers 14:45, the Jews were driven back by the Amalekites to Horma= gen, according to Deuteronomy 44, from the Amorites, etc.

Even if one considers the circumstance as evidence for the Mosaic version wanted to point out that in these books a detailed acquaintance with the Egyptian Ver= If the evidence shows that the evidence is flawed on two fronts, then this proof is flawed on two fronts. Because

Such an acquaintance with Egypt would one day be...
by no means implying that Moses in particular, and no other, was the one
The Jew could have obtained it; but then they
the ideas about Egypt in these books
of such a kind that they prove the opposite and point to a
The author suggests that he could not have lived in this country.
but the Egyptians only knew very superficially from hearsay
knew. First and foremost, this point of evidence is based on the circumstance...
rebutt that the Mosaic writings originate from those
four centuries which the Hebrews spent in Egypt=

ten, had absolutely nothing to report. However, the first book
strives to recount the history of the Hebrews up to the creation
the world and its sex register down to the first man=

To trace the narrative back to [unclear], the second book takes the story to [unclear]
not with Joseph, with whom the first concludes, but
begins his account with Moses and the exodus from Egypt=

ten; so that a period of four centuries here in the
The center lies, whose story is attributed to the author of the Mosaic.
Books were completely unknown to him. If Moses were this author,
he certainly would not have missed the period immediately available to him=

left touched, he would have bridged this gap of four centuries

2

18

filled in fine work, for which he received a far-reaching acclaim.
More casual and richer materials had to be available,
than for Abraham, or even for Noah and others.
But what if the unknown author of these writings comes along?
When Moses spoke to Egypt, it immediately became clear that
such a half-baked knowledge of Egyptian conditions, such a
A harsh attack on the customs of the country, that at
a stay of the same in Egypt is not considered
can, Even the story that the Hebrews were from the Egyptians=

used in brick kilns, does not fit
on this land, but is one taken from Babylonia=

A picture; for, as is well known, the Egyptians built with stone.

nen; in Babylonia, however, where there was a lack of stones, were
 the large buildings made of fired clay.
 The author links stories to the name Moses,
 which are in sharp contrast to the customs of the Egyptians.
 Sayings stand. To explain the name "Moses",
 which is supposed to mean a lot, as "the one who's been pulled out", a lot.
 more than that means "the departing one, the train leader"
 here, the author lets the little Moses be led by a Prince
 to find zessin in the Nile reeds. One must reasonably doubt that
 a royal princess opens up in an educated country.
 I had bathed in the river; but the king's order,
 to throw all newborn sons of the Hebrews into the Nile,
 This is directly contrary to Egyptian religion, because the Nile
 was a sacred river and was not allowed to be polluted by corpses.
 become uncleaned, not to mention that if such a thing happens,
 The order would have been carried out, I didn't know how Aaron and
 The 600,000 militant comrades would have survived.
 be able to, unless this barbaric commandment only had to be very
 It was followed for a short time. The author does not know.
 that camels and sheep do not fare well in Egypt,
 and that the donkey was a hated animal there; it is the
 The land is so foreign that he finds Aramaic words almost unfamiliar.

19 .

Egyptian issues); he lets Moses issue laws about the
 winegrowing, which the Hebrews neither in Egypt, nor
 (were able to meet in Arabia?); he claims the number
 (the number of Hebrew men was 600,000), which is a
 Total population of 3.5 million people before
 would expose a mass which neither the province of Go—
 sen, even less the district designated as the assembly point
 Rhamses could have grasped that it was also impossible for him to do so.
 would have been, with all their herds, in half a night
 to cross the Red Sea.

The author of this text doesn't deal with numbers at all.
 Writings not so precisely. Also, the number of
 The number of Hebrews would have been only two million, that's how one understands
 not how they would earn their living in the small desert
 can be found, as the entire Sinai peninsula has hardly any

It has a population of 4000 souls and can hold little more.
 It is possible. It has been calculated that with 3.5 million people there, on
 5000 people would have come to the square mile, as they
 They can barely feed even the most cultivated countries. If one wants to
 to the cattle and sheep, to the many cattle,
 which according to Exodus 12:38, the Israelites brought with them from Egypt
 ten should have led; so this too must have been Fut
 have; but where then does this extraordinary
 A longing for meat, as if for something since the Exodus.
 no longer enjoyed delicacies, already in the middle of the
 second month of the hike?"? Everything was already there.
 Cattle completely consumed, Jehovah must send quails,
 to satisfy the starving people! What should one do?
 Now, let us consider further what Deuteronomy 7:2 tells us:

) Compare the cited text by Bohlen LV.

2) Egyptian wine, says Herodotus II, 77, is made from barley
 does, because there are no grapevines in Egypt.

) Exodus. 12, 37. 9 Exod. Cape. 16.

| 2*

20

The Israelites from Palestine were frightened; they had expelled peoples.
 must be "bigger and stronger" than themselves? After this approach
 That would mean Palestine would have had over 20 million inhabitants at that time.
 had, however it is already decided that this country
 chen also in the whole in the Mosaic writings him
 intended expansion and possible cultivation not exceeding
 It could feed three million! In contrast, one reads again...
 Joshua 7:5, "that the heart of the people melted and was like water—"
 fer ward,» as if before a monstrous blow, as though only
 36 men in a battle against the inhabitants of Ai
 perished, a remark which, however, was more accurate
 A look at the state of Israeli power at that time
 Nomadic tribes want to let things happen and exaggerations
 sufficiently rejects it, as we see, for example, in Numbers, Chapter 31.
 find. There the Israelites are to be found by the small people.

The Midianites had 72,000 cattle, 675,000 sheep, and 61,000 donkeys. They have captured 16,750 sekels of gold and 32,000 maidens. It probably won't be too much to assume that a people from whom one can capture 32,000 virgins, who double the number of fighting men, so 64,000; but Let's take just half. These 32,000 combat-ready Midianites fought against the 12,000 Hebrews who were fighting against them all those who were led to remain on the square. However, not one of the Sfraelites falls either! You can see that the late author is acting in the interest of the Na= National fame from small nomadic tribes to large peoples, elevates the battles to wars of nations and the pastures to extensive empires.

Most striking is the claim that the Ifraelites had spent forty years in a desert, through which

— —

1) Numbers 31:49. Here the Midianites are said to have been destroyed, and in Judgment, Chapter 7, they appear again against Gideon with great power, "like locusts in number and the number of their Camels are a dime a dozen.

21

(one matures in a few days), and the self is so difficult= due army campaign, as the Israeli one according to the statement would have been, not over a few months. can hold on. The situation is made even worse by the fact that one does not understand how the several million Israelis in who would have the necessary food in a desert for this long time= ten can be found, and that the author himself only knows about the two first years to report, while he knows the 38 fol. The process continues with silence. The food goes to the Since the need was great, people tried to help themselves by relying on the The area of the wonder fled; for however much one might see the allowed Israelites to roam freely in a wide neighborhood, 3.5 million people require an excessive amount of care every day.

A huge amount of food, more than you'd believe!
They might find that they would have the same without their own agriculture.
in a desert for forty years by neighboring tribes—
forced. Regarding the second point, the stillness
The author's silence about 38 days spent in the desert
Years, this problem will not be eliminated if one
What he means is that nothing has changed in these 38 years.
Important event occurred, or we could have also talked about the still longer—
no successors during the Babylonian captivity period—
(to correct?). That would be uniquely his way, if he
among a people who, according to the biblical account, a
new religion, a new set of laws from a pair of priests—

) One of the newest travelers, Duke Maximilian of Bay—
Ern, left Cairo on April 28, 1838, passed through on the first day
well-developed rural areas, entered the desert on May 2nd and reached
On May 7th, Palestine, where a magnificent vegetation began to bloom.
The journey through the desert thus lasted seven days, but of course it went on
camels, but it can be inferred from this that an army of these

Way, even with such a cumbersome approach as the Israeli one,
In any case, he could have saved up in a few months, as well as
is generally accepted.

) So Winer, biblical. Realw. II., 818.

22

part is forced upon him, where in the first two years of the
Excerpt: such stubborn resistance, a continuous
Dissatisfaction is shown, which can turn into outrage at any moment.
threatens to break down if among this people, in whom there always
increasing food shortages, looking for the two
Nothing happened in the first few years, which would have been a good thing.
a scribe of the same people and of the same time remarks—
It should have been worth it! Of course, we also discussed the
Babylonian captivity is not a story, but we have
not even a partially completed, suddenly broken piece of it,
that aims to cover the entire period; it may have
No one involved in recording this story, much—
One such example was readily available and was incorporated into the canon —

not accepted because they were difficult for the Hebrew people to accept.
 It became established among the pagans, a glorious memory
 would have been. But here we have a story that was told by
 It should be written by a man who experienced it firsthand: a
 Such a person would not have described two years in detail, and
 Nothing has been said for over 38 years. One thing remains: either
 The stated high number of Israelis is false.
 The entire nation did not consist of millions, but of one.
 moderate nomadic groups of at most a few thousand
 People, who, however, were rejected everywhere, forty
 could have wandered around in this desert for years; or the
 Forty years can be traced back to two. One would like to
 The truth is probably best understood by considering both.
 assumes. The number forty, like the number seven, returns in the
 biblical writings everywhere. again; it seems holy
 to have been valid and does not provide any guarantee for the information.
 For example, the Noachian flood is intensifying over forty days.
 40 in the process of losing weight; Isaac is 40 years old, Esau is also 40 years old,
 when they married; Moses was 40 years old when he came out of Egypt
 He flees, and at twice 40 years old he starts his business.
 against Pharaoh, and at that same advanced age the
 The author also loves and marries Jethro's daughter, Zipporah.

23

Then; Moses stayed on the mountain for 40 days and nights.
 Sinai; the explorers stayed in Canaan for 40 days; 40
 Years after the Exodus, Moses dies; Eli Prie is 40 years old.
 ster; David and Solomon reigned for 40 years, and after Apo-
 stele story 13, 21. also Saul; forty years prepared
 Absalom fine waste before) u. s. f.

Do these individual points already strongly suggest that...?
 that the Mosaic writings were neither by Moses, nor by anyone
 one of his contemporaries, or indeed any eyewitness.
 can originate from; so does a general look at the
 The content of the laws given in these books is still far from complete.
 no more. Not even the simple Ten Commandments can be extended to
 to Moses, for surely the prophets would have
 ten often invoke this authority, if it were available-
 (being?). The sacrificial law, according to which the death penalty applies?)

The fact that sacrifices should only be offered in front of the Tabernacle was never established.

observed several times before the exile.” The hierarchy appears in these books in an education, as they do not suddenly² can be introduced by a single man and, as history shows, it was not introduced either; the The most convoluted laws are here concerning priestly privileges. and arduous ceremonies were performed; for example, those who... on Pasha Leavened bread is eaten, whose soul shall be exterminated. the'), however, far more important things, such as perjury, lying and Infanticide remains completely unmentioned in the law. It is May only one unbiased glance into the mind of this Ge³ sezes, in order to gain the conviction that there is a far presupposes a later level of education than the one at which

1) 2 Samuel 15:7

) Cf. Vatke, The Religion of the Old Testament, Vol. I, p. 204, note.

) Leviticus. 17, 8; Deuteronomy 12, 13. ff.

) Judges 6:24; Chapter 21:4; 2 Samuel 24:18; the high-altitude cult un⁴ There would be an uninterrupted, legislative power among the kings. This was a sin against this commandment punishable by death.

) 2. Mos. 12:15.

24

the Israelites were in Moses' time, and that a such a law in its fine, petty extension from one certainly also a clever military leader of a ruthless nomadic horde. would not have been given, since adherence to such a— difficult ceremonial service under such conditions It could not have been conceived. The people who still lived under Saul could make neither a plow nor a sword, Certainly, 400 years earlier, the great artistry was not as evident as... fie for the artificial production of the Ark of the Covenant and the tent- temples are used, at which — one Remember! — 29 hundredweight, 730 sekels of gold, and 100 hundredweight,

1775 Sekel silver was supposedly used 9. At a people who see themselves in these books, but then in The course of history is also widely documented in the books of Joshua, especially Richter and also Samuel, at a barei bordering stage of culture shows, in such a Volke probably cannot speak of woven veils, of seals wrestling, of art weaving in blue and red purple and The talk is of an outward splendor of the priesthood, how they attributed the Mosaic books to the age of Moses— (write?). Such products of a higher culture belong to a much later time, which is also reflected in this law through regulations which already have a certain degree of The presupposition of humanity is made very clear. We read For example, Deuteronomy 20:19: “When you besiege a city...” For a long time, so that you fight against them, to conquer them, so You shall not damage their trees, so that you need to use the axe you should not lay on it; for you may eat of it, and you shall not run away (because for man the trees are of the field), that they get away from you to the siege works. Only the trees which you know do not bear edible fruit Trees are, you may spoil and cut them down, and Bela

1) Exodus. Cape. 38.) Compare e.g. B. 1 Mos. 24, 65; 1 Mos. 38, 14, 18; Exodus. Cape. 28; Exodus. Cape. 38 and 39.

25

"Building gerungswerke from it." It also starts from the beginning. The passage highlights that the trees are only in the interest of the Hebrews were to remain standing because they were providing them with food. can serve, but the addition in the middle of the sentence... ses: «for the trees are for man,» the commandment a semblance of humanity, and one wonders how the ancient Hebrews, who were so barbaric in their wars— against humans and animals, against the fruit trees The enemies should have observed such lenient consideration. But now the proceedings against the Jews in enemy territory show Even among the kings, quite the opposite was true; the fruit Trees are being cut down, and every enemy field is being cleared. must the Hebrew throw a stone so that this humane

The commandment of sparing, which was attributed to Moses,
The decision was postponed to a very late time. The more...
Hova prophesies to his beloved King Jehoshaphat through Elisha,
2 Kings 3:18: "The Lord will give Moab into your hand,
and you will strike down all fortified cities and all good
You will cut down trees and block all water sources.
And they ruin all the best fields with stones. Really
Jehoshaphat falls into the arms of the kings of Israel and Edom.
The territory of the Moabites, and they "destroyed the cities and on
They threw down all the best fields, each one his stone.
and filled them with it, and all the water sources became blocked.
They cut down all the good trees. (2 Kings 3:25)
So the Hebrews here have no idea about such a thing.
Laws, and Jehovah is still far from giving one,
that he, without the slightest disapproval, the extermination of
Fruit trees are even promised.

Now consider the desert, where one finds fine houses
He had no permanent dwelling places where the ground was scarce.
or produced nothing, and a trade which was noble
Metal could have been provided, but this should not be taken for granted;
to the hunger and misery with which, according to biblical
Confession, the Hebrews ceaselessly on their journey to

26.

had fought: how will they give the priests the masses?
Sacrificial meat was offered; how will they cope with the endless
have subjected them to taxes and burdensome customs, which
(which later hierarchy took advantage of)? Those old
testamentary books, which prove to be the oldest,
The books of Judges and Samuel know nothing of this.
Hierarchy and its institutions?); also the Book of Job
makes no reference to it, nor to the older Jewish people.
The prophets. Yes, even more: the entire kingdom of Srael,
as long as it existed, our Mosaic precepts were known
No. The reformist party of the Jews quite cleverly leaves it at that.
from Moses the teaching that Jehovah only in the Temple
that the Lord should live in Jerusalem, and that all Hebrews should worship God
They would have to go there. However, this statement contradicts that.
the entire kingdom of Israel, the greater half of the nation, as un
True. The Israelites did not consider rising up before Jehovah.
To bring her sacrifices to Zion; that dwelling place in Jerusalem

This was a new thing for them, which the tribe of Judah had introduced for its introduced purposes; they, on the other hand, had the old sacrificial sites, the ancient dwelling places of the Ark of the Covenant in their land and worshipped Jehovah in the ancient way under the image of the Stie—
It is said that this is based on a decline of Jehovah; but where in history do entire nations fall? only so quickly and easily from a traditional religion from, like from a king? Elijah, the great prophet, Surely he couldn't be among the idolaters, the apostates—

9 Jeremiah Chapter 7, 22. denies that Jehovah the Hebrews
At the time of the Exodus, burnt offerings and sacrificial offerings were presented:
I wrote.

2) In those ancient times, not only priests sacrificed, as in the Mosaic law.
The law prescribes it, but also prophets and nobles;
Samuel sacrifices, 1 Sam. 7:9; 16:2; Saul, 1 Sam. 13:9;
David, 2 Samuel 6:17; 2 Samuel 24:25; Gideon, Judges 63
Solomon, 1 Kings. 9, 25; Elijah, 1 Kings. 18, 30.

27

hear? But is this Islamic prophet perhaps after
Did he go to Jerusalem to offer his sacrifices?
Did he even utter a single syllable admonishing the Israelites?
Did Elijah, also a Sfraelite, do this?
Prophet after Elijah? Elijah's Jehovah did not dwell in Zion.
but on Mount Carmel, there the Prophet stayed
up, there he built an altar to his god, as one might expect.
The prophet Micah speaks to Jehovah, chapter 7, verse 14: Willow
your people with your staff, your own flock,
especially living in the forest, in the middle of Mount Carmel!-
Had we had written records from these two Israels
The Islamic prophets would provide sufficient clarification;
They probably also wrote down their oracles, but
The Reform Party of the Jews included them in the
The collection of Old Testament writings is not included.

An important circumstance that, to my knowledge, has not yet been
What was not taken into account is also this: the name

Moses, except in the post-exilic Malachi chapter 4, verse 4. and Daniel chapters 9, 11, 13, in no prophet at all occurs; at least to me this name is nowhere in the Prophets appeared to him; even Ezekiel, who was un- who knows the contents of Mosaic Law precisely, appeals not yet on Moses. It must be very natural that The question arises: how is it possible that the prophets... The name of the famous legislator and founder of religion not mentioning that they do not appeal to his authority everywhere? — They probably would have done so if they had these who would have had authority for themselves! The few prophets who All of those that have been preserved for us belong to that prophetic tradition. party which sought to refine the worship of the Hebrews; They did not feel compelled to appeal to Moses to remove him from the situation. whom they probably knew that the human sacrifice service which traced back to him, as Ezekiel really was. He clearly acknowledges (chapter 20, 25) that Jehovah the Jews, allegedly to punish them and thereby lead to their extermination.

28

to bring knowledge, that a law had been given in the desert, that it had not been good, the law, the firstborn to sacrifice. Such an inherited law was the foundation upon which including the opposing priests and prophets, this was to them the old, true and genuine law, which cannot be under- (may let go); the precepts of those reformatory But prophets declared them to be forgeries.

Two extremely important circumstances come into play here. Consider; once: the books of the Old Testament. They do not hold any prophetic writings from the Kingdom of Israel. Hofea, whose homeland is doubtful, probably belongs to— (likewise to Judah); then: they also contain no Writings of a prophet from the kingdom of Judah, in whose time to look back on the last years of the Kingdom of Israel would be; the oldest Jewish prophets, Amos, Hofen,?)

Isaiah, Micah, do not extend a century beyond those Ka— catastrophe up, which in the year 722 BC was given to the kingdom Israel brought an end to it. Now it is known that the empires

Judah and Israel were by no means lacking in prophets; in the Prophet's schools in Ramah, Jericho, Bethel and Gilgal Prophets were trained by the hundreds. In Bethel, they met—Saul once had a whole host of prophets with Music 3); Samuel teaches two choirs in Rama. Prophecy—ten, and whoever comes near these prophets will

1) Yes. 28, 7; Yes. 29, 10; Jer. 13, 13; Jer. 18, 18; Ezekiel 22, 26; Jer. 8, 8, 9; Jer. 7, 4; Jer. 9, 5.

2) Joel is usually placed around the year 800 BC; Vatke In contrast (I, 462) places him in the post-exilic period. Apparently This prophet did not live before the Babylonian exile. He speaks from a return of “the captivity of Jerusalem,” chapter 1. 3, 6., concerning the sale of Jewish prisoners to the Greeks—chen, Chapter 3, 11. — Even the oldest prophets know *sämmt* The downfall of the kingdom of Israel. Compare, for example, Amos 3. 11-15; Amos chap. 9; Hosea 3:4; Micah 2, 10, 12.

) 1 Samuel 10:5

29

likewise seized by the Spirit and also prophesies); the According to this account, the gift of prophecy spread among the Hebrews. like a contagious substance. When Jezebel attacked the prophets Je-Hova's exterminates, Obadiah hides a hundred of the same in two caves); fifty prophets appear at Elijah and Elisha (students?); according to 2 Kings 6:1, the number of prophets—The pupils grew so tall that they had to build themselves a new house; Ahab, king of Srael, gathers the prophets of Jehovah, "at 400 men." How is it, then, that we at a such a multitude of prophets, whose kingdoms of Israel and Judah rejoiced, only so few prophetic products er—How have we been held? How is it that we are from the kingdom Israel, where the prophetic sites of Ramah, Jericho and Bethel (Laying, having no prophetic writing at all?) How come that those collectors of the Old Testament after the return Return from captivity to us from the earlier prophets, e.g. by Elijah and Elisha, such important people, Haven't kept anything? — Should all of these pro—

Only those sixteen prophets recorded their oracles,
 which have been preserved for us? Certainly not! Rather,
 Writing instruction constitutes a significant part of the un—
 have identified the instruction in the schools of the Prophets, and
 the same motives that led those sixteen to write—
 Despite stipulating the proper safekeeping of their oracles, they had to
 Other prophets also called for the same procedure.
 Let it be! Or would the writings of all the other prophets be...
 Lost? That would be truly strange; alone
 the writings of a few men, which we continue to read

1) 1st Saturday. 10, 6. 1 Sat. 19, 20 - 24. 2) 1 Kings. 18, 4, 13.
) 2nd King. 2, 7.) 1 Kings. 22, 6.

Ezekiel still seems to have records from Israelite prophets.
 know. Ezek. 38:17. It is admitted in this passage,
 that the Israelites also pro in the name and spirit of Jehovah
 phezeiten.

30

rend with their age, with the priesthood and the pros
 The prophets, seeing themselves in battle, would have survived; the writings
 But the vast majority of the prophets, who were indeed false,
 for blinded, for wicked in our biblical books he
 is explained, but nevertheless, as the ruling party, it is-
 (seems to be persecuted by those who see the Reformers as innovators): the
 The writings of this ruling majority would all be characterized by
 Chance lost? — No chance can work like this;
 There is an intention behind this. The post-exilic collections
 They rejected all prophetic writings that did not
 were held within their system, and since we had no prophetic
 to possess a book from the kingdom of Israel, since it is not a prophetic one
 Book from India dating back to the year 800 BC, fo
 This is proof that the earlier prophets were with him
 later so-called Mosaic Laws do not agree—
 ten, and that it was therefore deemed necessary to remove their existing
 to reject those writings. This is also evidenced by—
 confirms that precisely those aforementioned places of the prophets—
 Schools were the main centers of the condemned idolatry (cf.

(Hosea 5:8). Hosea warns the Jews to go to Bethel and to go to Gilgal, where the bull service flourished (Hof. 4, 153

(Chapter 9, 15; Chapter 12, 12) Amos says in Chapter 4, 4: Go to Bethel and practice apostasy, go to Gilgal and heap up apostasy! How little those earlier prophets were concerned about human sacrifice—rebounded, is indeed due to Samuel's own dismemberment of the King Agag and through Elijah's sacrifice of the n hin^s (expressed at length).

1) Yes. 29, 10; Yes. 9, 15, 16; Yes. 28, 7; Jer. 23, 11; Jer. Cape. 28; Jer. 37, 19; Complaint Jer. 2, 14; Complaint Jer. 4, 13.

2) No one will object to our writing skills here. does not extend back beyond the year 800 in Paleftina; this is the The reason why we do not possess any prophetic writings that speak about extend into this year. It would therefore naturally also be Judgment was also passed on the Mosaic writings! Rarely

31

But even those prophets whose writings have been given to us were kept, except for Ezekiel, who was in the baby- prophesied about the Ionian captivity, no knowledge of our^s rem of today's Mosaic Law; first Ezekiel (600 BC) demonstrates a precise familiarity with the so-called mo^s (Saisian precepts!). The prophets in general go to many places beyond this law; for example, when they, like Isaiah^s, their Jehovah neither sacrifice nor Sabbaths, but good works demanded, if they, like Jeremiah), so^s even to declare the Ark of the Covenant insignificant: this is what they are. Sayings which the mofaifchen books, to which it is distinguished^s It is not at all necessary to do anything about priest statutes^s ten. One can see from these Mosaic books that Prie^s The prevailing influence was that of the Reformation spirits only insofar as the priestly pre— Some allowed it. It is no longer that more sublime spirit. of Isaiah, who speaks through them: it is the ossified one The spirit of the priesthood, as it manifested itself at the founding of the announces the new state after the Babylonian exile, how The prophet Ezekiel also explains it in detail; it is a Dissolving into a hollow, dead form, between which

here and there a spark of the spirit of those few prophecies—
ten urges. The same biblical books which this offered—
know the Mosaic Law, as in the books of Joshua, the King—
Nige, the chronicle, also know the Babylonian prisoners

This art may well have existed in those early times;
However, one can probably assume with certainty that in the Sa
The art of writing was already practiced in Palestine during the Lamonian era.
has been. But even if the rarity of this art of
The reason would be that we have no writing from any prophet before 800 AD.
to possess a product: how is it that we also have no so-
ches of the important prophets in the subsequent period have, who
appeared as opponents of our traditional prophets?

From Chapter 40 onwards. The face falls into exile.

) Yes. 1, 11. ff.) Jer. 3, 16.

32

Shaft; earlier writings know nothing of this law.
Even the proverbs of Solomon, which so often give rise to
They would have, but nowhere do they invoke such a law.

The festivals, of which so many are mentioned in the Mosaic books...
Extensive discussions can be found in earlier times.
The Jews were likewise not celebrated in the prescribed manner.
We hear nowhere that the death penalty, which is described in Exodus 2.
31:14 and Exodus 35:2, on the desecration of the Sab
baths would have been used. Only
The Mosaic books themselves once let a man who
Anyone who cuts wood on the Sabbath, stone them!); the whole community must
lead him out of the camp and carry out the stoning
gen; one needed such an example in ancient history,
for the Jews were by no means inclined to submit to that late
to submit to the more devout commandments of Sabbath rest. The oldest
The prophets are not inclined to observe the Sabbath. (According to Isaiah?)
Sabbaths and new moons are an abomination to Jehovah;
(in Hosea's case) Jehovah wants the new moons and Sabbaths of the
To put an end to the Israelites. These were the days of sacrifice.

the human sacrifices, and probably also the market days, where a Special trade with the Phoenicians took place.
The seventh day was sacred to Saturn, the Moloch.
oldest trace that this day was marked by rest from business
The celebration can be found in the prophet Amos. This prophet says in chapter 8, verse 5, that the Jews hardly saw the end of the Sabbaths could be expected to resume their trade.
begin. Jeremiah stands at the gate and demands the Jews who called for the observance of the Sabbath, but in vain");
Ezekiel also complains that the days of rest are being desecrated. Yes even under Nehemiah, after the Babylonian tragedy—
Genschaft, the Jews worked on the Sabbath, as on the rest of the week.

— —

) Numbers 15, 32.) Jef. 1, 13.) Hof. 2, 11.) Jer. Cap. 17.
9) Ezek. 20:16; Chapter 22:8.

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in those days; Nehemiah admits that the fathers also so-
than would have, and closes the gates for the future,
to interrupt trade). — How can this be prevented?
The relationship was based on a law originating from Moses.
will be, after which even the smallest offense against the Sab—
In Karlsruhe, reading wood was punishable by death.
would have been?

A Mosaic celebration of Pasha, as described in the Pentateuch
so frequently and so seriously, even under penalty of death?), prescribed—
Ben is also only found under Josiah. When that
When the Book of Law was found in the temple, King Josiah ordered
2 Kings 23:21: "Keep Passover to Jehovah your God, as
It is written in this book of the covenant. For it was
"No such Pasha," it says, "has been held by the
Times of the judges who judged Israel, and the whole
Time of the kings of Israel and the kings of Judah.
In other words, one didn't know how to react.
internally, that Pasha had ever been celebrated in this way

be, or, it was in truth never before in such a way
 The form was committed. For it used to be, as one does with good
 Reason may be assumed, that annual festival of the Phoenicians
 tribes, which was celebrated with human sacrifices, a
 Festival, which in ancient times also included the inhabitants of Rhodes and
 Creta committed this by dedicating children and a ge— to Saturn.
 fattened man sacrificed s). This is a strange thing.
 Confession. Back to the time of Josiah, a few years ago.
 tenth before the fall of the Jewish state, no pa
 sha, as prescribed in the Mosaic books;
 and this is literally stated by the biblical author himself.

) Nehem. 13, 15 ff.) Exodus. 12, 19; Leviticus. 23, 5-8;
 4 Mos. 28, 16 - 25; 5. Moof. 16, 1-8.

3) Alexander ab Alexandro, dierum genial. VI., cap. 26. Also
 In Carthage, an annual festival was celebrated, at which the
 sacrificed his most beloved children. Eus eb. de laudib. Constant. c. 13.

2
 >

34

Agreed! He sets the border at the beginning of the judges
 period, because according to the discovered law book in the age
 Moses himself celebrated the Passover in the correct manner.
 (should be). However, the author could not find any evidence of this anywhere.
 who conclude from this, as from the law book itself, which of course
 this insurance had to be given if it implemented its new order
 nung wanted to assert as Mosaic law. Because
 Had there been any news besides that discovered law?
 have that one can compare the previous cult in a disgusting way
 such an error, in contradiction with Moses' will;
 So would a king like Josiah, who so willingly embraced the religion...
 (gößen Dienst amended according to the discovered law)
 This was already done when the new government took office.
 have. =

Even the Feast of Tabernacles, prescribed at the following times, different places in the Mosaic books?), confesses the biblical. The text itself states (Nehemiah 8:17) that it has not existed since Joshua. It was celebrated according to Mosaic law until Nehemiah, after the founding of the new state at the end of the Babylonian captivity. The Mosaic writings are so bold as to put the command in Moses' mouth, that at this festival the law will be read to the people (should have). That this did not happen is taught by the whole of Jewish history. A strange story. How could such an institution have...

The chronicle, dishonest for its own purposes, as is so often the case, does indeed give the same message as above, but says (instead of about the Times of the Judges,) "since the time of Samuel the Prophet, "and thus, by this leap, requested the judicial term for the. Having taken possession of the validity of the Mosaic precept, a Period, which, however, very clearly shows that one can find neither in it nor in the Bible that the Jews neither followed nor knew the Mosaic Law.

) Compare 2 Kings, chapter 22. We must immediately address this point. I'll come back to this in more detail. | .

) Exodus. 23, 16; 3. Mom. 23, 33; 5. Moof. 16, 13; 5. Moof. 31, 10. 9) Deuteronomy 31, 10.

35

Could Mosaic law have fallen into complete oblivion? It would also have been hardly possible within the seven Days that the festival lasted, the five books to the people to read aloud from Moses; one would work from early morning until late into the night. had to read late at night, so that the common man would undoubtedly have lost all attention. The general historical cause, to which the Mosaic books refer (bring the festival back!), clearly shows itself as sought after, undurable, false. The festival should be celebrated in remembrance that the Hebrews had been in the desert in wretched conditions. They must live in huts; and yet this Feast of Tabernacles is a lavish feast of joy, where huts made of palm trees are built and (builds lemon branches), celebrates merry feasts and in Germany. A society of women performs nightly dances. Plutarch (Does the Feast of Tabernacles contain a festival of Dionysus?), and

He is certainly not wrong; the Jewish Jehovah and the Greek Chinese Dionysus are, as we will learn in the course of our study... The fear will still be clearly visible, very close to each other. related, originally one and the same being, so that not the Jews who took God and his festival from the Greeks that they had borrowed from them, but that this Dionysus from Phoenicia came to Greece. The festival itself is a harvest festival. and a joyous celebration in honor of the creative force of nature. The Huts made of foliage, the pouring of water, the meaning of form of fertilization, the nocturnal activity of women, which took place in Jerusalem in the courtyard of the temple on the evening of On the first day of the festival, an illumination will be performed, with the lambs pendochte made from the priests' worn-out trousers the"), the music and the torch dance of the men on the Places of this lighting: all these circumstances are proof for a gender-based cult to glorify the creation of nature.

1) Leviticus. 23.) Josh. antique 13, 13. 5.) Plut. sympos. 4, 5.
) Talmud. Tractate Succa 5, 2 — 4. in Winer, Bibl. Realw. II., 9.
 3 *

36

From the celebration of a jubilee year, which is described in detail. The instructions given in 3 Mos. Chapter 25 are found before the No trace of exile; and after exile, where the law is in truth If there was any such thing as "heir," one will search in vain under the Jew seek the realization of that precept which demands that all serfs be freed and all purchased Land returned to its original owners without compensation to be handed out. Even the good Michaelis (must confess): "Mostly I only read about transgressions of this." Law. Never in history do I find the celebration of a the The Bible never mentions or weaves in the years; it never counts. after years of celebration, which would be a much more comfortable chronograph It would have been more accurate to simply follow the years of the kings. to reckon with.» Biblical passages, such as 1 Kings chapter 21, Isaiah. 5, 8, Jer. 34, 11. apparently suggest that, how else "Waywards, even among the Jews the purchased properties as always." were considered during possession and serfdom

was life imprisonment. Likewise, no trace can be found that in every seventh or sabbatical year, the properties unbuilt remained. "When I read 2 Chronicles 36:21," says the Orthodox Michaelis, "then I almost come to the Thoughts that the celebration of the Sabbatical year seventy times one after the other, that is, over a period of 500 years, unbuilt has been left. Moses himself seems not to have believed, that this law of the Jubilee and Sabbath year shall not be violated. would be kept sufficiently light. If he were among others Curses threaten the Israelites with the devastation of their country, He writes: then the land will celebrate the Sabbaths, which it had not celebrated before (Leviticus 26:34), sets so in advance that this celebration is taken away from him around that time I will move there, since it is populated.' — How clear everything becomes, when one knows that this supposedly Mosaic law only shortly before the Babylonian captivity and in

) Mos. Law II., p. 4s ff.

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the level of detail we have in five books, either processed in captivity itself or after it was! Thus, the authors were able to easily place Moses in the Let the future be read, that the laws concerning the Sabbath and The anniversary year would not be celebrated; they had this time behind them. But if their law originated with Moses, then They had to, of course, at least for Moses' time. to ascribe validity to age, as they do in all their laws have done.

There are so many points of proof that support this of ours. Mosaic Law in the last times of the Jewish state reject the notion that taking all into account and choosing one from detailed treatment of the same, this my introduction goes too far would expand. The object wants its own, made of Deserves a comprehensive work, on which our diligently researching Time will probably not allow any more waiting; Bohlen has already in his introduction to Genesis a good reason It's been laid out. Here are just a few more remarks.

We are not alone in finding the Mosaic prohibition of a marriage with the so-called heathens before captivity nowhere observed among the Hebrews (more on this later); but the older writings also know the strict prohibition of marriage with persons from nearby Not degrees of kinship. In the second book of Samuel's Chapter 13, verse 13, Tamar finds no reason why her Father David forbade her marriage to her brother Ammon. should; a position that would certainly give the rabbi much to do. has done. The king's harem is inherited by the ancient Hebrews from one ruler to another, from Father to son. David comes into possession of Saul's Women; Jehovah himself gives them to him :). As Absalom was Having dethroned his father David, he asks the Ahithophel asked Rath how he should begin to get involved in

1) 2 Samuel 12:8.

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to strengthen the regency; for the counsel of this man This was true for everyone, and even for David, as much as a saying. Jehovah's). There he acts in the guise of a prophet ten standing Ahithophelus proposed that Absalom should be in Jerusalem wives of his father David be-sleep, in order to prove to the people that he is in the possession of the royal harem; such an act It seems that among the Hebrews, as elsewhere, the crowning achievement is the public one.

to have given literal proof that one is in possession of the Regenshaft sey. This proposal, which 2 Sam. 12:11. as An event of Jehovah is presented, also actually to be carried out. Absalom holds a public meeting. and rapes his father's wives in front of the eyes of entire Sfrael» 2). — How can such historical Testimonies speak of the fact that at that time a mosaic Was the Schengen law known, like ours? —

The very late emergence of Mosaic law, shortly before the fall of the Kingdom of Judah, but now there is

the Old Testament itself is an explicit and compelling one
Testimony 2 Kings chapter 22 and 2 Chronicles 34.

The empire of Ssrael had long since perished (722
(b.C.); King Josiah reigned in the kingdom of Judah (642 to 611).
(b.C.). The kingdom of Judah was already inclined towards its
The end; for already in the year 598 Jerusalem was conquered by
captured by the Chaldeans, the temple plundered, the king
Jehoiachin with the prophet Ezekiel and a number
Jews taken into captivity; in the year 588 end
It was when King Zedekiah sided with the Egyptians.
If it strikes, the Chaldeans will again invade the land, destroying Je
Rusalem and lead most of the Jews away with them.
to Babylonia. Under the reign of the aforementioned
King Josiah, therefore, around the year 622 BC, wore

1) 2 Samuel 16:23
) 2 Samuel 16:20-23

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to himself an event that relates to Jewish history, such as
on the old testament, which casts a very different light.

King Josiah was, as is told in 2 Kings chapter 22,
eight years old when he came to power, and ruled for a
Thirty years in Jerusalem. In the eighteenth year...
In the government, he sent his clerk Saphan to the
High Priest Hilkiah went to the temple to collect the payment of the
to find construction workers who can improve the Tem
pels were employed. The High One hands the scribe over.
The priest had a book of the law that he found in Jehovah's house.
I have, it seems, in the box from which he took the
The clerk took money to pay the construction workers.
Saphan tells Josia: "Hilkiah gave me a book, which he
"Priest, given," and reads the scripture to the king. As
When Josiah hears the contents, he is dismayed and distraught.
He tears his clothes. He commands the High Priest Hilkiah,
to the scribe Saphan, the Ahikam, Saphan's son, the
Achbor and Asiah, for him and for the Jewish people

“Through the words of this found book, to Jehovah ask. For great is the wrath of Jehovah that is against us. It is inflamed because our fathers did not obey the Words of this book, to do everything as it tells us^{ben}.» Upon this order, the named men ordered themselves to the prophetess Huldah, the wife of Sallum, to ask her to learn Jehovah's will and judgment. Not so Jeremiah, who was already in the thirteenth year of Josiah had begun his prophetic career, nor the The High Priest himself reveals Jehovah's will, but a a little-known prophetess who undoubtedly... enjoyed the highest esteem in Jerusalem; although hers was not in Josiah's possession. given promise, which has not come to pass, from its Her prophetic gifts have not left a glorious legacy. gives the pronouncement: “Thus says Jehovah: Behold, I bring Misfortune befalls this place and its inhabitants, all words of the book which the king of Judah read. Therefore,

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that they would leave me and smoke me with other gods, me to provoke with all the works of their hands; such is my wrath. It was kindled in this place and will not be extinguished. But to the king of Judah, who is sending you to ask Jehovah, Jo spoke to him: Thus says Jehovah, the God of Israel: the words you heard — because your heart was softened^{whom} you humble yourself before Jehovah by listening, what I talked about regarding this place and its inhabitants, that they shall become a source of devastation and a curse, and Because you tore your clothes and wept before me: so I I too belong, says Jehovah. Therefore, behold, I will gather you to your fathers, and you shall be gathered who May they rest in peace at your graves, and may your eyes be not to see all the misfortune that I bring upon this Location.

It was in the way of the prophets that for the non^{Following} the commandment, which was said to originate from Moses, punishment had to enter, although king and people were so far away and unschooled. were dig when (as the whole story shows) neither priests Even prophets knew something about this Mosaic law.

The prophetess must therefore have prophesied misfortune.
 In contrast, the relationship is focused on the soon-to-come
 the complete downfall of the Kingdom of Judah was so clear that one
 not the hand of the biblical authors of the books of the Kö
 Some who knew of this downfall should notice it.
 King Josiah, for his part, had to be punished for his attention to the
 A pleasant promise is given by the law, which each
 but it did not come to pass; for Josiah was not
 “A peace gathered to the graves of fine fathers, much
 more in a battle against the Egyptians under Pharaoh
 Necho at Megiddo difficult 0 so that he at his
 Wounds die.)

★

) 2nd King. 22, 29 ff. 2 Chr. 35, 20 ff.

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When King Josta was told the prophetess's pronouncement
 Having announced, he gathered to him all the elders of
 Judah and Jerusalem went up to the house of Jehovah and
 all the men of Judah and all the inhabitants of Jerusalem
 with him, and the priests and the prophets and all the people,
 Both small and large, and he read all the words in her ears.
 of the Book of the Covenant, which was found in the house
 Jehovah's. And the king stood on the platform and closed
 the covenant before Jehovah, to follow Jehovah and his—
 to keep the messenger and his ordinances and his statutes
 with all my heart and with all my soul, the words of this
 to fulfill the covenant, which was written in this book.
 And all the people entered into the covenant. And the king commanded
 Hilkia, the High Priest, and the Sub-Priests and the
 Doorkeepers, to remove all things from Jehovah's temple—
 räth, which is for Baal and Asherah and the whole army
 "made of heaven" and so forth. What follows is an appendix.
 a count of all the deities who were then in Jerusalem
 and were worshipped in the temple itself, which we will not discuss here.
 to continue acting. One is almost tempted to believe that they are acting against the
 Human sacrifices offered to Jehovah have

This discovered law has not yet been pronounced; for according to 2 Kings 23:20, sacrifices, precisely as a consequence of his reformation, Josiah the priests of the heights; and yet again the men are offerings from the prophets, who at least according to this law~~s~~ book involved find, so sharply criticized, that they in this Points will hardly have been conceded to the priests).

The chronicle (2 Chronicles 34) gives a slightly different account. Its authors are far bolder in their portrayal of history. real truth in the interest of the later Jehovah cult and the The nation's glory; in particular, they like to conceal circumstances, which testify against a previous validity of the Mosaic Law. Thus, the chronicle (1 Chronicles 14:10) mentions nothing of the Je~~s~~ The image of David; it conceals the idolatry of Sa~~s~~

—

42

We initially conclude from this historical news...
So much is clear and undeniable:
In the last days of the Kingdom of Judah, a flourishing [culture] flourished among the

lomo (2 Chron. 13); she says nothing about the idolatry of Abia. (2 Chron. 19), Nothing of the bronze idol of the serpent, that was supposed to originate from Moses (cf. Gramberg, Critical History). d. alt. Test., I., 538, where such omissions and corruptions further evidence has been provided). Also the above er~~s~~
The chronicle seeks to mitigate the counting as much as possible in its own interest. She abandons King Josiah in his eighth year, when he was still a boy whom God David sought, and in the twelfth, still before the discovery of the Book of the Law, the kingdom of Judah from the Cleanse the idolatry. She conceals the fact that Josiah the priests sacrificed, but only says (2 Chronicles 34:8) that he the He burned the bones of the priests on their altars. In eighteenth years now (she explicitly puts it in her interest in addition: »after the cleansing of the land and the house,) lets They too will find the Book of the Law in the temple through Hilkiyah at Ge~~s~~

Opportunity for improvement. She pushes without any historical context.
 There is a good reason why the kings of Judah were defeated by force.
 Destruction would have made repairs necessary, just to...
 to increase hatred against those idolatrous kings; the temple
 was completely devoted to idolatry, and it was among the
 Therefore, kings were by no means a cause for hostile behavior.
 There is an objection to this building. However, it now appears that...
 The chronicle also tells of Josiah tearing his garment when they...
 The words of the law were read aloud, followed by a literal repetition.
 retrieval of the further course of events, as it is told in 2 Kings 22;
 One asks the prophetess, one holds a meeting of the Priests.
 ster, the prophets, the people, a new covenant is made.
 before Jehovah, to follow him: in short, all the circumstances follow,
 which prove that the content of the book is new, great
 sensational, whereas idolatry has so far been generally considered
 Mosaic institution was recognized, which further proves that
 Josiah did not practice idolatry before the discovery of the book
 It could have been abolished, according to the chronicle. It then concludes.
 a new narrative about the glory of Pasha, the
 They celebrated, and as usual, exaggerations were made. Josia
 commands the Levites according to the writings of David and according to the

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Jews, those cults which are described in the biblical books with
 The term idolatry is used; one worships Jehovah,
 the Moloch, the Camos, the Ashera, the Astarte, as this
 the 23rd chapter of the second book of Kings in detail
 confirmed throughout the land and in the temple in Jerusalem itself.
 It is not just a part or a few apostates who cultivate the
 not idolatry, but the whole people, the king, the
 High priests, the priests and prophets. This is through
 no deliberate apostasy from Jehovah, no aversion
 visible against an existing Mosaic law; rather
 It is generally believed that this service is precisely in the will
 the old legislator founded fey, The King to min
 Desten is very ready, just as one gives him a Mosaic law.
 presents a document that contradicts this idolatry, the whole
 to alter the worship of God according to this law; indeed, it falls into
 dismay upon receiving this new instruction, and shows it
 irrefutably, he had not the slightest idea,

that the existing idolatry was against the will of Moses.
Priests and prophets, of course, are not so easily deterred by
to turn them away from their inherited religion, like this young king;
Josiah's reformation is unsuccessful; already fine son Jo a
has brought everything back to the way it was before; he

The writings of Solomon instruct them to be prepared according to their divisions.

The post-exilic authors of the
Chronicle as little as we; they only wish to be present on this occasion.
to trace the Levitical service back to David. For were
Such writings existed in Josiah's time: why did the
pious King Josiah not before the discovery of the Book of the Law
Was this taken into consideration? Josia is now supposed to celebrate the Pa
He provided the people with 30,000 sheep and 30,000 [items] from his own resources.
They gave cattle as gifts; the temple elders admit
These victims also included 2,600 lambs and 300 cattle, the colonels
The Levites demanded 5000 lambs and 500 cattle. So that would be...
this Passover feast in the Temple in Jerusalem no less than
30,800 cattle and 37,600 sheep were sacrificed!!

44

It does again, "what is evil in the eyes of Jehovah, completely
Yes, as fine fathers have done (2 Kings 23:32); fine brother
Jehoiakim throws the writings of Jeremiah into the fire (Jer.
36:23); idolatry remains dominant again in Judah
until the complete downfall of the state, and the Jews take
men took him into captivity.

This is certainly a curious testimony, which
to put the whole story of the Hebrews in a different light
must. — There is no recognized Mosaic law in un
in his sense, except for King Josiah; the much-reviled idol
Service is an ancient state cult; even if one does not...
Rade can derive in that manner and extent from Moses,
One thing is certain: what is called idolatry does not apply.
for an offense against the will of the legislator.

But the Mosaic Law was indeed found; therefore it is

It was undoubtedly lost at some point, in earlier times were they valid?

The law book of a religious founder is certainly the hot one—the most beautiful book of a nation, and it is inconceivable that it could only be lost or misplaced by such chance; especially if a copy was kept in the Holy of Holies—that would be as required in Deuteronomy 31:26, or if one must acknowledge the thousands of doorkeepers and priests wanted, which Solomon had already placed over the temple should, or if Moses himself, as the rabbis want, briefly He had produced thirteen copies before his death, to give each one a place to hand over a copy to the tribe; or if every king upon his accession to the throne, he presented himself with the temple specimens. The Levites would have had to take a copy, as it was Deuteronomy 17:18 prescribes it. It is also assumed that... Such a book of laws exists only in a single copy. If they exist, then one could expect all the more that at Fire hazards or looting especially threatened the priesthood. that would have brought this sanctuary to safety; to an ab Handling without external danger is completely impossible.

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to be thought of. But now we find in the whole time-space from the construction of the Temple by Solomon to the The discovery of the scripture under Josiah, no fire in the Temple— The temple treasury was mentioned only once. It is indeed mentioned by Local kings were often plundered, but here it was only Aside from money. Only once did it penetrate before the chal—a foreigner entered the temple under Rehoboam, who Egyptian King Sisak; and of him 1 Kings 14:26 is written. only said that he had the treasures of the temple and the king took a copy of the law book with him from the palace; to have no value to a foreign conqueror. Also from the Israelite King Joash, who once conquered Jerusalem and plundering the temple, it is only reported that he got gold and I took the silver and the implements with me (2 Kings 14:14). King Hezekiah also had to deal with the Assyrians at some point. to hand over the temple treasure; but the enemies lift the Be encampment in Jerusalem without entering the city).

The Chaldean plunder under the reign of Joiah
 Chin's fell only ten years after Josiah's death; soon after
 The temple was destroyed under Zedekiah in 588 BC.
 (disturbs?). Would one of these lootings have resulted in the loss of the Ge
 This would have resulted in a set of rules, and would be, which is completely untrue
 It is likely that such an incident is not recorded in historical books.
 which cover this period have gone unmentioned; so
 would this perhaps lead to the disappearance of the law
 book, but not remotely a disappearance of the law
 Let them explain it themselves; because of course in such a situation
 If the priests had nothing more urgent to do than...
 the well-known law, in terms of its content, from memory
 to record again.

One might perhaps discover the existence of this law book there
 by believing one can save something from an earlier time, if one be
 chief, an idolatrous king (they were, of course, more than that).

1) 2nd King. Cape. 18 and 19.) 2 Kings. Cape. 24.

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(or less all) have put the law book aside.
 However, it is not readily apparent why a
 King, why the priesthood, why the pre-kingdom at all?
 take those for whom such removal is solely intended
 This could become our Mosaic Law, which we should not wish to do.
 would have seen it if it hadn't contained any innovations.
 This law neither limits royal power, nor
 Otherwise, the aristocracy; the idolatrous cult had its own ceremonies.
 also; one can see from the biblical books that the mosaic
 The ceremonial service has been reinvented to the least extent,
 rather, it is based on existing customs.
 is; even the tenth is mentioned earlier, the Israel
 They also brought him to their bull god (Amos 4:4). There
 In addition, this our Mosaic Law also writes a lot.
 offerings to the priests and to the temple treasury, which
 This proved useful to the ruler in times of need:
 So why should kings and priests oppose this law?
 s?etz gewass s?ei, wenn sie die Uebkon haben ha

could it be that it originated in this way from Moses?
It doesn't forbid any of the favorite oriental inclinations
No despots, neither war, nor harem, nor wine,
And more extortion! It was such a wonderful thing for the
Priests, that it may benefit the common man with his tithes and
Temple offerings left one almost breathless!
But the king would have to be a great simpleton, who is a Ge

) The rabbinic legend (Rab. Salomon bei Lyra ad 2. Reg. 22),
King Ahaz had all the law books he could get his hands on.
could be burned, so that he could not be accused of fine idolatry as an abomination:
The accusation of deviating from the law can be found in the Ge
The story offers not the slightest justification. Where do the Rabi get their information from?
Do they know this? Neither the Books of Kings, nor those of the
The chronicle gives any such indication. Also, the
The stated reason is absurd. Would it be the idolized kings?
to have been to cultivate the reputation of pure servants of Jehovah, they had
Idolatry is not permitted.

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a typebook he did not want, instead of destroying it, in
the money box or hidden somewhere else in the temple, where it
The priests could have found them every day! And even
If he had consumed it, that would have been against the religious
The constitution was still very poorly aligned. A Re
religion, which has been among a people for a millennium
would have been cultivated, which continually involved thousands of priests
and had prophets as representatives whose laws were read annually
during the Feast of Tabernacles, for seven days, the whole
The people should have been read aloud: such an old, dergestal figure
A king in his right mind cannot have a secure religion.
by concealing or destroying the written originals
to believe that the customer can be eliminated; also, it would be impossible for her to be in
Complete oblivion has fallen, even if the written records...
Documents lost through fire or looting
would be.

And now one more thing. How people are nowadays
They are as they were in ancient times; they have always been

probably exchanged the unpleasant for the pleasant, himself
but certainly not voluntarily, at least not without prospects
for a later advantage, for a reverse exchange
Understood. Human sacrifice is certainly the most terrible thing imaginable.
can prescribe a religion, and for parents, namely
For mothers, there will surely be nothing more terrible.
as a law which obliges them to provide for their children, their firstborn
bornen to the priests for slaughter or burning
to pass it on. Even if there is no sacred prohibition of men
If a sacrifice exists, a nation will only be able to survive through the
extreme violence or the most extravagant ones that have grown on it
to let their hopes be determined by human sacrifice; but now
Furthermore, our Mosaic Law forbids people
sacrifice most decisively: and from the observance of this so
A prohibition entirely in keeping with human nature would be, despite
the curses that are placed on transgression, the Jews from
They would have liked it if their beloved children had been aware that

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to break the law and incur Jehovah's wrath
offered up to be burned? — No, such
opposes all human feeling in the most gruesome way
Traditional customs require an ancient justification, a justification.
They have stood for centuries, they demand a long
seen legislator, a sanction of highly esteemed ancestors,
to be willingly practiced! Where human sacrifices are not
not just by individual fanatics, but by the entire people
They are celebrated, and the will of the legislator cannot change that.
not oppose it, they must accept this will.
Find a foothold! A later legislator would no longer have had that opportunity.
can succeed in introducing human sacrifice; only in ancient times.
In ancient times of barbarism, such a law could not have been given.
will, which will then of course change with the growing culture in
inherited from later centuries. May one only imagine oneself in
Consider the circumstances! Every parent's heart will ache.
They have survived the fight if they sacrificed their child.
had to hand it over. Had the parents now respected the will of the
Legislator for the rescue of their child, for the fulfillment
their deepest wish was that they would truly only
to have their child taken away by extreme violence,

and such violence could not have been used,
without quickly leading to open outrage. If
so our Mosaic Law forbids human sacrifice,
These sacrifices, however, were still considered a sacrifice in Josiah's time.
Part of the state cult is practiced without one knowing,
that they are contrary to a Mosaic law: so it can
Our Mosaic Law was not present even before Joseph.
to be a being.

But now, perhaps the response has long been...
in readiness: Didn't they already before Josiah, before the Ascension?
The discovery of the Book of Law was the work of the prophets who lived, who...
To reject idolatry and appeal to a law?

They invoke a law of Moses, as already mentioned above.
I was noticed, the prophets nowhere; Malachi of course

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and Daniel, where a law of the Mofe is mentioned, can't
These options are not being considered, as the drafting of this
Books only fall after Josiah. However, some disagree.
There are few places where the ancient prophets refer to
called by the law of Jehovah'). For example, Amos 2:4 says:
“This is what Jehovah says: Regarding three transgressions of Judah and
I won't take it back at four, because they are Jehovah's
to despise the law and not keep its statutes, that
their lies and idols lead them astray, which their fathers
He followed. Hosea 4:6: “My people will be destroyed.”
out of lack of knowledge. Because you [priest] know
If you despise me, I will despise you, so that you will not give me
You are no longer a priest; and because you have broken the law of your
If God forgets, then I too will forget your children.
In Hosea 8:1, Jehovah rebukes the Sfraelites for being against his
have rebelled against the law?); in the twelfth verse he says:
Even if I wrote them many of my laws: they would
whom they respected like a stranger's »).

Such places prove nothing for the

former existence of our Mosaic Law, but the—
rather to clarify the situation somewhat,
in which our traditional prophets to the then

9 The passage Isaiah 29:11, where the word mim with

“Law, translated, cannot be counted here; for that
Word does not mean law, but vision, prophetic vision;
It is therefore not to be translated: the whole law, but correctly
with Luther: every vision. (Castellio translated: omne oracu-
(lum.) Cf. Winer's Hebrew Lexicon, p. 314.

2) The expression yvd means both rebellavit and defecit, and
However, the first meaning has a different meaning.
"give" is translated as "falling away".

Jeremiah and Ezekiel invoke a law of Jehovah;
Both fall within the period when the law book had already been discovered.
was.

4

50

prevailing religion. Throughout Western Asia, there was a stir.
A better religious spirit prevailed at that time. The same spirit is
it, which in Persia and Media through Zoroaster the old
The state religion purified, abolished the image service, people
He rejected sacrifice as an abomination and condemned the worship of God to
destruction.
van Akerene, on a single spiritual essence, "The
uncreated greatness » led back to which one had no other
It should have a more accurate image than the purest thing that nature offers,
The fire. The age of this Zoroastrian or Devastated.
is of course indeterminate; the name "Friend of Fire" would suggest
also a relationship with different people. We can
Don't call him five to six centuries with Plato and Aristotle
to set 10 years before Plato's birth, but the
It should be noted that he deserves recognition for having to fall earlier.

as Darius, the son of Hystaspes; for had he first
 Those who lived under this ruler would have been the Greeks—
 (more detailed information about him is available). To the Orient
 According to the Talish news, Zoroaster appeared under the medical leadership.
 nige Guschtasp, probably Cyaxares I., on which,
 as Herodotus I, 106 reports, reigned for forty years, after
 Volney's calculation from 635 to 595 BC.
 Are the oldest Jewish prophets, whose writings
 which came to us, however, a century earlier;
 This circumstance cannot yet prove that their reforms
 matorifern endeavors not also in the neighboring countries
 and especially in the media, such people have gone to the side
 would be; for even Zoroastrian's Reformation will have its pre-
 preparation was needed; a reformist approach is required.
 always, that a foundation has already been laid among the people for recognition
 To find security and support. That much is certain: the beginnings of a
 Attempted purification of religion in Palestine coincide with
 those in the media at pretty much the same time; whether one against

1) Compare the treatise on this in gleuker't Zend=Avefta
 1. Tol. II, p. 51.

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Sideways. Suggestion found where the initial impetus came from.
 It can no longer be proven when he came. I am striving
 not to assign this specifically to the Medes; why
 Shouldn't this also be done in Palestine, regardless of foreign countries?
 Men have been able to gain the view that the previous
 Does a strict religion require refinement? The post-religious
 Judaism, of course, appears to have a large part
 dogmas, such as those about Satan, about good and evil
 Angels, of immortality, resurrection of the body, young
 ftem court adopted from the religion of Zoroastrian; alone
 This may initially be due to the presence of the Jews in Baby
 Loonies were caused to do this. It always remains strange.
 that the prophet Jeremiah, who in his religious pre-
 He raised positions far beyond his time, a decisive
 He is a friend of the Chaldeans and does everything to help them.
 to help establish dominion over Judea, so that furthermore according to the Chro

nik (36:22-23) and the Book of Ezra (1:2) also the
The God of Cyrus is called Jehovah. Cyrus is represented there by
Jehovah awakens and the Persian king says: "All kingdoms
Jehovah, the God of heaven, has given me the earth—
give, and he commanded me to build him a house.
Jerusalem in Judah).

May these beginnings of a better religious Er—
knowledge in Palestine with simultaneous efforts in Me=

Whether they are related or not: enough, they are about the
It existed among the Jews in the year 700 BC.
a time when the kingdom of Israel was just beginning its downfall—
was sufficient. However, this improved understanding was limited only to
on a very small number of prophets, as it was

) Compare also Isaiah 44:27. The Persian governor Shesba—
Zar lays the foundation for the new temple in Jerusalem. (Ezra)
5, 16.) The temple is built at the expense of the Persian king.
builds (Ezra. 6:8); one should pray in it for the Persian king.
(Esther 6:10).

4 *

52

It appears to be cultivated only in a single school of prophets; the
The other prophetic schools, like the priesthood, were pillars
of the previous service and pursued those individual men=

more than dangerous innovators. It is most strange that,
as mentioned above, precisely those places where prophets—
schools were located there, because of our prophets.
Idolatry should be severely condemned; also the
The circumstance points to an important clue, namely that precisely the
cities of Bethel and Gilgal, where the Ark of the Covenant was kept for a longer period
Time stood and Samuel held the judgment days), idols—
Three is accused of this. As proof that one
Among those criticized prophets, not a few men
may understand which of the teachings in the Prophets' school—
that they had fallen away, that rather this very rebuke—
The ten prophets as the rule, our traditional ones, on the other hand
to be considered the exception, some here may

Follow biblical passages literally. Isaiah says in chapter 9, verse 12.

But the people do not turn to the one who strikes them,
And it does not ask about Jehovah of hosts. And so
Jehovah will eradicate from Israel head and tail, palm branch and
A rush in one day. The oldest and most respected are
The head, and the prophets who teach falsely, are the
Tail. For the leaders of this people are leading it astray.
And those who are led perish. That is why the one rejoices.
Lord not of his young men, and of his orphans and widows
He has no mercy; for they are all godless and from

“Wicked, and every mouth speaks shameful things.” Isaiah
29:10: They were drunk, but not from wine; they were drunk
ken, but not from strong drinks. For Jehovah poured
A spirit of sleeplessness came over you and closed your eyes.
(the prophets) and your heads (the seers) he veils, »
– Jeremiah says in chapter 5, 30: “Terrible things and horrors»

) Bethel 1 Sam. 7:16; Ch. 10:3; Judg. 20:18, 26. Gil:
gal 1st Sat. 7, 16; Cape. 10, 8; Cape. 11, 14; Cape. 15, 21, 33.

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Bad things happen in the land; the prophets prophesy falsely.
and the priests rule under their leadership and
My people love it, therefore. - Chapter 23, 11: "So Pros
Those who are priests are wicked; even in my house
I find their wickedness, says Jehovah. To the prophets
I saw Samaria's folly; they prophesied in the name
Baal's and led my people Israel astray. But to the
I saw something horrifying in the prophets of Jerusalem: adultery.
and deal with lies, and they strengthen the wicked,
that they do not turn from their wickedness, each one of them; they
They are all like Sodom to me, and their inhabitants like Gomorrah.
That is why Jehovah of the hosts speaks of the pro—
Prophets: Behold, I feed them with wormwood and give them drink
with poison water, for the prophets are wicked—
It has spread throughout the entire country. That's what they say.
Jehovah of hosts: Do not listen to the words of the
Prophets who prophesy to you! They speak to those,

Those who despise me: Jehovah says: It will be well with you.
 go; and to all who walk in the rigidity of their hearts
 sinn, s²prechen fie: No misfortune will come upon you.
 Had they stood in my council, they would have proclaimed
 my words to my people and led them back from their
 evil ways and the wickedness of their actions! How long
 Will this last? Remember my name among the people.
 to bring them into oblivion through their dreams, as well as their
 Did our fathers forget my name over Baal?
 Ezekiel 22:24: "You are a land that has not been cleansed,
 That which is without rain is on the Day of Wrath. Conspiracy.
 of her prophets within her; like a roaring lion who
 They tear apart with plunder; they devour souls, goods, and sustenance.
 They seize possessions, they do much for their widows
 in their midst. Their priests violate my law and—
 consecrate my holy things; between the holy and the un—
 They make no distinction between saints, and the difference
 They do not teach a distinction between the pure and the impure, and before

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On my days off they close their eyes, and I will
 desecrated among them, »

The older prophets also acknowledge and confess.
 Indeed, that what they call idolatry is the ruling
 It was a religion to which priests and prophets belonged.
 (knew them back to the distant past). They ma^s
 no attempt at all to save any era; highest
 The oldest time in the desert should be an exception.
 chen, and this too will be, as in the Mosaic books themselves),
 several prizes were awarded, namely by Amos, who
 Chapter 5, verse 25 says: - Have you offered me a sacrifice and a grain offering?
 Brought to the desert for forty years, House of Israel? Their
 Carry the hut of your king and the retinue of your servants.
 Images, the star of your god, which you made for yourselves! —
 This is a highly important point for our investigation,
 which is discussed under the article Jehovah n.^s
 men should.

That these few more enlightened prophets now...

presenting one's own religious views as Jehovah's law-ten, is very natural; they were also superficial in their inner selves testifies that this, their law, is the true one, the will of Jehovah.

Be. In Jeremiah, the law and precepts of the Prophets like him. He says?): "This is what Jehovah says: When because you do not listen to me to walk in my law, that I have set before you, that you should listen to the words of my Servants of the prophets, whom I sent to you from early times Tomorrow, before you hear: I will make this house Like Silo and this city, I will make a curse on all people. core of the earth." Be it then that Jeremiah here speaks the law distinguishes itself from the precepts of the prophets and under The law that came into being under Josiah, which the Jews refused to recognize, or that here

1) Compare e.g. B. Jerem. Cape. 2; Ezech. Cape. 20.) Deuteronomy. 12, 8, 9.) Jer. 26, 4, 5.

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Does the law really mean nothing other than the regulation? ten, which the prophets gave: that much the passage says for sure, that even the prophets combined their sayings for one thing of Jehovah's law. In any case, the reform Matori school of prophets, their written records, upon which the prophets, as upon a law, stood. These These regulations presented themselves as ancient precepts of Jehovah; The prophets then declared the previous idolatry to be true. as a falling away from the will of Jehovah, however these Idolatry, rather, is based on an ancient legal tradition, The prophetic law, on the other hand, was based on an innovation. As is the case everywhere, things will develop gradually. have. Individual teachers gave the students their best. Views; some things were written down; the students became teachers, The young improvements were already being passed down as something of a thing inherited, and in a few decades the whole new doctrine, the prestige of an ancient heritage of the law have providers; although the circumstances of importance always depend on this. The fact remains that Moses is not mentioned. It already had that then.

The belief among the Jews that Jehovah was once prevalent
 He told Moses many things on Sinai, which only
 because it was passed down in secret tradition, this made it possible for newcomers to
 The struggles have already opened up a wide field; but they seem to be un-
 His earlier prophets, as already mentioned, relied on the authority of the
 to completely renounce Moses. For her, it was a matter of...
 to give effect to the better views as Jehovah's law-
 to create; and in this they did not tire. One can scarcely
 assume that the success was so very small, as
 he himself presents himself in the prophetic books; for the
 The teachings are too obvious not to have been presented here and
 must fall on receptive ground there; alone in Great
 These men never found recognition; their zeal backfired.
 from the age of the previous cult and in power
 the opposing party. They were only able to make a re-entry a few times.
 to win over people. First and foremost, Assa and his

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His son Jehoshaphat was presented as a ruler who “did,
 which was right in the eyes of Jehovah, but the heights-
 They did not, however, abolish their service!); so that therefore, to a
 The eradication of idolatry was unthinkable. Even
 Joas fol gethan haben, -was Recht war in den Augen
 Jehovah's, for as long as Jehoiada the priest instructed him;
 But even he couldn't eliminate the highs. Finally, he took
 all the consecrated gold and silver from the temple, to
 to persuade the King of Syria, Hazael, to withdraw.
 (2 Kings, Chapter 12). Then Hezekiah followed (?), as the Bü-
 The kings report, “the commandments which Jehovah Mo-
 He offered, “also abolished the heights; but he nevertheless laid
 Hand on the temple treasure and the temple decorations. His
 The Reformation is seen by the people as an infringement on the old national order.
 religion, for an insult to the national god Jehovah;
 and it is important that the king, beset by the Assyrians-
 not the siege of Jerusalem as a chastisement, as it
 It seems, in view of his Reformation, that he was a priest at
 Isaiah sends, who do not follow the prophet's Jehovah to the

not make their own, but say in the name of the king: « Se: (Hova, your God)), Finally, Sofia is also through the The discovery of the Law Book led to a Reformation, which is just as temporary as the finer three pre-gangs. The own sons of these reformist kings They are reintroducing the old idolatry. As our pro-pagans might try to find a prince for themselves If they won, the powerful opposing party probably also tightened its belt. Forces for the same purpose, if a king sides inclined towards the Reformed prophets. Among the twenty Be- There were only five rulers of the kingdom of Judah, exactly. Only two were taken, Hezekiah and Josiah, who obeyed the will the prophets, the ones given in our Mosaic books

) 1st king 15, 9. ff. Ch. 22, 41. ff.) 2 Kings. Cape. 18.
3) 2nd King. 18, 22. fi. Cape. 19, 4.

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The prohibitions against idolatry were in accordance with the law; the eighteen kings of the All the inhabitants of rich Israel were devoted to idolatry; that The people on both sides, as is universally acknowledged, had to all the priests and most of the prophets the religion of the kings. In addition, the Israelites, who were taken prisoner in 722 BC, to vanish without a trace among the Gentiles; the Jews, who In the year 588, the same fate befalls them, likewise they go under; only the tenth part may escape from captivity to- return and found the new kingdom, although it is free for all— stands. — How could one expect the Mei under such conditions? to give space to the nation's old legislator. Regulations were established, like those in our Mosaic Law. Books that condemn idolatry and any community with To strictly forbid non-Jews? How could one believe that this our Mosaic Law already existed as such in the time of the kings or even in the time of the Judge resigned? N

On the struggle itself, which the reforming pro-

The scripture of the Prophets tells us about the conflicts between the Prophets and their opponents.

Jeremiah offers some insight. Even Elijah, whose barbaric

There is not yet a remote amount of zeal for the introduction of better terms.

went, but merely the elimination of the foreign deities

He had his eye on it, and was addressed by his king Ahab:

“Please do it, destroyer of Israel’s 92 Jere≈≈

Mia explains that all misfortune does not move the Jews.

was able to accept the prophetic teaching. In vain had I

“I beat your sons,” said Sehovah, “and disciplined them.”

Do not touch them. Your sword devoured your prophets like a sword.

A devastating lion. Since the expulsion of the Israelites

These prophets had a new purpose in their captivity.

) 1 Kings 18:17

So too the Books of Kings. 2 Kings 18:12. Compare Jeremiah.

25, 4, 5.

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argument for themselves; they explained the downfall of the neighbor:

rich for a punishment of idolatry) and threatened the

Rich Judah with a shared fate. “Thus speaks Ge

"Hova," says Jeremiah chapter 26, verse 4, "if you do not listen to me."

Listen, that you walk in my law, which I have given you

presented to you that you should listen to the words of my servants, the

Prophets whom I send to you from early morning

without your hearing; thus I will make this house, like Shiloh.

And I will make this city a curse to all the peoples of the

Earth. And the priests and the prophets heard it, and

All the people spoke these words to Jeremiah in the house of the Lord;

And it happened when Jeremiah had finished speaking. Everything

What Jehovah commanded to be said to all the people, so

The priests and the prophets and everyone seized him

The people said: You must die! — The Entrü≈

However, the threat was more prominent here.

called out, which Jeremiah expelled against Jerusalem; but shows

the incident that the Prophet was not held in any respect, with

His views had found little or no support.

“The hand of Ahikam,” it says in verse 24, “was with him,

that he was not given into the hands of the people, to kill." — The same threat, downfall of the empire, Ger (captivity, is found almost consistently among the prophets); But it is completely ineffective; other prophets know (They said, on the other hand, a happy future?). It just helped, jo we nig, that the law was declared ancient and, in order to protect the up to to justify the invalidity of the present, even the fathers at the time of the initiation who caused the movement in Palestine to fall away from it." Jer. 6:16: "So Jehovah says: Step out onto the roads and look and ask following the old paths, which is the good way, and when Delt upon it, and you will find rest for your souls. But they say: We will not walk on it! And

1) Jer. 2, 30. *) Hof. 11, 5; Jer. 1, 16; Cape. 4, 1; Cape. 5, 19. x.) Jer. 6, 13, 14.) Jer. 32, 23; Cape. 31, 33; Cape. 11, 7.

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I have appointed guards over you [speaking:] Pay attention the sound of the trumpet! But they say: We do not want to Remember this! Therefore I bring misfortune upon this people; For they did not heed my words, and my law was obeyed. They reviled them. Jeremiah 7:25: "From the day your Fathers left the land of Egypt, except for this one. That day I sent to you all my servants the prophets, every day from early morning onwards; but they did not stop. me and did not incline their ear and were stubborn; they They made it worse than their fathers. Jeremiah 8:5: Why This people has turned away from Jerusalem to everlasting Turning away? They cling tightly to their illusion, they don't want to. repent. Jeremiah 13:10: "This wicked people who refuse to repent, to obey my words, that which walks in stubbornness following his heart and other gods, in order to give them to serve and worship them, it shall be like this Gür "A phone that's good for nothing!"

Against such demands, the law of these prophets The Ge- The party declared its own law to be the original one. and true; and this opposing party is powerful, encompasses the

the whole country, as Jeremiah grants, kings, priests, prophets~~s~~
ten and people). "How may you ask," it says in chapter 1.
8, 8., "We know the wisdom and the law of Jehovah."
Truly, it is the writer's lying pen that turns it into a lie.
The wise will be put to shame, dismayed, and entangled;
See, they have rejected the word of Jehovah, and which
Do they have wisdom? — Jeremiah 18:18: "They say: Come
and let us plot against Jeremiah; for not
The law can perish among the priests,
nor the counsel of the wise, nor the word of God
among the prophets. Come and let us kill him!

1) Jer. 1:18; Chapter 32:32.

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Speak with your tongue and pay no attention to any fine speech!
Jeremiah refutes the claims of these people,
that human sacrifice is in accordance with Jehovah's will. I have
"Not commanded," says Jehovah in chapter 7, verse 31, "and it is not my command."
It had not occurred to me that the heights of Topheth
to be built in the valley of the sons of Hinnom, in order to
to burn sons and daughters with fire;» Chapter 19, 4:
They have alienated this place and placed other gods there.
It was smoked and filled with the blood of the innocent;
"He did not bid," is stated in Chapter 19, 5 and Chapter 32, 35.
repeatedly, "it had not occurred to him that
One should commit such atrocities and offer heights to Baal in the valley of the

Sons of Hinnom build, to make sons and daughters the Moloch ..

to consecrate. — But the prophet finds no support;
People are mocking fine regulations. To whom should I speak?
He laments in chapter 6, verse 10, "Whom shall I warn that they may hear?"
Behold, her ear is uncut, and she cannot open it.
Remember. Behold, the word of Jehovah has been mocked by them.
They have been, they have no air in them. Chapter 20, 7: "You
You persuaded me, Jehovah, and I let myself be persuaded; you have
Overwhelmed me and pushed it through! But I will become

Laughter is commonplace; everyone mocks me.
"The word of Jehovah is a disgrace and a mockery to me!" —
When King Josiah attempted to introduce the Reformation
to carry out in a prophetic sense (because that is what it refers to)
(undoubtedly Jeremiah chapter 11), was formed in Jerusalem
Lem a conspiracy against these innovations; Jer. 11:9:
And Jehovah said to me: There is a conspiracy
Rung among the men of Judah and the inhabitants of
Jerusalem. They return to the sins of their fathers, the
Ancestors who refused to obey my words
chen, and they wander after other gods to serve them;
It has broken the house of Israel and the house of Judah
my covenant, which I made with their fathers." —
This lawsuit aims to prove that the Reforma

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King Josiah's reign did not go so brilliantly.
gen sey, as described in 2 Kings chapter 22. Also
Without this point, it would not be believable that
it has become possible for a single ruler to erect an old one
to suddenly and completely abolish the traditional cult; by Jere
Mia, the contemporary, we notice nothing of a success
this purification of the worship of God in Jerusalem; the Pro
phet begins and ends with complaints about idolatry.
Jeremiah is extremely active as he travels throughout the land.
Jehovah, who commanded him in chapter 11, verse 6: "Call all
These words were spoken in the cities of Judah and in the streets
from Jerusalem and say: Hear the words of this covenant
And do it! For I warned your fathers about the Lord.
Days when I brought them up from the land of Egypt,
up to this day, issuing warnings from early morning onwards,
as I said: Obey my voice; but fie. ge
They did not listen or incline their ears, and walked
Each one in the stubbornness of his evil heart; and so let
I will bring upon them all the words of this covenant that I commanded.
to do and which they did not do." — But even in his
Jeremiah finds so little home in the priestly city of Anathoth.
The implication is that one is telling him: Do not prophesy in the Na
"Men of Jehovah, so that you do not die by our hand!"

They are plotting against the Prophet's life and
 He says: "Let us spoil the tree with fine fruit
 and exterminate him from the land of the living, so that his
 "No longer remembered by name!" — Traces of this came—
 pfes of the more enlightened party with the measure which s²
 Those who adhered to the old religion can still be found in the aftermath.
 judge from captivity. So it says in Ezekiel, chapter 1.
 18, 25, 29: "But the house of Israel says: The way
 The Lord's way is not right. My way is not right, house.
 Israel's? Isn't your way rather unrighteous?"

However, we return to the one in the temple under Josiah.
 returned to the discovered law book. The question arises: what has

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one can think of the contents of this book and what it says about it.
 the sudden discovery of the same?

As noted above, this much is certain: there was something about Josiah.
 At that time, there was no publicly recognized law in the kingdom of Judah, which—
 ches had rejected idolatry; but the—
 His ministry was criticized by some prophets, albeit with a strong emphasis.
 There are significant deviations; for example, Micah speaks of the men.
 (sacrificing gifts) is certainly not associated with abhorrence, as Jeremiah did.

Learn about the contents of the found book
 We see little in the biblical books themselves. We only glimpse (?).
 that Josiah, as a consequence of the same, abolishes idolatry;
 from other dogmatic or moral teachings of the Book^s
 ches ift im Einzel keine Rede, although the name «Gefgesetz^s
 book » one can rightly conclude that such things can be said. It is written by
 A covenant was spoken before Jehovah, and one is obligated to...
 to follow "Jehovah and to observe fine commandments, fine rules—" ^s
 To keep orders and fine statutes with all one's heart^s
 to fulfill the words of the covenant with all one's heart and soul.
 People, those who were written were in this book... One changes
 the celebration of Pasha according to this book; it must therefore
 They have also issued regulations in this regard.
 Statement of the King (2 Kings 22:13): "Great is the
 Jehovah's wrath, which is kindled against us, because

Our fathers did not obey the words of this book, everything to do as it is prescribed,» let with certainty

1) Micah 6:6-8

2) From 2 Kings, chapters 22 and 23. The chronicle can decide little. the; but she also nowhere says that the book came from Moses that it originated or was written; cf. 2 Chronicles, chapter 1. 34 and 35; rather, she uses the same descriptive expressions. express, like the Book of Kings. Only 2 Chronicles 35:12 reads man, that the Levites had separated the burnt offerings, as was said It is written in the "Law of Moses!", thereby the The content will be the laws, but not the wording of the * ches assigned to Moses.

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conclude that there are severe threats of punishment regarding the contained idolatry, which mainly targeted the king. may well have prompted him to tear his clothes. Prophetess Hulda also explicitly speaks of an The book threatens the inhabitants to "destroy" and are supposed to become a curse. It would like to be from Be The interpretation is that the name "Mofe" is nowhere to be found here either. is called, however close the request was. The High One Priest Hilikia says: "I have found the Book of the Law; Saphan spoke to the king: "Hilkiah gave me a book." give;» the king hears the words «of the Book of Law; He commands: "Ask Jehovah about the words of this found book; for great is the wrath of Jehovah, that we should not "Obey the words of this book." The Prophetess Huldah speaks of all the words of the book which the king "From Judah." One reads before the ears of the people. all the words of the book that were found in the heap Jehovah's, one promises to keep the statutes which It was written "in this book." One observes Pasha, as it is written "in this book of the covenant." Josiah removes all the monsters from the land to express the words to fulfill the law, "which was written in the Beech tree, which Hilikia, the priest, found in the house of Jehova's. Only at the end of the narrative, where the speaker without doubt abandoning the historical basis he established before

who had it, and switched on his own judgment, one reads that it
Before Sofiar, there had been no king who had fought with all his might.
had turned to Jehovah entirely according to the Law of Moses,
And no one came after him either. I want to deal with these
Quotations do not claim that the content of the book is not
it could have been Moses; but Moses was certainly
not considered the author of the text: why else?
the many paraphrases, where the simple name is the shortest
and would have been the strongest designation? Even if the
The discovered writing is a component of our Mosaic

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If books were made up of, then this is very understandable; for these books
They themselves do not want to be written by Moses, but
They always refer to the legislator in the third person.

The extent of the discovered writing gives us
2 Kings, chapters 22 and 23. At least enough enlightenment that one
as can be safely deduced from our five books of Moses
The writing was not included. Hilfia gives the book
to Saphan; he delivers the document to the king,
She reads to him, it seems, without interruption, and in
All words will be heard by the appointed large assembly.
The book was read aloud. Back then, people still wrote on hides.
which were rolled up. Would the preparation also be the
fer hides already to a considerable degree of fineness
had thrived; so it is not believable that a single
a man comfortably read the five books of Moses written in this way
could have handled it — and we adhere strictly to it.
The expression, so the explanation cannot find space, that
The book was brought to the king by servants. But
Furthermore, apart from this, it is explicitly stated that all words
the book feyen was read aloud at the meeting; that
However, even if a gathering of early
The morning lasted until late into the night, not the five books
It is clear that Moses could be presented; the assembly would
They will also lose all attention at the end. Furthermore, it will be...
says he (the king alone) has read all the words of the book of
The federal law was read aloud, which was found (2 Kings 23:2), yes.
After the lecture ended, a conversation took place.
The ceremony began; the king stood up and sealed the pact.

Jehovah and all the people with him (2 Kings 23:3). The He= Clarification: it will be that lecture and the entire celebration. to have granted this for several days is a clumsy Attack on the clear meaning of the biblical presentation, which would certainly have noticed it as a significant circumstance. the celebration could not have ended in one day, son= dern, as necessary, a period of several weeks in

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have made a claim. If one wants to interpret the biblical text... not to use violence, so one cannot escape the explanation= to avoid the fact that the lecture lasted about a few hours, The whole celebration ended in one day. The king gathers the nobles in his palace. (2 Kings 23:1), goes up with them to the temple, where priests, prophets, and people are gathered, the Scripture before (verse 2), after the end of the lecture he= He rises from his seat and commits himself and the The people, upon the book, as the biblical text says, close the Covenant with Jehovah (verse 3).

De Wette vermuthet !), das aufgefunden Buch fey Our fifth book of Moses. As far as this book is concerned However, an overview of the entire law and in particular the most severe threats against the transgressors of the same contains, one would want, if one were choosing between our five books= should choose chern, however with the greatest probability= They can declare themselves the fifth. Gramberg is holding that up. found book for our second book Moses or for a Part of the same; with this second book, the first would be so of roughly the same age; the writing of the third and The fourth book would fall at the beginning, the fifth against the end of the Babylonian captivity); Vatke speaks Does the discovered writing suggest a greater age?

In my opinion, it would be difficult, indeed impossible. to provide proof that the discovered writing this or that of our Mosaic books may have been; for the hints about the content of the scripture are too few, and these hints, which refer to religious purposes Regulations point out and penalties against the offenders threaten, find their relationship to all Mosaic books,

) Contributions J, 175.

9) Krit. Gefch. I, p. 504 and in the preface.

) Religion of the Old Testament I, 504.

with the exception of the first, which is exclusively the Ge-

The history of the patriarchs is discussed. The threats of the Ge-

captivity, which is particularly common in the fifth book

The signs are sometimes so clear that they are not visible before the baby

may have been written during the French occupation, consequently in

no familial relationship with the threats in

may be brought to the found writing; although

These threats, however, are more remotely related to a downfall.

of the people, to be taken into captivity may

had been judged, since the fate of the empire was known

Israel had before it, and little Judah was then between

his powerful neighbor stood on such weak feet that

Any impartial observer could have foreseen such an end.

It is also not at all necessary to assume that

the discovered writing brings us into our present time

Saisian books have been preserved. That much is true.

It is highly probable from 2 Kings 22 and 23 that their

The extent was less than that of any of our Mosaic

Books; for even "all the words of such a single person

The book could hardly have been presented in a single day at a public meeting.

lung can be presented by a single individual. I

I would rather put forward the view that this writing, which

previously had no validity, which therefore undoubtedly applies to the

The temple was laid or found there with the intention of creating a

To aim for reformation, rather a condensed coming together

I have given a statement of all desirable regulations,

as incomplete fragments of one of our mosaic books.

It did not, of course, contain entirely new material, but was based on existing ideas.

on the old institutions, some of which were already in place by Hezekiah

had attempted to reform; but she decided to insist on how the

The following activity of Josiah proves, on sole marriage

The revival of the national god Jehovah and a reformation

of the Pasha; perhaps they were already reformed from Hezekiah onwards.

There are historical records available, which can be seen at the time of writing.

used the scripture. Our present five books of Moses...

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against find in their present form apparently later, than this discovered writing. One cannot believe, in the turbulent two decades that passed between Josiah's Reformation and the deportation to the Babylonian captivity—fchhaft lagen, a literary leisure will be found among the small—that a reformed party had been so active that it had become our five books of Moses would have been brought to light, especially since... Even under Josiah's son, idolatry was once again practiced at court and It became the state religion. Rather, the origin of our rer mosaic books into captivity themselves or also only came in the time of the founding of the new state—drafted and attributed to that very small party, which designated a tenth of the Jews, mostly poor, in to return to the fatherland. The remaining nine tenths, who preferred to remain among the pagans, will as before, disdaining innovations and thus also at the I did not participate in the creation of these mosaic books. have. Of course, these Mosaic books were also the Jews are not an entirely new product; rather, the Ver—in all older historical records, whose could get hold of, in that respect more or less literally—have used it when they did not adhere to their reformed views appeared to oppose this, and among these records The scripture according to which Sofia reformed will also be—sen seyn. Where they lacked historical material or unSince it was inexpensive, they filled it out or changed it according to their own wishes. Discretion. Our Mosaic books therefore have allthings have significant historical value; but everywhere is to take into account that the editors were trying their best to their own religious beliefs and their newly introduced cult on Moses and other luminaries of Jewish history,

like David, to carry it back.

The story of the objects found in the temple under SofiaThe script should now be something like this. Regarding the... It was common for peoples bordering Palestine to have a 5 * .

to worship the god of the tribe, but also the Deities of neighboring peoples. The Ammonites are called People of Malkam, also simply Malkam h, like the Hebrews Jehovah's people; the Moabites are called the people of Samos, verse do they also honor other gods?), without a doubt also Jehovah, as the Philistines really did when they built— They placed the Ark of the Covenant in their temple. A similar pro— This situation likely took place among the Hebrews. Each— Hova was the god of the nation, the chief god; but besides him The deities of the neighboring peoples formed a kind of court— The state was subservient to him. The god was jealous. his veneration, as is evident in a hundred biblical passages is given; and initially the per— Phetish zeal, like that of Elijah, mainly directed only at, to regard Jehovah as the supreme and most powerful God to obtain. As is well known throughout antiquity, the The power of a god should be measured by the power of his people. a view that was also prevalent among the Jews; each less so the little people of the Hebrews between them— wanted to succeed with a powerful neighbor, a political initiative— The more they saw themselves winning, the more inclined they were to worship other gods— The more preference was given, the more vehemently they strove for it. the other side, the prophets for their spurned Je— hova, by viewing political misfortune as a punishment of the waste, which was seen as proof by the people themselves It was believed that Jehovah's power was less significant than that of others. other deities. The sweetest wish of the Hebrews, which which runs through the entire Old Testament, is poli- Table power, dominion over other peoples; and This wish was only somewhat fulfilled for them in David's time. fulfilled, where the Jehovah's service flourished. Jehovah's Anz He therefore had to suffer more and more the deeper the— the kingdom fell into decline; and certainly this circumstance

) Jer. 49, 1, 3.) Jer. 48, 7. 35. 46.

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contributed significantly to the perception of the prophets.
to bring about that Jehovah, who is among the Hebrews
even if he proved so powerless, his power would likely be directed elsewhere.
fold, also God of the victorious peoples, the one, the almighty
Be God.

That the purer religious views among the Jews
originating from the prophets and not from the priests,
That's certain. But these views could not have arisen without influence.
The decision to retain individual priests remains. During the drafting and
The discovery of the body that appeared under Josiah in the temple
menden law book made, as content and circumstances showed
gen, some prophets and priests common cause. To
Next, it is the content of this book, which is for a
The influence of the priests in its drafting speaks volumes.
The book contained statutes, undoubtedly regulations concerning
religious customs: the excellent ones participated in such things
No interest in prophets like Jeremiah; only those pro
prophets who lived after the Babylonian captivity,
urge sharply the adherence to the ceremonial law;
Malachi, for example, curses those who do not have a beautiful
To sacrifice the animal, and insists on the delivery of the
tithes). Jeremiah, on the other hand, is of the necessary-
keit of this our Mosaic ceremonial law so little
convinced that he even the Mosaic origin of the
He rejects the victim when he says in chapter 7, verse 22: "I spoke
not with your fathers and did not command them at that time,
I carried them out from the land of Egypt concerning
burnt offerings and sacrifices, but this I commanded them:
"Obey my voice, and I will be your God."
Ezekiel, a contemporary, already speaks of this in exile.
The word goes to victims and ceremonial services in general.
The prophetic participants in the drafting of the Book—

) Mal. 1:12-14; Chapter 3:10 ff.; he also mentions an e of the
Moses, Chapter 4, 4.

ches will therefore either themselves be the brighter views of a
 Jeremiah did not completely divide, or, if our pro-
 Is Jeremiah really that son of Hilkiah who was at the
 was involved in the discovery of the book, so may they the prize-
 have given in to the star regarding the external cult, since
 to its abolition, to which some prophets,
 like Isaiah and Jeremiah, who really worked towards this (but in
 That could not have been seriously considered at that time.
 Now, the high priest Hilkiah will present the Book of Law to the king.
 The scribe hands it over to present it to the king, showing
 apparently, Hilkiah agreed with the content;
 because, besides, he would not have given the book of laws to the king.
 Positioned. Even in earlier times there were individual priests,
 which are prone to prophetic zeal against worship-
 the gods gave their consent; so Jehoiada under
 Joash; why shouldn't even priests of Jehovah gladly do it?
 have seen that the cult of foreign gods is suppressed
 And their Jehovah would be their only God? Wasn't that their God?
 since Solomon has been increasingly disregarded, so that
 not even him when Hezekiah took office
 Sacrifices were made). The reformatory endeavors-
 The descendants of Assah, Jehoshaphat, and Joash were very insignificant—
 tend; for as long as one does not consider the abolition of the height-
 cults outside Jerusalem could be attributed to an extermination.
 There was no talk of idolatry; no attempt was made.
 more than a cleansing of the temple in Jerusalem to Gun-
 Jehovah's; outside the temple the displaced
 whose cults continued their previous course. Hezekiah made the
 Attempt to spread the Reformation throughout the entire country;
 But the chronicle must admit that many priests and much
 The people did not purify themselves, not even during the Passover after the pre-dawn
 meal.

) Isaiah 1:11; especially the excellent Pseudo-Isaiah chapter 66:3;
 Jer. 7:3, 22. Also Amos 5:21; Hos. 6:6, etc.

– 2 Chronicles 29:7 |

(whose writings they wanted to eat); among the rest of the Israelites laughed and people mocked the new way of celebrating Passover; for This involved the abolition of human sacrifice. at the Passover festival. Hezekiah's twelve-year-old son, Manasseh, He fully reintroduces idolatry. It is striking that... that the father's reformatory zeal was directed towards the son which produced the opposite effect; it wants to go into the This circumstance provides significant evidence that Hezekiah's Reformation outside an unsightly circle, quite possible. found no approval, but rather the most decisive opposition. Len was agitated; Manasseh also sacrifices his son, it seems, to reinstate the old Pasha celebration. On Ma Nasse, who reigned for fifty-five years, succeeded in a two his son Amon, after this Josiah, who reigned for years, his son Amon, on this Josiah, who Son of Amun; he reigned for thirty-two years. Manasseh

It was a terror to the small reformist party; It might have struck her as odd that Jehovah had kept this king for so long. received; Amon also followed completely in the footsteps of his Va ters, but was soon murdered by conspirators. Josia was eight years old when he came to power. This king nig saw the party of progress in order to support its under expressed principles to gain public recognition, especially in relation to the Passover celebration; it had some Men who, in their view, were placed in high government offices, the The king's scribe, Saphan, and the high priest Hil kia; furthermore, the following also appear as active persons at the The event of Jeremiah, son of Hilkiah, Ahikam, the son Saphan 6, friend of Jeremiah), and a prophetess Huldah. In the king's eighteenth year, at an age when he was still young enough not to think about List, and old enough to implement the desired changes,

1) 2 Chronicles 30, 10, 15 - 18.

He once saves the man when the people want to kill him; Jeremiah 26:24.

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The high priest Hilkiah finds a book in the temple that contains the desired innovations of the reformers as ancient, true—probably presented them as Mosaic provisions. After the It was believed that Hezekiah's Reformation had not been preserved. probably through an allegedly ancient one, preserved in the temple A written document to ensure lasting validity. I cannot agree with the view found by Hilkia—May that writing still be in the temple from the time of Hezekiah. It was located somewhere, and Hilkia found it by chance. The. This is intentional. Hilkia was high priest, to his At that time, idolatry was the dominant cult; were the In- If the scripture was not already known to him beforehand, he would be not in advance with their changes to the existing situation agreed: he would have reliably extracted the book. who not at all, or at least not without prior consideration He sent advice to the king along with other priests. Also There is absolutely no indication that Hilkia and Saphan would have wondered about the content of the writing: in— that the king might be concerned about the deviation from their prescription— ten was so horrified by the previous custom that he changed his Clothes tear. It might be argued that one could yes, we don't know how long Hilkia has been in possession of the opened— found writing before he handed it over to Saphan; whether he hadn't actually presented them to the priests beforehand and they with their consent, which I sent to the king. However The innovations of writing since Hezekiah were unknown. no longer; would the priesthood even be this new thing? Had the conditions been favorable, she would have already been able to do so before the discovery. The same were introduced during the writing process. Also to King Jo— fia could the reformatory endeavors fine great-grand— Father Hezekiah may not be entirely unknown; only that. It was new and unexpected to him that the changes, which a small party that has been involved in divine service for several generations. sought to carry out, based on ancient provisions should; and this was indeed the main purpose of the under—

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pushed writing; it was supposed to prove that what one previously considered a product of unauthorized innovation, as a

rejected deviation from the old folk religion, namely the religious conviction and the service of the fathers had been. Neither the material nor the features of these can become obsolete. There must have been writing; for the scribe Shaphan read it. Without any propriety. That they were found in the cash box, as previously assumed, neither in the Bü—
 The kings' stories are still told in the chronicle; one suspects it because they were asked about it on the occasion of a payment the builders found. The rabbis claim that in the Temple walls were said to have been hidden holes; in one of these (For further study, Hilkia found the law book). The cash box itself was not a place where writing would have lingered for long. They may lie hidden, for it was emptied frequently; the Egyptian King Sisak plundered it (1 Kings 14:26). Jewish King Assa takes from the temple treasury to... to buy the support of the Syrian king against Israel (1 Kings 15:15, 18); Joash, king of Judah, bought by the same means the peace of Sfrael (2 Kings 12:18); Joash, king of Israel, takes from the temple in Jeru—Salem gold and silver (2 Kings 14:14); Ahaz, father of Hezekiah, brings the king of through the temple treasury Assyria against Israel on its side (2 Kings 16:8); Hezekiah himself, the renowned pious Hezekiah, wins the King of Assyria in the same way, and solves everything else. Gold and silver sheet in the temple (2 Kings 18:14-16).
 – Where the writing was allegedly found in the temple, It's pretty much irrelevant; I have these various scum items. The wrestling matches were only listed to prove that the cash box There was no place where an old, pious priest could have done that could have hidden the book from idolatrous kings.

) R. Jud. Leo lib. 2. de templo cap. 24. bei Lund, jüd. Heiligth. Page 81.

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We now draw conclusions from these remarks for our Un-
 The investigation yielded the following result.

The religious views found in the biblical books

those described as the true Jehovah's Witnesses wear semmt-
The character of the religious standpoint on which.
the Jewish people only after the founding of the new
states at the end of the Babylonian captivity, so
not before the start of the second temple construction in 534 BC.
found. Before this time, as with other peoples,
only a few men have such a better understanding, different-
who, however, distinguished himself from the wise men of other nations by this,
that they did not keep their purified doctrine a secret,
but sought to assert their rights at the risk of their lives.
This includes the prophets Joel, Amos, Hosea,
Micah, Isaiah, Nahum, all of whom lived in that century
from 800 to 700 BC; so that it
seems to be the first beginnings of such a purer knowledge
and the rejection of idolatry should not go beyond the
They were moved up to the year 800. They were followed by Zephaniah,
Habakkuk, Obadiah, then in captivity himself Je-
Reemiah and Ezekiel. This reformist party, which
her endeavors themselves were refined over time and he
further, was, as we know from the writings of the last mentioned-
ten prophets were chosen, who did not tire in captivity.
has been accused of blaming the people's misfortune on idolatry-
ben, and had thereby gained a firmer foothold among the people, little-
stens, supported by the related religious concepts of the
Persians, increasing in number and using their influence,
a portion of the Jews to return to the fatherland
determine (Ezekiel 20:38). She appears as leading.
and ordering in the new founding of the state, which also
laid out the collection of holy scriptures that we now have
possess. Would be a collection of those Israeli and
Jewish priests and prophets!) were organized,

1) Yes. 44, 25; Micah 3:8, 11; Jer. 2, 8; Cape. 5, 31; Sachar. 10, 2.

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which with the last kings and the entire people
were devoted to idolatry, to which they also belonged in prison-
did not renounce their possessions: such a thing would of course be quite
to be different and offer us much brighter glimpses into the
to allow the Hebrews to continue in their former religious state.
But reformers revised the scriptures to be recorded—

ten in their sense and showed those that do not serve their purpose
 agreed, as they were undoubtedly from the opposing party—
 If they exist, return. Their main focus at work
 was, the purified worship of Jehovah on famous Na=

to trace back to the Hebrew ancients and the each=

The people's happiness as a result of a pure Jehovah's Witness=

to present the misfortune as punishment for idolatry, there=

besides the privileges of the priesthood, the ten=

ten and other diverse levies through the name

to provide Moses with an ancient justification. The one=

Implementation of the surreptitious Mosaic Law, although a

Such an attempt was already made under Sofia, but it did not yet succeed.

once completely at the beginning of the founding of the new

State under Zerubbabel and Ezra. Only as a nephew=

mia followed and as governor over Judah to the people

who exerted a far more significant influence than Ezra, used

one can determine the time of the dedication of the new temple, in order to

to now also give effect to the new cult. Highest

The 10th chapter of Nehemiah is important in this regard.

Here, plans are being made to introduce the Mosaic Ge=

fetzes made, which clearly enough prove how little be-

The same is also based on the opinion of the more distinguished

Inden was, as much as its existence was feared, like

His regulations seemed strange and new. The superiors,

Priests and Levites make a covenant with each other, =

They commit themselves by seal and signature for the recognitions=

The provisions of this law, namely these men will be by

their named listing as a party, which=

Then the rest of the people, as it says in verse 29, will look to the

Priefters, the Levites, the gatekeepers, the singers, the own

no people and all who have separated themselves from the nations

of the countries to the law of God, their wives, sons and

Daughters, indeed every insightful and understanding person

connected. They too had to swear to uphold the Mosaic faith—

to keep up. However, it wasn't that easy with

the observance of these new Mosaic precepts; the

Levites and singers leave him. Temple because you don't fie

paid; one works and conducts business on the Sabbath, even
 Priests marry foreign women). Nehemiah does indeed proceed
 against these transgressions; but it is obvious that
 It probably took a considerable amount of time to give the law the
 to create a later, anxious observation. Especially
 The confessions of the prophet are important in this relationship.
 ten Malachi. None of the immigrants be-
 willingly submits to the arduous service which the
 prescribes a new law. Jehovah speaks to the priests.
 Chapter 1, verse 6: "A son honors his father, and a servant be..."
 a lord. Am I now a father, where is my honor? am
 Lord, where is my respect, you priests, you despisers of my-
 A name? These, however, complain (verse 12): "Behold,
 "What a chore!" the priest's lips rejoined the prophet.
 Chapter 2, verse 7, continues, "Keep knowledge and instruction."
 seek from a fine mouth; for a messenger of Jehovah's army
 He is a multitude. But you have turned aside from the way, have
 Many stumble because of instruction; you have destroyed
 Levi's Bund. But I also want to be contemptible and low to you.
 The people are primarily responsible for the fact that you do not observe them.
 "Take my ways and side in the instruction." «Ber:
 "It is true," said the returned Jews (Chapter 3, verse 14).

To serve God, and what a gain that we give everything against Him!
 we watched him and that we walked in mourning before
 Jehovah of the hosts? And now we praise blessed ones.

) Nehem. 13, 10; Cape. 13, 15; Cape. 13, 28.

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Arrogant; built up are those who practice wickedness; upon the
 They put God to the test and escaped. Then Ma promised
 leachi, the arrival of the Messiah, who will bring a terrible judgment
 I will practice against the unbelievers; "but to you who believe
 "To fear names," he says, "goes to the sun of justice—"

tigkeit, you will leap like fattened calves, trample the wicked.

ler; for ashes will be under the soles of your feet.

“Days that I create,” says Jehovah to the hosts.

“Therefore,” the Prophet continues, “remember the Law.”
Moses, my servant, whom I commanded at Horeb for
all of Israel, its statutes and rights.

We can therefore, regarding the former religious status-
Regarding the Jews, the statements of the Mosaic
Books have only limited value; rather, they must
for our investigation, the most excellent sources were such
Recognize writings of the Old Testament, which are of a later—
The next revision will at least not fall below that degree—
lay, like the historical books, writings, which did not
Therefore, what needs to be done is to restore the former state of idolatry.
Possibility to conceal: and this is what the prophets find.
In the history books, however, especially in the case of—
Famous names, clearly demonstrable traces of the
Idolatry, which the editor has not sufficiently explained—
covered, besides the testimonies of the prophets, suffice to the
religious standpoint of the entire age into the true
To shed light on this. One can find this in Jewish history.
religious point of a time not in some verses cha—
want to find those who adhere to a pure monotheism
to speak the word, as one has so readily done before

— — —

) Even the prophetic writings are no longer pure; the
No further proof can be provided here; it may suffice that
that Isaiah was assigned chapter 26, which only came after the
were written during his imprisonment; the author of these chapters
Cyrus already knows him.

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has. Religious knowledge will always also be reflected in the
actions must reveal; where a person or a
The age exhibits a mode of action that deals with
which cannot tolerate better religious concepts, there is also the
Proof has been given that such concepts are not appropriate.
knew. A man and his people, who, at the command of their

God, like Moses and the Jews, so inhuman against
that their fellow human beings could rage: such a people must have a
They had a cruel, bloody God. A Samuel,
who personally murdered a captured Wehrlofen king—
the one, an Elijah, who personally killed the priests of Baal—
slaughtering them, instead of teaching them something better, a
David, who stretched the prisoners of war onto the ground.
lets and measures them according to the measuring cord for execution:
Such people cannot live without faith in a universal—
They have been guided by God and Father of mankind.
Solomon, who has his brother killed, who in his
Old man, when people usually go about things more thoughtfully.
He erected altars to the gods of his wives: such a man
never believed in the sole existence of a single God
believed, even less so of this one God Revelation—
received renunciations; such a man cannot come from a fa-
a milie emerged which belong to pure monotheism
paid homage to a father who believed in a supernatural He
would have been delighted by the illumination!

If one wants to examine the old testament impartially,
Thus the halo of pure monotheism dissolves,
sit in which a few men of a later better
Knowledge that adorned their ancestors, and no
purer religion than that of the related Canaanite religion
Tribes, at most with the difference that the general
Semitic tribal god Baal or Melech, i.e., Lord and
King, known to the Hebrews as Jehovah
assumed the character of a Hebrew national god, who now
to be distinguished from the neighboring gods, as the god of

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The nation wanted to be worshipped by the Hebrews alone, and
jealously guarded his service. Like the Cana-
They have existed since time immemorial, so too have they in the
Hebrews, the altars of human blood smoked by Abra-
ham until the downfall of the two states of Israel and
Judah. The few voices among the prophets
later times, they would oppose idolatry,
as noted above, not beyond the year 800 BC.

Burt back and cannot possibly be used for an expression
 of popular sentiment, not even for the ruling class
 Seen in the schools of the prophets; for it is written—
 ten of the prophets who have preserved us often enough about it
 complained that the entire people, priests and prophets, were not
 except those devoted to idolatry. Rather, they are
 These few voices are only isolated sparks of a—
 their insights, which could not ignite until the external
 The power of the Persians, who had no human sacrifices and no image
 who endured the deity, help came to them. For when it
 such valiant men even managed a few times to
 to win over the rulers of the kingdom of Judah; that was
 However, this influence was so temporary that it was clear enough—
 how these purer concepts take precedence among the people, completely without
 restraint
 were. Most compelling evidence for the claim that humans
 Sacrifice up to exile is also common in the Jehovah's Witness cult.
 The above is about those who were favored, and especially by Moses.
 Confession of the prophet Ezekiel, where Jehovah chapter 20,
 25. says: "I gave them statutes that were not good
 were, and rights, by which they did not live, defile—
 She enfranchised them through their offerings, by giving them all
 They offered up their firstborn, so that I might destroy them, upon
 that they recognized that I am Jehovah." The same prophet
 continues in verse 30: "How? On your way
 Fathers, you defile yourselves and you fornicate with their abominations.
 after, and by bringing your gifts, by bringing your
 Children, consecrate yourselves through fire; if you defile yourselves, do not be defiled.

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"Through all your idols to this day?" — We
 This point will be discussed in more detail at its appropriate place.
 have to speak. Here are a few preliminary words about
 the prohibition of idolatry and of people—
 sacrifice in Mosaic law; we are adopting both terms
 together, since the Canaanite idolatry is for the most part
 which involved human sacrifice and the prohibition of
 Idolatry in general also includes the prohibition of people
 includes victims.

The most important places through which in the Mosaic
The law forbade idolatry and human sacrifice.
the following). |

2. Mof. 34:12-16: "Beware that you do not fall into a
You make a pact with the inhabitants of the country into which you enter.
Come, so that they do not become a snare in your midst;
but you shall destroy their altars and their statues
break their ashes and uproot them; for you shall not
worship another god; for Jehovah, Zealous, is his name,
He is a jealous God; lest you make a covenant with him.
with the inhabitants of the country and then, when they have their
To forsake gods and sacrifice to their gods, to invite you
and you eat of her sacrifice, and take from her daughters
God bless your sons, and then their daughters their gods.
They fornicate and make your sons like their gods
whores.

Leviticus 19:4: "You shall not turn to idols."
And you shall not make for yourselves cast gods. I am Jehovah,
your God." Chapter 26, verse 1: "You shall not make idols for yourselves
and no carving or statue will lift you up, and no
You shall place stones with images in your land, to remind you of the people.
to worship; for I am Jehovah, your God." Compare Exodus 34:17.

The well-known passage: "I am the Lord your God, you shall
"No other gods besides me," closes the people.
sacrifices in Jehovah's service are not excluded.

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Numbers 33:52: "Drive out all the inhabitants of the land."
of you and destroy their (stones with) images and
You shall destroy all their cast images and all their
You shall devour the heights. » |

5. Mof. 4, 19: "That you do not lift up your eyes
up to the sky and the sun rises and the moon and the
Stars, the whole host of heaven, and let yourself be led astray.
lead them and worship them and serve them, which Jehovah,
your God, distributed to all peoples under the whole

Heaven. But Jehovah has taken you and cast you out.
leads out of the iron furnace, out of Egypt, that theirs
A peculiar people, as happened at this time. »

Deuteronomy 6:14: You shall not follow other gods.
They come from the gods of the peoples all around you. For
Jehovah your God is a zealous God in your midst,
that the anger of Jehovah, your God, should not be kindled upon you
you, and that he may destroy you from the face of the earth.

Deuteronomy 7:1: "If Jehovah your God sends you into the
Land brings you wherever you go to take it, and great things.
you drive out nations before you, the Hittites and the Gergesi
and Peresits and the Hivites and the Jebusites, seven peoples
greater and stronger than you; and Jehovah, your God,
gives it to you and you hit it; so you should hit it with the verb.
nen, no alliance with them and no grace with them=
digen. And you shall not intermarry with them; your
You shall not give your daughters to their sons, nor their daughters
You shall not take it for your sons, for they will
Turn your sons away from me, so that they may go to others
Serve the gods, and then Jehovah's wrath will be unleashed.
One upon you, and he will quickly devour you. But so
You shall do to them: you shall tear down their altars and
break their pillars and cut down their ashes and their
Images burn with fire. For you are a holy people.
You, Jehovah, your God; Jehovah, your God, has given you the power to-
chooses to be his own people from among all peoples,

ö 6

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which are found on the ground. Verse 25: The images
You shall burn their gods with fire; for you shall not
covet their gold and silver and take it from you,
that you do not become entangled in it; for it is an abomination to the Lord,
of your God, if'ed, and you shall not put any abomination into your heart.
Bring yourself to a house, so that you will not be banished like him;
You shall abhor it and consider it an abomination; for
It is banished.

Deuteronomy 12:2: "You shall destroy every place where the..."
Peoples whom you expel, who served their gods, on the
high mountains, on the hills, and under all the green trees=
men; and tear down their altars and break their pillars,
and their ashes are burned with fire, and the images of their
Gods shatter and destroy their names from the same.
Places. Not so you shall treat Jehovah your God, but
the place that Jehovah, your God, will choose from
to all your tribes, to put his name there, his
You should seek out the seat and come there.

Deuteronomy 13:1: "If a prophet arises among you,
gets up, or has dreams, and gives you a sign
or miracles, and the sign and wonder come,
that he told you when he said: Let us other gods=
to follow (those you do not know) and serve them: so
You should not listen to the words of that same prophet or
on him who has dreams; for Jehovah, your God,
Try to discern whether you have loved Jehovah, your God.
Pray with all your heart and with all your soul."
Verse 5: "And that same prophet, or the same one who gave dreams
He shall be killed because he spoke apostasy against
Jehovah, your God.

Deuteronomy 13:6: "Speak, your brother, the son of yours
Mother, or your son or your daughter, or that
Woman at your bosom or the friend you like
Your soul loves you, secretly tempts you and says: Let
go and serve other gods (which you do not)

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You know, or your fathers know, the gods of the peoples all around.
all around you, near you or far from you, from a
(from the end of the earth to the other end): so you shall not
to drive on and not listen to him and not spare him,
nor show you more mercy, nor hide him; but rather around-
You shall bring him, your hand shall be the first against him,
to kill him, and the hand of all the people afterward,
and stone him to death, because he tried to kill you.
guide by Jehovah, your God, who brought you out of
the land of Egypt, from the house of bondage, and

All Israel shall hear it and be afraid, and no more.
to do such evil in your midst, »

Deuteronomy 16:21: “You shall not plant Asherah for yourself.”
zen of all kinds of wood beside the altar of Jehovah, your God-
The test you make for yourself. And you shouldn't *erect*.
ten, whom Jehovah, your God, hates.≈

35 Mos. 12:31: Thus Jehovah your God, the nations
eradicate those to whom you come, to drive them out before you,
and you have driven them out and are living in their land: so
Take care that you do not get entangled with them.
to follow them after they have been destroyed before you, and that
You do not seek their gods and say: How these peoples
I will serve their gods, and so I will do. You shall
Do not do to Jehovah your God, for all the abominations you detest.
The gods he hates have done to their gods; for
They also burned their sons and their children with fire.
their gods

Leviticus 20:1: “And Jehobah spoke to Moses and
He said: And to the sons of Israel you shall say: A
any of the sons of Israel and of the foreigners,
who reside in Israel, which is of fine seed to the
Molech gives, he shall be killed, the people of the land
He shall be stoned. And I will set my face against him.
that same person and exterminate him from his people, because
He gave some of his seed to Molech, so that he was my

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Sanctuary defiled and my holy name disgraced≈
has consecrated. And when the people of the land close their eyes...
closes before that same person, when he has received his seed
who gives to Molech so that they do not kill him: so I set my
Against the face of that same person and against his sex,
and exterminate him and all who fornicate against him and the
Molech fornicated from among her people.

Deuteronomy 18:10: “It will not be found among you.”

will be the one who sacrifices his son or daughter through the fire consecrates. » it -

Leviticus 18:21: "Of your offspring you shall not to dedicate to Molech, so that you do not lose the name You are profaning Jehovah, your God. I am Jehovah. r,

I don't need to comment further on these points.
that here the prohibition of idolatry and of people
The sacrifice is given with great severity. Hardly can a one
Direction must be taken which will prevent any attempt at a violation.

leadership worked more effectively against it than the command in 5 Mos.

13, 6. ff., even the closest blood relatives and the ge
to murder his dearest friend with his own hand,
-if he attempts to persuade someone to abandon Je
hova wagen follte. The author of this order has in fei
nem Eifer den fürchtechtes Überbrauch ganz anßer Acht ge
let, which is driven by such a regulation
could happen; for in this state of affairs, it could
every murder with the pretense of an attempted seduction
to be excused for idolatry.

But it is precisely this severity of the ban that now also proves
at the same time, that the prohibition itself could not exist,
at least it was not recognized as the will of the legislator,
As long as idolatry was practiced among the Hebrews,
namely not before the Babylonian captivity. It is
It is inconceivable that such a law, allegedly from the
God of the nation through a highly revered legislator he
divides and presents as the most holy commandment, so completely and

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even disregarded by priests, kings and the people
It would have been that the individual and the entire nation

so willfully he had given free rein to the terrible curses
 ten, which were set on a violation of the same!
 We find no evidence of popular rebellion anywhere.
 against idolatry or against human sacrifice, nowhere
 one example, that among the millions, which centuries
 long the cult of the Cananites, Assyrians and Babylonians
 There were even just one person from the people who had a relative.
 ten or friend or stranger as a seducer to idol
 (who had reported or murdered members of the priesthood).
 Even in later times, when brighter views were more common.
 As one might expect, no participating voice is raised.
 no defending hand for the prophets who were isolated
 and fall victim to their better judgment.
 This is completely contrary to their aspirations, even in the
 Mosaic books on Abraham's attempt to make his one
 to sacrifice his ninth son, the greatest promise for himself
 and tied for the whole people. The progenitor of the
 The nation provides an example that aligns with the above regulations.
 which stands in the most glaring contradiction. If one only...
 Anyone who wants to look at Jewish history without prejudice must
 the previous view, according to which prohibitions of idolatry
 such harshness had already been given by Moses,
 to appear as an obvious error. The people of
 Hebrews should be in a constant alternation of Aner

One could cite, for example, the Pinehas and some other examples.
 to cite from the Mosaic books. This book alone
 Chern must have been motivated by the desire to also secure justice for her laws.
 To provide examples of an execution under Moses. The Hebrews-
 people who, according to Numbers, Chapter 25, sacrifice with the Moabites,
 will be severely punished (Numbers 15:32) for having stoned a man.
 because he read wood on the Sabbath. The struggle for recognition of a
 Cults were practiced only in higher circles, by priests and prophets.
 and led by kings.

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identification and waste through fine whole history up found
 They were prisoners until their return from Babylon.
 Shaft. Such a relationship is not possible; one cannot

not a law that presents itself as the most sacred and inviolable announces, follows in one decade, abandons in the next, to recognize again in the third, to remove once more in the fourth. fen, and so forth; one can find even less today pure and sublime concepts of a single, all-good God have and tomorrow sacrifice his children to the Moloch again. Rather, the dominant religion among the Hebrews was... not in the worship of a single, all-good God, as the new testament teaches him, but rather, depending on the circumstances neighboring people exerted more or less political influence, in Phoenician, Assyrian and Chaldean idolatry, from which a national god Jehovah emerges, whose manner of worship is adapted to these cults.

The prohibition of idolatry is usually followed by: as the above passages show, the order to the objects of the to destroy pagan cults and to deface the sacrificial sites= unclean. Learn of such contamination But we only in the time of Hezekiah and Josiah. In contrast= Partly, it is evident from the Old Testament that the Hebrews They also sacrificed their victims at famous pagan sacrificial sites. performed. Gideon does indeed topple the altar of Baal, which his father had built, build the altar of Jehovah but on the same spot on the mountain, and settle in his city Ophra itself a golden image of Jehovah. Solomon has through Phoenician idolaters the temple of Jehovah on the Build the hill of Moriah, the ancient sacrificial site of the Canaanites. Jebusites, who even after David's conquest in their Remain in the city of Jebus, the holy Jerusalem. David even buys a Cananitic from the Jebusite Aravna Sacrificial site, where probably an image of Moloch stood, like 2 Samuel 24:18-19 is recounted, with the intention of here the to sacrifice to Jehovah and thereby determine him, a plague

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to stop; and not just buy the place, David, but also the pagan sacrificial implements and animals, to offer his sacrifice here at the Canaanite site perform. Jehovah is so little offended by this that he solely through a sacrifice at this place where his angel stood, reconciliation could be achieved. Elijah also sacrifices on the mountain.

Carmel, which was sacred to the Phoenicians.

Likewise, there is no such thing in Hebrew history.

Evidence that a ban on marriage with the an-
bordering pagan tribes, as also mentioned above
Places are pronounced, among the Hebrews except for the
would have applied to the return from captivity; «The
The Hebrews did not destroy the nations as Jehovah had commanded them.

“Foals,” says Psalm 196, verse 34, “they mingled
They met with them and learned of their deeds. The Mosaic Ge—
fei fehlt sprüche diesem Verbot d d e m 21:10, where it
This means: “If you go out to fight against your enemies,
And Jehovah, your God, gives them into your hand, and you
You capture prisoners from among them; and you see among the Ge—
They caught a woman of beautiful form and desired her.
and if you take her to be your wife, bring her into your house,
and she shall shave her head and cut her nails and
Lay aside the clothes of your captivity and live in the—
a house and mourn her father and her mother
For a whole month; and after that you may be with her and she
"Marry, that they may marry your wife." It will be in this
Although some ceremonies were mentioned, which meant that
foreign girls should, in a sense, be nationalized,
but not a single syllable of a religious change). Much-
The law takes a more effective view of the pagan parents.
1. tender consideration, by prescribing to the girl that

1) The explanation that Moses only prohibited marriages with Canaanites-
offered, but allowed with other foreigners (fo Michael. Mor.
Law (and Win. bibl. Realw. under the article Marriage), is a
failed attempt to resolve the contradiction that exists between

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To mourn the separation from these parents for a month.
That the religious change would take place here of its own accord,
cannot be claimed; this would be an important
That was a point that should probably have been mentioned much earlier.
must, as in cutting the nails. Others also indicate
They point out that one should not allow foreign women to have their native language.

Religion left; I am reminded, for example, of Rachel, who lost her father's idols from home, and to those from rural wives of kings, who have practiced the cult since Solomon practice their native gods. Moses himself went with the Example of a marital union with foreign women on; his wife Zipporah was the daughter of a Midianite Priest. Later he also marries an Ethiopian woman, which Aaron and his sister express their disapproval of, But they would be punished by Jehovah for it. This happened in the desert (Numbers 12:1). That he also had a Jewish It is not stated whether I had a wife, so presumably only strangers. It would be incomprehensible how this legislator, since he even if it only had foreign women, such strict regulations against intermarriage with neighboring peoples would have been able to: because a legislator must surely first and foremost To keep one's own law. Even if one wanted to say that Marriage to Zipporah occurs much earlier and in other times Relationships, as the prohibition; so this is not the case with the Cuschit's case, and so too would always remain the Sfraelites The objection at hand: How do you want to prohibit something? What have you done yourself? Why should marriage be for us? It would be a crime to do it to a foreigner, since she did it for you Isn't it? Moses was already an old man when he came to God. Zipporah was courted; the marriage was not a consequence of youthful [unclear]

the supposedly Mosaic commandments and Jewish practice pushed to the forefront. The Hebrews married both before the exile and the daughters of Canaan as other strangers; and after the exile was marriage with the other foreigners equally prohibited? offered, as those with the Cananites.

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Haste, it was also not due to coercion by the authorities. Conditions were offered; he was even older when he saw the black Ethiopian woman took: the legislator therefore married of his own free will. Drive two daughters of idol worshippers and can the after no insurmountable aversion to idolatry have, especially since he himself did not face the Miss Billie Eilish. (he respected the gung of his brother and sister).

In the age of judges, kinship with
 This was commonplace among the Canaanites. (Judgement 3:5 states)
 es: «The sons of Israel lived among the Cananites,
 the Hittite and the Amorite and the Jebusite, and near-
 men made their daughters wives and gave their daughters to each other.
 They gave thanks to their sons and served their gods. Also from
 respected Hebrew men, such as Samson,
 It is said that they took foreign women. This
 Chosen ones, whose birth is announced by an angel,
 The Spirit of the Lord comes upon him repeatedly,
 He takes a wife from the Philistines. The biblical author
 He softens the blow by adding that the parents
 They had advised the son against it, but Jehovah alone had given them this.
 Marriage was desired so that Samson would have the opportunity to be with the
 (to start Philistine disputes?). Elsewhere it is
 not even the slightest hint of disapproval was shown, even
 as Samson with Philistine women extramarital
 Community has; it is called, for example, without any further comment, Judge.
 16:1: “And Samson went to Gasa and saw there a

This disapproval probably only referred to the black color.
 of the Cushites. The passage suggests a real story.
 lyrical incident. For even if one wanted to believe the biblical-
 The author only puts the rebuke into Aaron's mouth,
 to advocate for the prohibition of marriage with foreigners; so he would have
 He had already had a reason for this at Zipporah, where such a thing occurred.
 However, no disapproval is voiced from any side. — It deserves
 It should be noted that Herodotus III, 20, says that the Ethiopians
 They were considered to be the tallest and most beautiful people in Egypt.

) Judges 13:3; Chapter 14:4.

Whore and her greed dwelt likewise” Verse 4: And it happened
 Later, he loved a woman in the valley of Sorek with Na-
 Men Delilah.» Such things are an innocent embellishment on the part of the author-
 benfache; he is only interested in the brave deeds and bold-
 to highlight one of his hero's pranks. In the Book of Ruth

Marriage is also permitted without any disapproval from those with whom I spoke to foreign women. During a famine, one moves Elimelech from Bethlehem-Judah, without any fear of the abomination of the Moabites, to the land of Moab with wife and Children. His sons “took Moabite wives, The name of one was Orpah, the name of the other Ruth, and they lived there for about ten years.» When the sons After they had died, the mother Noomi moved in with her two Moabite daughters-in-law back to the Jewish land. Since she has no means, she demands help from her daughters-in-law. up, to return home “to their God?”; Orpah obeys, But Ruth goes with them to Bethlehem, although now of course... It is said that Ruth said, “Your God is my God?”; However, in the land of the Jews, Ruth is always considered a foreigner and The Moabite woman is called [name omitted]. She attacks Boaz, who [name omitted] marries and with her fathers Obed, the grandfather Da— David's lineage is thus recorded in the book. Ruth, from her mother's side, traces her lineage back to a foreigner= leads”), and thus also that of Messiah. The next tribe= The father of Messiah after David is Solomon, who came from the the inappropriate union of David with Uriah's wife; The next patriarch is Rehoboam, whom Solomon with (produced by a foreign woman). Psalm 45 even praises

1) Ruth 1:4.) Ruth 1:15.) Chapter 1:16.) Compare See also Isaiah 2:6; Hofmannslaus 7:8.

5) With an ammonite; 1 Kings 14:21. — After David had barely Jerusalem was taken from the Jebusites who lived there to remain, it says in 2 Samuel 6:13: “And David took even more concubines and women from Jerusalem, — whereby the verse

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Verse 10, that king's daughters were among the lovers of the Jewish king= be the king of the king; he sings of a princess of Tyre, who comes with her playmates as the king's bride; Far from condemning this marriage, the psalmist does much. More to your advantage.

It is natural that marriages with foreigners are rare.
 were; among all peoples and at all times, individuals
 Villages, tribes, and peoples ensured that the
 My spouse is being sought in my hometown; however, it is proving difficult.
 among the Jews before their imprisonment, an explicit prohibition was given.
 A law was passed against marriage to a foreigner.
 Given the circumstances, we see the
 Jews also entered into marriage alliances with foreigners in large numbers.
 Only through such widely adopted marriage alliances will it become
 It is understandable how the greater part of the Hebrew nation, the
 ten tribes, gradually converting completely to paganism
 could turn things around. However, such numerous marriage unions would be
 not possible given the existence of such strict Ge—
 sensations by which the religion of the non-Jew and marriage
 any association with him would be an abomination to Jehovah—
 was observed. The complete disappearance of the ten tribes.
 in the pagan world, the circumstance that even the tenth
 Part of the Jews from the pagan countries to the Father
 The fact that the country may return is certainly strong proof that
 before the imprisonment of this allegedly Mosaic law against
 Idolatry and marriages with pagans did not exist.
 We also see the few Jews who escaped from prison.
 gens returned, for the most part immediately from
 rural women were married off. Ezra says in chapter 9, verse 1: “And
 When this was accomplished, the chiefs approached me and
 They said: It was not the people of Israel and the
 Priests and Levites from the peoples of the lands,

without a doubt means to say that he took them from the Jebusites
 have; for Hebrew women could not yet enter Serufah at that time.
 lem born s?ey.

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according to their atrocities, such as the Cananites, the Hittites,
 the Peresits, the Jebusites, the Ammonites, the Moah
 Bitter, the Egyptians and the Amorites). Because they have
 taken by their daughters (wives) for themselves and their
 Sons and the holy seed mixed with the nations
 of the countries. And the hand of the colonels and leaders is
 to have been the first in this misdeed. — If one thinks of
 must take into account that the Jews in the so-called prison

The population fared well, because most of them preferred to remain in the preferred new residences to returning to the fatherland:

Those who set out on a hike into the old fatherland understood, from a particular religious perspective Zeal animated them, or they were poor people who were far away. hoping to prepare a better fate for themselves. I imagine the That's the thing. The reformist party, whose votes we what remained in the prophets was, as is well known, unab- casually trying to portray exile as a punishment for venerating pagans to place niche deities. She was in her best... exercises essentially supported by the religion of the Persians, whose imageless God is like the Jehovah of the prophets in many len relations agreed; indeed, the Book of Ezra suggests so even chapter 1, 1. Jehovah awaken the spirit of Cyrus and to say to the Persian king: "Jehovah has given me all the kingdoms, The God of heaven has given, and he has commanded me, to build him a house in Jerusalem in Judah. Already the The circumstance of having been defeated by the Persians necessitated,

1) It must be noted at this point that, with the exception of the Peresites, Ammonites and Egyptians, the same peoples were called are, as Judges 3:5; since one should have expected these tribes from the time of the Judges, they are both (Jer. 12:14). like the Hebrews, scattered by the storms of time, and the Jews had rather come from Babylonia as a people of women brought along. In any case, these tribes were brought by the Chal who were also taken captive (Jer. 48:46): perhaps They too were later allowed to return. (Jer. 48:47) Chapter 49. 39.)

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in the manner of ancient peoples, showing respect to the Jews for victory

instill a rich God, even more so the long stay in Persian empire itself. The one that appeared under Josiah. The coming Mosaic laws had already had a reached a certain age and gained in prestige, the more the former Jews devoted to idolatry in exile and after dying out. But the reformers were concerned with the

Besides the purification of religion, imprisonment also brought something else. At heart: the restoration of the Jewish state. With They found these desires shared by the majority of the Hebrews. no response; the people were probably in a foreign land. Only the poorer ones, ever more inclined, to the priest who with Hopes comfort and something from the almighty God able to give a hearing, followed, moved into the old Fatherland back. Once there, the marriage took place= amusing, as desired, as has undoubtedly been the case so far in the Captivity was a continuous occurrence, even for women from the neighboring tribes. We ourselves see these eager ones. Jehovah's Witnesses here still without knowledge or at least Respect our Mosaic prohibition; it is inconceivable, that people who intend to exchange their places of residence, to found a state based on Moses' laws, a state like this so many people had acted against strict prohibitions, if this prohibition hadn't been new to them. Also Does the fact that Zerubbabel already existed in 78 deserve attention? Years earlier (536 BC) the first colony was established. had, whereby there was still talk of the expulsion of foreign women (no mention of it). Only now under Ezra, who in the year 458 followed with a second colony and, as Ezra 7:10 states. means: "had a fine heart directed toward the law of Jehovah to research, to fulfill, and to teach in Israel Statute

*) Rather, the term Zerubbabel refers to people who to abstain from the impurity of the peoples to the Israelites= They had. Ezra. 6:21.

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And law, only now, it seems, has the marriage ban been lifted in given the known sharpness and in the collection father= Landed scripts are listed as Mosaic. Ezra makes No small amount of preparation is required for marriages with foreign women. to separate them and to impose such a ban on the general public to establish valid law in the young state. He fights It first pulls out beard and head hair, tears fine clothing= He remains motionless until the evening sacrifice; then he throws He lay down weeping before the temple and remained lying down until

He is encouraged to stand up and sworn to his fine will to comply. The superiors write a regulation. that every Jew, in case of loss of his possessions, within three must appear in Jerusalem in a few days. Trembling for the For the sake of the cause, as it is said, and to protect against rain, he sat on the third. The whole people gathered in the open square and swore an oath, after some resistance, all foreign women and the to disown children they have with them! — Also a Barbarity, carried out to glorify Jehovah, which in the story of its equal! — But there was immediately— probably also later under Nehemiah Jews, who as— dodish, ammonitish and moabite women home— led. The zealot Nehemiah shook them by the hair. around. Even the son of a high priest still married. (under Nehemiah, the daughter of a Moabite). In general This can be seen from the zeal of the prophet Malachi, who probably wrote in Nehemiah's time or later, that the Jews at that time had difficulty complying with the new law— (was the bot not so serious?).

The third thing that contradicts the claim that a Prohibition of idolatry and human sacrifice already from Given to Moses, the circumstance is that almost consistently as The punishment for idolatry is called imprisonment. Even the orthodox Michaelis could not resist the remark 9 Ezr. Cape. 9 and 10.) Nehem. 13, 23-29.

) Compare e.g. B. Malach. 1, 7, 8, 14. Ch. 3, 8 - 10.

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not resist: “To one who has the divine mission of Moses If I do not accept it, it must seem strange that this is a^e (hit sey). The image which depicts idolatry as a fornication (Exodus 34:14), points to the later Other prophets, in whose case such a comparison is made is; at least, given this constant threat, it must be so much should be granted to prisoners that all the^e those places which prohibit idolatry under this threat prohibit not before the removal of the Sfraelites by The Assyrians (722 BC) may have been written.

The 26th chapter of the third book of Moses spreads
 extensively about this subject and knows so much about it
 to report from captivity that probably also the Orthodox
 The interpretation of our days will find itself compelled to draft the—
 to relegate the fungus of this chapter to exile. It is said there-
 even verse 27 ff., after various lesser penalties
 They were threatened with the following for violating the law: »And
 if you: thereby disobey me and move towards me—
 delt: fso I too will walk towards you in fury and tug
 Punish yourselves seven times for your sins. And you shall do this.
 Eat the flesh of your sons and the flesh of your daughters
 They eat. And I will devour your heights and destroy your sons—
 Break out the columns, and throw your bodies onto the rubble.
 Your idols and my soul abhor you. And I
 Turn your cities to rubble and devastate your holy sites!
 Thümer, and I will not delight in your lovely
 Smell. And I devastated the land, so that above it—
 I will destroy your enemies who live there. And I will destroy you.
 scatter among the nations and bring the sword behind you.
 They will move, and your land will be desolate and your cities ruined.
 Then the land will enjoy fine years of rest, which
 all the time of devastation, while you were in the land
 Beware of your enemies, then the land will rest and

) Michael. mof. Recht V. \$. 246.

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to eradicate fine years of rest; the whole time of devastation
 It will rest what it did not rest in your years of rest,
 when you lived there. And those of you who remained,
 I want to bring cowardice into their hearts in the lands
 of their enemies, that they are chased by the rustling of a blown-away
 The leaves and they flee, as if from the sword, and fall,
 without being chased, and one falls upon the other,
 as if from the sword, without being hunted; and their
 You will not stand firm before your enemies. And you shall
 perish among the heathens and the land of your enemies
 It will devour you. And those of you who remain, they
 They shall perish because of their misdeeds in the lands of yours
 enemies and also through the misdeeds of their fathers with them

vanish. Then they will confess their misdeeds and
 the iniquity of their fathers through their rebellion, which they committed against me
 committed, and also that she walked towards me. Also
 I will walk to meet them and bring them into the
 Land of their enemies. Or let it be that they then humble themselves.
 her uncut heart and then bear off the punishment
 their transgression: then I will remember my covenant with "Yes."
 cob and also my union with Isaac and my Bun^o
 I will remember Abraham, and I will remember the land.
 Remember. For the land will be deserted by them.
 and wear off its years of rest, when it is desolate with them,
 and they will pay the penalty for their offense, therefore,
 Yes, because she despises my rights and my statutes.
 have spurned them. But also that, if they are in
 Lands of their enemies, I will not despise them and they
 not despise, so that I do not destroy them, that I may my
 I will break my covenant with them; for I am Jehovah, their God.
 And I remember them my covenant with the ancestors,
 which I carried out from the land of Egypt before the
 Eyes of the nations, to be their God. I am Jehovah!

The author of this passage apparently lived according to the
 Captivity; for he is already speaking of the return.

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and of the entire time that the Jews spent in exile
 brought.

The imprisonment as punishment is made no less clear.
 idolatry is depicted in the fifth book of Moses; e.g.
 Deuteronomy 30:17 ff: "But if your heart turns,
 and you disobey and are seduced and worship^o
 You worship their gods and serve them: this is what I proclaim to you today,
 that you will perish and not remain long in the land,
 where to come you cross over the Jordan, it is^o
 "Take." Chapter 31, verse 17: "And my anger will be kindled."
 at that same time, and I will leave her and my
 Hide your face from them, and it will become plunder.
 and many evils and afflictions will befall it, and it
 will say at the same time: Don't strike me because

My God is not in my midst, all these evils? And
 I will hide my face at that time to save everything.
 for the evil it did, since it turned to others
 has turned to the gods.” Chapter 32, 21: They provoked my
 Zeal by non-gods and my reluctance by their
 worthless idols: so I too will provoke their zeal by
 a non-people and their displeasure through a godless nation.
 Verse 25: “The sword shall wear down from the outside, and in
 the chambers the terror, so young men, as virgins,
 Infants, along with the old man. I would say: I want
 They scatter and eradicate their memory among the people,
 If I did not fear the anger of the enemy, that not their
 Adversaries fail to recognize that they do not speak: Our
 A powerful hand, and not Jehovah, did this. It is a
 A people forsaken by counsel, and understanding is not in them.
 Were they wise, they would notice this, consider their needs.
 future. How could one pursue a thousand and two ten—
 They would hunt a thousand, were it not for the fact that their rock sold them and
 "Helmut has delivered them into Jehovah's hands?" Verse 35 ff.: "The day is near."
 their destruction, and what is prepared for them is hastening. Then
 He (Jehovah) will say: Where are their gods, the rock,

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 on whom they trusted, who ate the fat of their victims and
 Did they drink the wine of their libations? May they rise.
 and help you, may they be your shield!

So much for the writing of the Old Testament
 Books and about the Mosaic prohibition of idolatry.
 The reasons given are sufficient to refute the objection.
 to encounter the fact that even from Moses the most emphatic ver-
 Messengers of idolatry would be present. I believe through
 The explanation of these reasons has secured my right to ha-
 ben, the old testament from a point of view to be-
 seek to understand the news from the older Ge-
 the history of the Hebrew people is in truth a history-
 have a natural hold, but by later Jews in the interest
 were adapted to a later religious system; so that
 one of what, contrary to this system, in ancient times
 had validity, only more or less clear traces-

can find them. It is natural that I should remember these.
 Traces and the otherwise expressive spirit of a time
 must maintain an age in order to get close to historical truth
 come: however, the clearest assurances of the counter-
 theiles, which other places openly present, little consideration
 can be seen. That much is clear to everyone.
 theological schools of thought recognize that history
 The books of the Old Testament are nothing less than ge-
 tend to invent things which are a national per-
 personality or the whole nation according to their concepts

1) This threat of imprisonment as punishment for idolatry
 It also goes through other books which tell the older history of the
 Treat the Hebrews. Compare, for example, Joshua 23:16; almost every victory
 The enemy is depicted as punishment for idolatry. (Judgment)
 3, 12; 4, 1, 3; 6, 1, 7; 10, 6, 7, 10, and so forth. Furthermore, may
 One can still find the very clear passages in the Mosaic books.
 Compare the accounts of captivity: Leviticus 18:27; Numbers.
 24, 20 ff.; 5. Moof. 4, 27 ff.; Deuteronomy 28, 49; Deuteronomy 29, 25;

5 Mos. Chapter 32. uff

Disgrace could befall, least of all in regard to the Re-
 religion. At most, one could find the Be- among the prophets.
 Note that some influence should be allowed to show that their fervor among the
 Perhaps the sermons about punishment were portrayed too harshly here and there. I find...
 I, therefore, in the Old Testament writings about a person
 Two contradictory messages, the same person appears
 , from here as a follower of Jehovah, there to idolatry he-
 to give, here with a purely German way of speaking, there with ab-
 divine customs: so I must place them on the side of the
 Idol worshippers, because the author did not include the shadows-
 The lighter side, however, is likely to have been fabricated. It is
 against this procedure, and especially in recent times
 von Steinheim against Vatke, has objected: How,
 If the biblical authors were so clever, why did they
 They left so much standing, which in their eyes was the Na-
 If this had to lead to dishonor, why did they have famous
 Names not completely free of blemish? On the other hand
 It should be noted that it is not advisable to tell a story to

draft a document in which all appearing persons are flawless
 are; every author knows that such a story would
 Some believe. But it was also the biblical verse—
 not both are concerned with moral deficiencies, nor
 less of a secret of idolatry in later times
 have; this time was too close to them, it felt too much like it was here.
 rather, it aims to prove idolatry in order to
 The more severely exile should be used as punishment for this, the better.
 and to prevent idolatry in the future. On the other hand
 They had a significant interest in their reformatory [development/improvement]
 Principles and hierarchical desires based on the old celebrated
 Legislator, on Moses, as well as on the highlight of the Na-
 tion, to the Davidic era. Therefore
 Only weak attempts appear in Mosaic history.
 to idolatry, which is always terribly punished, and
 The entire subsequent ceremonial service is with that rabble.
 already introduced in the desert: however, that which is attached to—
 va

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closing ages of judges, where idolatry reigned
 is shameful and no one is bound by the observance of the Mosaic law
 Ritus believes such an alleged flowering of the Jehovah cult
 This was decisively refuted in Moses' time. However, there were also
 the authors were not exceptionally clever in their method,
 that they had not often betrayed themselves; they lacked and
 of their time, that degree of literary genius—
 agility and strength of judgment, which include
 would, in order to be critical of such a company
 To escape the harshness of our times. This alone makes it
 It is possible to follow today's criticism on its path.
 and to them a return of the religious concepts of their late
 more recent times look back on a crude and idolatrous past
 Assign. One can, in an impartial examination,
 do not evade the conviction of the Old Testament:
 Our mosaic books only took their present form in
 and brought shortly after the Babylonian captivity
 had been, and the human sacrifice service was Hebrew state-
 cultus until the fall of the two empires, even in
 into captivity, until Cyrus and the Persians through

Their conquest brought an end to this service, at least.
forced him to withdraw into hiding. The
Period of Jewish history from captivity to
One had to go back to Moses anyway, at least until now.
to grant the rule of idolatry; but also in
Mosaic Ages, as our previous investigation shows
that, our Mosaic Law neither followed nor known
have been. The former is confirmed in these books themselves.
that, when it says in Deuteronomy 12:1: This finds the
Statutes and rights, which you should observe and do.
in the land which Jehovah, the God of your fathers, gave you
There is a right to take it, as long as you live in the land.
You shouldn't do what we're doing here today, a
Everyone according to their own discretion!

The
Human sacrifice of the Hebrews

from Abraham to the end of the Babylonian
Captivity,

from about 2000 to 536 BC.

First Department.

The deities to whom the Hebrews gave men
were sacrificed.

First section.

The Semitic deities to whom the Hebrews gave people
They made sacrifices. 8

The oldest history of our sex shows eyes
probably that the idea of atonement through blood
in the victims it is not the original one, but the

of the pleasure, the food which one enjoys in the
He wanted to offer a sacrifice to God. Man in his raw state
Natural state and also based on a moderate level of education
The level was based on the view that the deity resembled
human desires and inclinations, like any human being. Since
Food and drink meet our most essential needs.
then, he was careful to include even a fine God with it
to provide for him. He was usually only brought such things.
Dishes that are also most pleasing to the human palate
promised, selected meat, fruit, baked goods, also Ge
Drink, both water and wine. Because salt is essential for our
human taste an excellent seasoning of the food
This is what makes it special, so too was the sacrificial meat and sacrificial bread.
sprinkled with salt). Even today's primitive peoples see

) Also among the Hebrews; Leviticus 2:13.

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We use the same terms when referring to their victims. They
They sacrifice to their gods that which they themselves most enjoy.
The Black man, for example, drinks brandy, the American drinks tobacco. Not.
It was different for the ancient Hebrews. They received fresh bread daily.
slaughtered bloody victims, which regularly appear at every
morning and evening offerings were made in the temple
Show bread, made from fine wheat flour sprinkled with salt, which
one placed it on the golden table in front of the Ark of the Covenant and
replaced by newly baked ones every Sabbath were a
Food intended for Jehovah. The Mosaic also had
The law ensured that Jehovah only ate tasty meat.
received; the animals had to be young, without defects and well-fed.
nourishes. Wine was added as a libation.

The human sacrifices are also on our eastern side.
The hemisphere is ancient. Is man even among the victims?
One will conclude, based on the assumption that
he wanted to provide the god with food in order to prepare for this
In order to secure his grace, he would also have to deal with the other person.
people whom he offered as food of the god
have held; and were only such among the ancient peoples
objects were sacrificed whose enjoyment was particularly to them

said that those who offered human sacrifices,
They also ate human flesh. In truth, one eats with
This conclusion is by no means a historical error.
The clearest evidence exists that in ancient times
Human flesh was eaten on our eastern hemisphere as well.
was, as it was a few centuries ago in America
and Australia. Even in the Old Testament, the men are mentioned.
Schenopfer, literally called food of the gods. But
I don't consider the sacrifice of humans to be as old as that.
of animals. It may remain undecided here whether Diejeni=
gen, and among them Meiners, have right, which be-
They claim that the bloody victims are as old as the bloodless ones,

) Formerly water; 1 Samuel 7:6.

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or those who say that man is of vegetable origin
Food has progressed to animalistic levels, the bloodless victims
"They are therefore older than the bloody ones": so much will certainly be,
the consumption of human flesh by humans
is not an inheritance from a fine initial, albeit crude
conditions, but a later deviation from the course of
human and animal nature in general. No animal
On Earth, it uses the flesh of its own species as
ordinary food; most have a deterioration-
They shy away from such meat and only then attack their own kind.
on, when no other food is available to them;
What can be said against this statement is not a rule.
but an exception. Therefore, it cannot be assumed.
that the consumption of human flesh is a peculiarity=
the peculiarity of the original crudeness of our sex
be; rather, he is already in a deviation from the
Nature's subtle origins, which are themselves ancient, are not to be forgotten.

Later, a different idea became associated with it.
the intention behind human sacrifice. With increasing civilization...
The view is gaining ground that the god is not concerned with both
to do the sacrificial food, that he rather mainly
look at the disposition of the person offering the sacrifice. The object,
whoever is to be sacrificed must provide a gift for the one offering the sacrifice.
Knowledge has value; the more precious it is to him, the more
(He has a greater effect on God). Because

— — —

1) The ancients held this opinion. Aristotle leads the Ur-
The victims' leap from the gratitude of the people who, after
the firstfruits of the harvest were offered to God (Aristotle, Ethics).
VIII, 11); after the harvest, he says, the people would also have
The easiest time to find for such celebrations was found. — Cf.
Pausanias. I, 26; VIII, 2.

2) Once a start has been made in times of need, so may it come to pass
ten seyn, was Juvenal Satyr. XV, 86 sagt: Sed qui mordere
cadaver sustinuit, nihil unquam hac carne libentius edit. “

) August. de civil. dei VII, 19.

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The surrender of a valuable object, inner pain
As a result, they probably took another step.
further, and claimed that the deity suffered such pain
a pleasure, she envies the fortunate among men
and can only be reconciled by extricating oneself from
(to cause any harm through free movement). It was considered
therefore necessary, depending on the importance of the purpose or
the magnitude of sinful guilt, precious, dear to the heart
To offer up objects, people, one's own children.
The third thing, besides the above ideas, in later
The belief in human sacrifice that led to such practices was a time of
The reconciling power of blood. Even animal blood could do that.
To reconcile God, how much more the blood of the noblest
Creature, mankind! This is the idea which
who received human sacrifices the longest among pagans and Jews.
"The death of the righteous atones for the sins of the world,"
(as it says in the Book of Zohar?). Even in its highest bloom.
Do Greeks in desperate situations still turn to this?
Atonement means, as the most powerful, are returned. Even the Christian one.
Origen exists as his own conviction and as
the time when it was believed that during major plagues, especially in

public misfortune, the voluntary death of a pious man
to reconcile the deity, to free the peoples from their misery
(can dissolve s). But that blood in particular is a fo

For example, King Philip, upon hearing of more...
Several happy events revolve around a minor misfortune; Plut.
Apophthegm under Philip. Thus Solon makes the Croesus appear
the envy of the gods, Herodotus. I, 32; Amassis
Polycrates, Herod. III, 40.

2) Cf. Gförrer's Philo II, 196, and Jahrhundert des Heils
11, 188,

) Original. contr. Cels. I.p. 349 ed. Paris.: Ore 6 oravpw-
eig eadav robroy roy lavarov Ur rohr AvFOWRWY ewe vou
avyedesaro, avakoyoy rois-arolavovov. unep raroidwv, Eri To
6BEoKi ju xparyObavra A ergijucræ ij apopias 7 dvorkoias.

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had an extraordinary effect on the gods, has subtle
for a very simple reason. The blood was considered for the seat of the
Life, the soul. It was the noblest component of the
Body, a sweet delight for the god; the reason
Here too, it originally lies in a meal or drink.
Sides of the god. Such coveted refreshment made him
Inclined to the one who offered, he let him bear the sins of the sir.
Ben overlooked. The idea that blood reconciles, because
the death suffered by the victim as vicarious atonement
sey, is probably much later.

Human sacrifice was practiced by all peoples of the lower reaches of the Earth.
brought back to antiquity, insofar as any news has reached us at all
have come, both in Europe and in Asia and
Africa; that they are also all too often in practice in America.
were, is well known. Strange that this feared
lichen use not consistently external violence feine Ge-
had to deliver goods; men also volunteered.
[They] offer themselves as victims, and in not insignificant numbers.
Thus, not only on Christian soil, but also in

Paganism, man's existence, with joy for religion
worthy causes!

Let's take a look from west to east over
the more well-known countries of antiquity, to support our statement
to prove it in a few words. On the Pyrenees
The peninsula was initially inhabited by barbaric tribes who, like
Strabo reports in the third book that he stood up for his friends

Eixòg yd &v rj ,pðdet rv npayuarwy xarı, Tlyvag dg áLfoovg
xcæi dvoinrrous rois noAkois Äöyovg, Yuoiy rotcbryr, and Eva di-
xccioy g DEATH x0LvoV ANrosavoyr« ExovOlas ArOTDOrLRÖUOUE
Eurosiv yaukov dauovioy Evepyovyroy Aouovs 7 aypopias 7
dvorioias 7 re ray naparinybioy. »

Origen refers to these numerous voluntary self-mutilators.
of the pagans for the common good; contr. Celsum J, p. 349
ed. Paris.

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sacrificed, in the entrails of the prisoners, who had their
They slaughtered the god of war, sought prophecies, and gave them the right one.
(to cut off a hand in order to dedicate it to the gods). About
The Gauls and Celtic peoples in general are the
Testimonies of the pagan writers and the Church Fathers
It is consistent that large numbers of human sacrifices were made there.
to be. Cicero is outraged that this barbarity still exists.
(was practiced in Gaul at a time?). The Gauls also brought,
like the Semites, the sun god, who was called Hesus by them
such sacrifices are called; besides this, Teutates,
which is compared to Mercury?). In important
They dismissed matters of the state 'like Diodorus in
The fifth book tells the story of a person in the area of the
Diaphragm and sought from its fall, the twitching of the
Limbs and the flow of blood to bring green the future
the; and not just in public enterprises and

Not only were people slaughtered there due to danger, but also the
 Some individuals made such sacrifices for their personal purposes.
 The Gaul believed that a human life could only be sustained by death.
 gift of another human life bought from the gods
 become; therefore, noblemen who are dangerously ill were vowed to do so.
 were, in the event of their recovery, a human sacrifice, or
 performed the same procedure even during the illness itself.” After
 Justin's report would have the invaders in Greece
 Gauls even sacrificed their wives and children when the one's
 entrails of slaughtered sacrificial animals foretell great misfortune.

1) «ayarı3easiw,“ p. 154. ed. Paris. Casafib.

) Project Fonte. c. 10: “Quis ignorat, eos usque ad hanc diem
 retinere illum immanem ac barbaram consuetudinem hominum
 immolandum ?,

3) Lactant. institute. I, 21. Likewise Minucius Felix Octav.
 p. 34 ed. Ouzel. and Tertullian Apologia 9, who says:
 “Multum homicidio parricidio differt. Major aetas apud Gallos
 Mercurio prosecabatur.

3) Caesar. bark. Gall. VI, 16.

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deten"). The British also sacrificed people and white—
 (said from the guts?). The Germans too.
 The large tribe of the Suebi began its annual
 Main festival with the slaughter of a person?). After the
 Battle of the Teutoburg Forest: The Cherusci
 altars were erected on the battlefield, and a large number of people sacrificed their lives—
 They caught the corpses and hung them from trees.
 The prophetesses accompanied the prisoners to the Cimbri.
 with bare swords they crowned them and led them on
 a bronze cauldron. Over this, they were lifted one by one,
 and the prophetess cut their throats in two to expel them
 to prophesy the flow of blood. Other prophetesses
 They cut open the prisoner's body and prophesied.
 the entrails. The Katten sacrificed after a victory.
 about the Hermunduri, the most distinguished prisoners, Ross

and man"). According to the Goths, a
 The battle will only be victorious for them if they before—
 who had brought a human sacrifice. The prisoners, too,
 After the battle, they sacrificed themselves to their war god and
 The skinned hides of the same were hung on trees.
 The Goths kept their human sacrifices for a while longer.
 (away, when they had already converted to Christianity). The
 The Saxons vowed something similar to the Jewish Cherem,
 When departing for war, the tenth prisoner was taken to
 Sacrifice; they determined this after the battle through the
 Loos and sacrificed him under great torture?). Still in
 The Saxons fought in the wars with Charlemagne.
 the Frankish prisoners to their god Wodan on the

— — — — —

1) Justin. XXVI, 2.) Tacit. annal. XIV, 30.) Tacit.
 Germ. c. 9 and c. 39.

+) Mone, History of Paganism in Northern Europe,
 Pages 20, 21.

Mariana, in Clavigero, History of Mexico II, p. 588.

6) Procop. II, e. 25.) Mone, ©. 58.

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The sacred Harz Mountains. The Frisians brought them to their festivals.
 portraying their own comrades as victims, chosen by lot
 were designated, usually criminals). The Franks
 They believed that especially the death of a pious person
 to appease the gods; the relatives drew lots among themselves,
 who was to die as a victim, and the one whom the lot would decide
 (He met, was considered a favorite of the gods). The Prussians
 They sacrificed people to their gods Pikollos and Potrimpos.
 Before a battle, one sought to capture an enemy.

will be; to this the high priest Criwe offered the sacrifice
 knife into the breast and prophesied from the flow of the
 Blood's happy or unhappy outcome. Prisoners
 Leaders were depicted with horse and weapons on a log
 Heaps were burned. The Prussians also sacrificed some.
 the prisoners according to the lot; captured virgins were
 He was crowned and likewise sacrificed. To the god Potrim
 Children were also slaughtered. The high priest Criwe
 He himself often used to offer himself as a sacrifice in his old age.
 (to burn the people), which among the ancient Hebrews was
 a strange parallel is found. Until her conversion to
 Christianity in the thirteenth century of our era
 Human sacrifices were made by the Prussians. By Men

The offerings of the Scythian peoples appeal to the elders.

in many places"); they touch us more closely, we become
 We will return to this topic several times during the course of our investigation.
 must; therefore, no more of that here. Even in the Christian
 Their reckoning of time was based on animal sacrifices, as the
 Satyr Lucian in his writing about the victims from
 (expresses), too mean; they brought their Artemis people
 victim.

—e_____

- 1) Mone p. 67.) Mone p. 136. 3) Mone p. 92 and 82.
- 9) e.g. B. Hero IV, cap. 62, 71, 72, 9. Herod. V, 5.
- 5) Chapter 13.

Among the ancient Romans and in Italy in general, it was
 Human sacrifice was not unusual. The first prohibition
 The same was only approved by the Roman Senate in the year 97.

(issued before Christ's birth); Augustine and Tiberius

(also issued prohibitions?); Hadrian renewed these);
However, human sacrifices were still occasionally made.
Presence; in Africa they were among the weak Romans
The emperors even went public again and were unable to do so at all.
not entirely until the complete demise of paganism
be eradicated. In earlier times, the
Romans regularly sacrificed people; right up until the latest
Over time, certain customs were preserved at festivals, thus creating a
Human sacrifices should be compensated. For example, it was customary to...
at the festival of the compitalic Lares in ancient times, children on
To sacrifice at the Stations of the Cross, later effigies were hung for this purpose.
on"); so the Vestal Virgins rushed into connection
with priests for the atonement of the people, initially people of
a bridge over the Tiber River, later human figures made of
(made of rushes or wax). The Tarquins sacrificed
three hundred and seven captured Roman soldiers on one
times"). From a report by Livy, one can see that
It was common in difficult situations for the state to
major disasters resulting in human casualties led to his refuge.
take. These were, among other unfortunate events,
Two Vestal Virgins also fell. They were beaten.
Books of fate were sought, and these demanded «sacrificia aliquot».
extraordinary;» to comply with this statement, especially
They dug out a Gaul and a Gaul woman, a Greek

— q —

) «DCLVII demum anno urbis, Cn. Cornelio Lentulo, P. Licinio
Crasso Coss. senatusconsultum factum est, ne homo immolare-
tur. Plin. hist. nat. XXX, 1.

) Suet. Claud. 25. 3) Lactant. institute. I, 21. Proph yr. de
abst. II, 56.) Macrob. saturnal. I, 7.) Ovid. almost. V,
621; Lactant. institute. I, 21. ©) Liv. VII, 15.) Liv. XXII, 57.

and a Greek woman alive at the cattle market. At
 play that magnanimous men act for the good of the father
 Those who voluntarily dedicated themselves to the gods in death are found
 several; I will only mention the two Decius, father and
 son). The gladiatorial combats at the stake in front of
 take Romans, usually with some fencers on the
 The spaces that had to remain were nothing other than human ones.
 Atonement offering for the soul of the deceased. Still under
 Caesar is killed in Rome by the priests of Mars on the
 Marsfeld (two people sacrificed). Au gustus sacrifices
 after the victory over Antony, four hundred senators and
 Knight on the altar of the deified Caesar). Nero,
 Frightened by a comet, he sacrifices to avert the
 (Unfortunately, a number of distinguished Romans were involved.)
 Antinous puts himself forward as a candidate for Emperor Hadrian.
 Sacrifice (represented?). Commodus sacrifices in the Mithraic mysteries
 a man with his own hand). Heliogabalus lets in
 All of Italy gathers the children of prominent families
 and bring them to Rome to experience the fine Syrian mysteries
 to sacrifice.“ The Church Fathers unanimously agree that until the
 complete abolition of pagan religion in the fourth Christ
 The Jupiter Latialis in Rome, a fine work of art, dates from the 19th century.
 Human sacrifice was received.”

1) Liv. VIII, 9. 10. Liv. X, 28. Plin. hist. nat. XXVIII, 2.

2) «Ivo dvd geg, fagt Dio Cassius XLIII, 24, und recht “Ev
 red ruvi legougy tg., The reason for this sacrifice, be
 He realizes he doesn't know it.

3, Dio Cass. XLVIII, 24. Suet. in octave.) Suet. Nero
 c. 36.) Spartian. Hadr. 14.) Lamprid. under Commod.

Spartan and Lamprid under Heliogab. Then also Dio.
 Cass. LXXIX, 24. How vile a people must have become!
 who in those times still endured such things!

8) These victims had probably been around since the time of some
 Culture only for criminals condemned to death. Who doesn't know?
 (Ert ye vöy rig ayvoei),“ says Eusebius. praep. evang. IV, 16,

Even the Greeks were mentioned in the oldest times.
 They regularly sacrificed people. Among most tribes...
 Before going out to war, a person had to be selected as
 Victims bleed to death). Achilles sacrifices twelve Trojans?). The
 Messenian Aristomenes brings Zeus to Ithome
 three hundred people sacrificed). At Pella in Thessaloniki
 Salien sacrificed to Peleus and Chiron (humans);

otherwise

In Thessaly, people were dedicated to Zeus Laphystius.

sacrifices were made). Zeus of Mount Lyceus in Arca

the

received fine human sacrifices even after Christ's birth).

In Sparta, Lycurgus abolished human sacrifice, which

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“that even now in the big city at the festival of Jupiter
 Latialis, a human being sacrificed?, Tertull, Apologia, p. 9:

“Ecce in illa religiosissima urbe Aeneadarum piorum est Jupiter
 Quidam, quem ludis suis humano. proluunt sanguine.” Ter-
 tulle. adv. gnost. e. 7: “Et Latio in hodiernum Jovi media in
 urbe humanus sanguis ingustatur.” Minucius Felix im

Octave. p. 34 ed. Ouzel.: Hodie a Romanis Latialis Jupiter homicidio colitur; "here also the epithet: "et, quod Saturni filio dignum est, mali et noxii hominis sanguine saginatur., Also Lactantius, died around 325 AD. institute. I, 21: "Ne Latini quidem hujus immanitatis experts fuerunt, siquidem Latialis Jupiter etiam nunc sanguine colitur humano. „ |

According to Philarchus in Eusebius. praep. ev. IV, 16.

Hom. II. XXIII, 175 ff.

Euseb. praep. ev. IV, 16. Cyril. Alex. contr. July IV, p. 128 ed. Par. ann. 1638. I note that the Church Fathers their notes on human sacrifices usually differ from each other, lean, and that their basis is especially the Neoplatonists Porphyrius (de abstin. II, 56) is, who from older writings prepare such news items, citing their sources. Eusebius cites in praep. ev. IV, 16. the ones here be. Adverse passages of Porphyry, and Cyril of Alexandria follows, contr. Jul. IV, Eusebius almost verbatim. Euseb. praep. ev. IV, 16.) Herod. VII, 197.) Pause. VIII, 2. 38. Euseb. praep. ev. IV, 16.

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until his time, it was dedicated to the Taurian Artemis were). The Athenians also had the in ancient times Does this goddess serve? The Athenian Erechtheus sacrifices fine daughter of the subterranean gods); nor Themiscles brings before the Battle of Salamis, as Plutarch writes in The life of this general is recounted, to whom Dionysus three noble captured Persians were presented as sacrifices. Alexander had the tomb those who knew about the murder killed his father's family. in a sense an atoning sacrifice, which he offered to the shadow of the Lord

murders bring. In Athens, even in the latest At certain times annually on a specific day, criminals in jewelry

the sacrificial animals were led around the streets as atonement
(sacrifice for the people, thrown from a rock). On
In ancient times, the Greek islands were everywhere the men
Gift offerings at home; wherever Phoenicians went, there were also
These atrocities. The Cretans sacrificed to Zeus, the Les
beside Dionysus man; at Chios and Tenedos
were butchered by the Jidvvoos wuddios men; the
Phocaeans used to worship the Taurian Artemis as a deity.
(burning). This is alluding to Greece. The
The human sacrifices of the Greeks are comparable to those of the Phoenicians.
in a related relationship, and we will be referring to it more often
must come back.

The ancient Persians also celebrated their human sacrifices 93
Among this people, it was not unusual to sacrifice those who were victims
to bury certain people alive?). So great later
The Persians' merit in abolishing these grenades is,
as they everywhere in the conquered countries the human sacrifices

2) Pause on. III, 16.) Pause. I, 33.

3) Dorotheus in Cyril. Alex. contr. July IV, p. 128.

) Suidas in the lex. under xagaoua. —

3) Eus eb. pra ap. ev. IV, 16, and Cyrill. Alex. contr. Jul. IV,
p. 128.

69 Mt. Meiners de variis Pers. religious conversionibus.

7) Herod. VII, 114. 180.

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forbidden; yet this barbarity was not heard even in Perfien itself.
completely. Even Xerxes' wife, Amestris, did not
twelve people buried alive, the underworld inclined
to do!). The Mithridates, which involved human sacrifices
were committed and continued throughout the entire imperial era
They spread throughout the Roman Empire and originated in Persia.

Likewise, in India in the oldest times) Men
 Gift sacrifices are common. This can still be recognized from allegory.
 The acts and prohibitions of human sacrifice. In the
 Vedas dedicate a person to a god in honor of the goddess Kali.
 A stake was tied and then released; this happens as
 Colebrooke is insured, here and there even now"); the same
 The sacrificial act involves several people for the Narayana.
 prescribed; elsewhere a person is tied to a rope
 bound and thrown from a rock. It is eye
 probably that these customs are mitigations of earlier victims
 are. There are also prohibitions against eating human flesh, and
 Herodotus does indeed give information about Indian peoples, which
 They ate human flesh. Human sacrifices are practiced in modern times.
 Indian religious books are not exactly forbidden, but so
 so limited that they can hardly be implemented anymore
 can"). However, there is another type of man
 offerings from the earliest times to the present day
 The Indians practice this, I mean self-popping, especially...
 that of the widows, to give the deceased man a higher honor
 To create a degree of bliss and to become blissful oneself.
 Among the Sivaite sect, who do not bury their dead
 not to burn, but to bury, since they consider fire sacred.
 and fear being contaminated by the corpse, comes
 The self-immolation of widows was not permitted, but the
) Plut. de enperst. c. 13.) Cie. Tuscul. quaest. V, 27, and
 after him Val. Max. II, 6.
) Colebrooke Asian. Res. VIII, p. 47 at Bohlen old. Ind. 1,
 p. 302.
) Cf. v. Bohlen alt. Ind. J, 303.
 | g*

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Buried alive. In contrast, in the sect of Vishnu,
 who burn their dead, the self-immolation of the Witt
 very frequently. In the area around Calcutta alone, they
 two hundred and seventy widows were married in the year 1803.
 burn, and although Lord Bentinck in 1827 this

to counteract the terrible use by means of a ban, has
 he has survived to this day. (v. Bohlen gives)
 official English reports, an overview of the number of
 widows who, between 1815 and 1824,
 They had their husbands' bodies burned. The ge
 The earliest annual number in this period is 378, which
 The highest number was 839. Other self-popping individuals were and are also involved.
 of the agenda. People rush to a high degree.
 to attest to the worship of the gods, into the water,
 in fire, from high cliffs. At religious festivals
 of the god Jagannathas in Crissa usually run
 several people came forward to put their heads under the wheels of the
 to place an enormous 8 on * the idol

The route is 2).

Closer already 1 we the Semitic tribes in
 Egypt. Even in this country, there are searches for safe sources.
 Human sacrifice was generally practiced in the earliest times.
 their nature and have in some cases been preserved until the
 The complete demise of paganism. According to Manetho...
 the period up to the time of the Egyptian King Amasis in
 The temple at Heliopolis sacrificed three people daily.
 After Amasis had driven out the Hyksos, he created these sacrifices
 and had three candles burned daily for it (?). From

) Alt. Ind. I, 301.) Bohlen alt. Ind. I, 275.

) porphyry. abstinent. II, 56; Eus eb. praep. ev
 The time of this Amasis cannot be precisely determined. If
 man with armies, History of the States of Antiquity, p. 73
 may assume that the age of Sesostri dates back to the 15th year
 If the year 100 BC falls, then this Amasis would be about a few years
 hundreds later to be set. God at least lets in

The number of human sacrifices in ancient times adds another dimension.

later institution, of which Plutarch de Isid. et Osir.
 It was reported, a clear testimony. They had a bull.
 placed in the position of the person to be sacrificed. This
 Animals were stamped with a seal on which a Menfd:
 The image showed him kneeling, holding a knife.
 his throat and hands tied behind his back.
 A special class of Prie used these seals.
 The star was named after the Egyptians; and one can see here
 from this, it can be inferred that such a substitute victim is not we
 There were few. The victims in Heliopolis were dedicated to the sun.
 God. Later, the Egyptians still sacrificed to the evil god.
 Typhon)) annually at a certain time people; in
 during periods of intense summer heat and during epidemics, it was common
 (One to burn red-haired people to this god?). The
 Legends of an Egyptian king, Busiris, the stranger
 slaughtered as a victim and ate their flesh, have
 their good reason. The Egyptians did not in ancient times
 not only sacrificed people, but also consumed human flesh;
 and this barbarity persisted into Christian times.
 nung. We will come back to this in another place.
 come. — The Ethiopians also had their people
 victims. According to Diodorus Siculus, these atrocities were already common among
 them.

fine line of Egyptian kings on Sesostris, his son,
 then a gap of many human ages, then follow the Amasis.
 Typhon is also the sun, namely in its nature-hostile aspect,
 destructive effectiveness. Plut. de Isid. et Osir.: * Zupuva
 oloyrai rov He] xouor, Odi de roy Oeinvinnoy Aeyeolci.
 Plutarch also affirmed this destructive effectiveness in the fact that the
 The sun, through its intense heat, renders many parts of the earth uninhabitable.
 barren deserts, drying everything out and destroying vegetation
 dirbt.
) Plut. de Yasid. c. 73; Macrobian. Saturn. III, 7. Dio d. I, 88.
) Hygin. Fab. 31; Philargyr. ad Virg. George. II. i
 9) Diod. II, 55.

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in so far eliminated that the commandment only read that,
 Every six hundred years, for the purification of the people, two
 To sacrifice people. These people were not killed either. One

put them in a boat and set them adrift southwards towards a ships to the happy island.

After this overview, we come to the main topic.

Noses of the Hebrews, on the Semitic tribes themselves.

We include here, besides the Hebrews, all those peoples~~er~~ ker and tribes, which the Bible refers to under the name Arameans, Arabs and Cananites, peoples, which all speak one language, the so-called Semitic language talked, which in the different countries according to different~~s~~ the training methods differed in their forms, but through the common basis a kinship of all

Peoples clearly documented. Jewish legend leads the Ab~~s~~

The lineage of these peoples descended from Shem, a son of Noah.

There is no historical truth to such news.

It is unthinkable; the authors of Genesis simply could not

They know as little about Noah as we do. We also conclude the Jews, the Cananites whom they hated so much after their exile from the Semitic kinship, although the~~s~~

They themselves appear to belong to it; however, they attract the Persians come in, because the post-exilic editors of the old Testaments the kinship with this then powerful

The people appeared honorable; however, the Persian language does not This people differs very clearly from the Semites.

The Bible understands Aram or Aramaea to mean...

Countries where the Syriac and Chaldean languages are spoken was; both languages refer to it with the word community~~s~~

The proper name of Aramaic. Without the boundaries which could be specified precisely, she understands under the land Aram the large country routes which are located on the eastern border Palestine's from Arabia northwards and eastwards~~s~~ gen, the countries of Syria, Mesopotamia and Babylon-Nien or Chaldea.

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From Arabia, we are initially only touched by the un~~s~~ certain northern and northeastern borders of the vast country, the so-called stoned Arabia, where the peoples of Midianites, Edomites, Moabites, Ammonites and

Amalekites lived there, who were border neighbors of the Hebrews. came into contact with them in many ways. Midian is indeed Jehovah's homeland! They roamed into the wide step. Many tribes have inhabited the Arabian Peninsula since time immemorial. Some of them also had their fixed seats, which all their worshipped particular deities; as we can see from the whole same way on the northeast border of the country, near Midian (e.g., tern, Edomites, etc.). Essentially, however... The ideas about these deities were aligned; The gods were basically the same everywhere, only they had different names. Each tribe adapted in a special way to the gods of the tribe. It was done. People were everywhere in Arabia. sacrificed, and that was back in Muhammad's time. The service That Moloch or Saturn was also deeper into this land. dominating within. The god had a hexagonal one here, black temple, the priests were dressed in black; the He received his sacrifice on the seventh day, Saturday. When The god of war was given a red temple and sacrifices were made to him. him, a warrior in blood-spattered clothes, who was in a The pool was overturned; the heavenly image of Moloch was The planet Saturn, as the god of war, was Mars. To the friendly Jupiter, the god of creative nature, (A nursing boy was sacrificed every Thursday). As a peculiar form of human sacrifice, which also It is found among the ancient Romans and Persians, and appears among the Arabs buried alive. Porphyry reports, that the Dumatian tribe sacrificed a boy annually,

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9 Compare the introduction to Wahl's edition of the Koran.
) Compare Gesenius Comment. to Jesus. Th. II, pp. 337, 344, 345.

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who was buried under the altar). The custom of life Burial was generally not practiced among the Arabs. a horrifying exercise. In that which is hostile to all sensuality. According to the Saturn worship of these people, women were considered a

An unfortunate object, one that tempts the senses. Thus.
 He recounts how often a daughter was born to an Arab man.
 (Koran), he dyed his face black out of grief,
 He didn't let anyone see him and considered whether he should
 He should rather bury the newborn girl in the earth,
 which was actually done very often. Choice has
 in a musical note he collected the passages of the Quran in which the
 Arabs are accused of this abomination).
 – Whether the practice of burying alive, common in the Middle Ages, was not
 heretical or criminal women, especially from
 Duke Alba in the Netherlands practiced a
 The custom that the Arabs transplanted to Europe is? — Also
 Muhammad knew of human sacrifices in Ara during his time.
 "Their idols have seduced them," he says of the
 inhabitants of Mecca*), «to kill their children, in order to
 to completely corrupt them and use their religion as a cover
 to use this boyish piece of equipment. Muhammad himself praised
 of himself, that his father Abdallah, like Abraham's son once was,
 He was destined to be a victim. Abdallah's father, in fact.
 Abdalmutaleb, praised God, from his ten sons

— —

1) Porphyry. de abstinence. II. 56.

1) Quran Surah XVI, Wahl's edition, p. 214. — Also in the valley;

This aversion to children is found in female ges
 bad: Blessed is he whose children are sons, woe to him,
 whose children girls find, "it says in the tract. Sanhedrin at
 Gerson, Talmud. Judenschatz p. 154.

) Koran p. 668, Note p.

) Quran Surah VI, p. 113. Very similar to the language of the Jewish people
 The prophets. Muhammad also presents the old religion as
 It is the product of seduction by idols.

to sacrifice one if he finds him at the Semsem well-
Let him. After granting the wish, let the lot be.
fell upon Abdallah, but he was saved by a sacrifice of hund-
dert camels have been solved).

The Canani also belong to the Semitic tribe.
They were called Phoenicians by the Greeks. They had, according to
biblical accounts, before the invasion of the Hebrews, not merely
the actual Phoenicia, but also Palestine and
They split into individual tribes, of which Genesis 10:15-19.
The following should be named. Sidonians, because of their

Power from the biblical legend as the erfig-born son Ca-
naan's refers to Hittites, Jebusites, Amorites,
Girghite, Hivite, Arkite, Sinite, Arvadite,
Zemarites, Hemathites. Also the Peresits belong—
Here. The biblical author directs these well-known
Names derived almost from a progenitor Sidon, Heth, Ser
busi u. s. w. ab, in the opinion that the name of a people
consistently write itself from the name of a progenitor
Here he makes the supposed fathers of these tribes.
all of them sons of one Canaan, to serve the community
to explain the name Cananites; but this Canaan shall
He was the son of Ham, who was cursed by Noah.
Thus, the hated Cananites will have a stain of their ancestry removed.
mung pushed to, while the Hebrews saw themselves as a tribe-
father the firstborn son of Noah, the blessed Shem
to allocate, to whom already appointed by Noah Canaan as a servant
will be :). — The hated Arabs are supposed to be in a similar way.
Tribes of the Moabites and Ammonites from the Ver-
Lot's mingling with his two daughters
seyn. (Gen. 19, 30 ff.) |

We still need to mention the Philifters, who
are located in the midst of the Cananite peoples,

) Note on page 442 in the Quran by Wahl.
2) Genesis 9:26.

without being counted among these tribes. Amos be— characterizes them as immigrants from Caphthor); Jeremiah She calls them remnants from Caphthor and designates this (Land as an island or coastline?); where, however, Caphthor to (The search for him is still a mystery to this day). Some suspect, This includes the island of Crete, since it also includes the (Philistine bodyguard of David, called Krethi); An= They explain the country according to the process of the older Uer= stipulations, namely the Septuagint, for Cappadocia in Asia Minor. In any case, the Philistines belong to the semi-= tish tribe; although circumcision was common among them not common, as with Phoenicians and Hebrews, also revered= They had their special god Dagon, but almost... Each tribe has its own special tribal god, and furthermore The Philistines also worshipped other Phoenician deities. Their language must be very closely related to Hebrew. have been, since both peoples were in constant contact stood together.

How these numerous Semitic tribes were now separated by Language and custom were related to each other, so too through their religion.

At first glance, the religion of the Semites offers This poses significant difficulties for the investigation. Firstly... namely, a kinship of religious beliefs is evident everywhere. Ideas of these peoples; but then they enter into a Individual relationships exhibit so many deviations that one It is difficult to make a connection between these contradictions. to be found. The same being appears more frequently in this tribe. kind and productive, in the other more malicious and destructively; now the cult of a god is abolished by the same. People once a creative side, now again a corrupting one.

1) Am. 9:7.) Jer. 47:4.

) Compare Vater's Commentary on the Pentateuch, Vol. I, p. 133.
9 2 Sam. 15, 18,

prominent; in addition, the various tribes found ver-
 Different names for the deities are common, enjoy different -
 to these celestial bodies a special veneration; and one wonders
 Therefore: to what extent have the different names been used in
 Can we really separate different deities? We have
 to deal here only with the main deities of these peoples,
 who were also worshipped by the Hebrews. As Namenun-
 The male principal deities primarily appear in the
 names El, Bel, Baal, Moloch, Molech, Melech,
 Milkom, Malchan), as the names of females
 Asherah, Ashtarte, Melecheth on. Regarding the male-
 It is clear that El, Bel, and Baal are the deities of the earth.
 a page, Moloch and the identically named terms
 on the other hand, they belong together; likewise, it is joined together.
 Melecheth is entirely connected to Astarte, and is the same being as her.
 Thus, we would still have two main male deities,
 Baal and Moloch, and beside them two females, Ashera
 and Ast arte. Baal means "Lord," Moloch means "King"; both
 Names are suitable for any god, be he evil or good.
 Nature, or also good and evil at the same time. Baal is...
 The sun and Jupiter are worshipped, as is Moloch the
 The sun, but especially Saturn and also Mars. We can-
 To put it more clearly: the sun, Saturn, Jupiter and
 Mars are the male gods of the Semites and are
 Both Baal, Lord, and Moloch, King, are called with the
 The limitation is that the latter name refers primarily to the sun.
 and Saturn, as the most powerful celestial bodies, ge-
 They worshipped the moon as female deities.
 and Venus under the names Astarte and Aschera,
 whose explanation would be too extensive for now and below
 These gods were originally soon
 benevolent, creative, soon misanthropic, destructive,

Jehovah or Jao is excluded here because he is considered a national god.

the Hebrews receives their own special section.

However, over time they diverge in such a way that in one case...
The nation is more environmentally friendly, the other more so.
The environmentally hostile side is highlighted.

The thought process of these peoples regarding their ge
I think the worship of the forehead only becomes clear when one looks at its
The basic concept goes back to the deity. The original
original and first gods of the Semites and probably all
Peoples of the world apparently find the sun and moon;
Further planet worship followed later.
This sentence contains the actual key to
Mythology of the ancient world. The sun had to submit to the
To portray humans first and foremost as a superior being. Fiery.
She emerged from the darkness every morning, spreading
Her light spread across the earth, slowly moved across the sky.
mel hin und fspendete Wärme und Wachstum). Als das
It was considered a larger and more powerful celestial body for the male.
Deity. Beside her, another light appeared in the night.
The body rises, the moon. Its light is weaker, its
Small shape; beside it the night is damp, the dew, the
Fertilizing water; the moon was thus used for the white b
The divine deity was explained; the sun was generative, the moon
Nature's nourishing and life-giving principle. The remaining
Stars were considered insignificant minor deities,
which, without a name, formed the company of the two gods
made. In life and in nature, this did not become apparent.
not only pleasant, but also sad and terrible ones
Appearances. Even such ones had to have their cause in the
Both gods found sun and moon; both were therefore
According to a certain interpretation, even evil gods. The sun
revealed himself as an evil god by the fact that he appeared in the evening
disappeared and left the people to their fate, in
High summer, but also through its heat, the vegetation...
caused famine and plagues; the moon goddess, as a goddess

) Compare Cle anthes in Cic. de nature. deor. II, 5.

The night, in any case, brought terror with it.
 The image of these two gods was everywhere in the animal world.
 The bull and the cow. This animal was able to
 its power and its usefulness primarily for this purpose. The
 Egyptians worshipped their sun god Dfiris and the moon.
 goddess Isis under this image); Moloch and the
 Afstarte of the Arabs and Phoenicians wore a bull's head;
 Jehovah was admittedly called by the Ifraelites
 worshipped under the image of the bull); the Greek Son=

The god Dionysus and the moon goddess standing next to him
 Artemis was also formed with the bull's head.

From this ancient sun and moon service, one has
 to assume, as Macrobius already did, in order to
 the often so strange contrasts in ancient mythology

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1) Macrob. Saturnal. I, 21: “Taurum ad solem referri, multi-
 plici ratione Aegyptius cultus ostendit, vel quia apud Helio-
 polim taurum soli consecratum, quem Netiron cognominant,
 maxim colunt; vel quia bos Apis in civitate Memphi solis in-
 star excipitur; vel quia in oppido Hermunthi wagnifico Apol-
 linis templo consecratum soli colunt taurum, Bacchin cogno-
 minantes, insignem miraculis convenientibus naturae solis.” —
 Here, the original animal in the Zend=Avefta must also be obtained,
 and the bull in the Mithradienst.

1) A statement by Rabbi Maimonides is noteworthy.
 On the origin of the Jewish cult, Mor. Nev. III, 45:
 “Constat, homines illos templa exstruxisse stellis in eisque
 collocasse imaginem, ad quam colendam unanimiter consen-
 serunt. Hinc jussi sumus nos templum aedificare deo optimo
 maximo atque in eo collocare arcam. “

) Macrob. Saturn. 1, 17: “Sol, ut veteribus placuit, dux et mo-
 derator is reliquorum Juminum. Lunam vero humidior et
 velut foemineo sexu, naturali quodam pressam tepore inferiora

tenuisse, tanquam ille magis substantia patris constet, haec

matris. . Macrob. I, 21: "Aegyptii in eo (Osiride) speciem oculi exprimunt et hoc signo Osirim monstrant, significantes, hunc deum solem esse regalique potestate sublime Cuncta despicere, quia solem Jovis oculum appellat antiquitas. "

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to brighten up. Originally, the sun and moon carried the two ideas of good and evil, creative and destructive principle; and this is the reason that we even in later times, when the planetary systems had already been established. honor gained validity and a part of the concepts on had taken, yet still occasionally with both They see contradictory effects occurring. Only in Over time, certainly many centuries later, the Semitic peoples believed that, besides the sun and moon, they also to worship the planets. The clear skies of those opposites This had led her to a strenuous observation of the stars. invited; and so they experienced that some stars in the sky move, their position relative to the They changed the rest; indeed, they even ordered these moving ones. Celestial bodies according to their height or distance from the Earth, specifically as follows: first, the moon on Earth, then Mercury, Venus, Sun (this also applied to one planets), Mars, Jupiter, Saturn). It is for the Explanation of the religious ideas of antiquity differed that the solar service is far older than the planetary It serves no purpose at all. The sun, through its properties, even the most uncultured person can experience divine revelation. Honor is immediately claimed for oneself; the worship of the planets but it already requires a precise observation of the starry sky Heavens ahead. The reason for this veneration may well be to be no other than the movement recognized; for These planets stood out against the first due to their brilliance. not even a first-degree star, at most Jupiter

Compare generally Macrobius, Saturn. 1, e. 19–23; also Plutarch. de Isid. et Osir., where about Osiris, sun, male, generative Principle, and Isis, moon, feminine, receptive, nurturing Principles similar to those have been laid down.

) Dio Cass. XXXVI, p. 37, ed. Hannover. The above order applied among the Egyptians, and undoubtedly also among the Semites.

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and Venus. It's strange that one can already see this in a photo. Ancients recognized that Saturn was the highest of the true captured planets! Later, these too were Celestial bodies were deified; they were divided between both. Pages focused on the masculine principle, the sun, and on the female, the moon; Sa~~r~~ stepped onto the side of the sun. turn, Jupiter, Mars, Mercur, on those of the moon the Ve~~s~~ nus. Now that the divine personalities have separated~~s~~ As their numbers increased, so too did divine efficacy spread; the sun remained a predominantly good, creative being, beside her Jupiter, the gloomy Saturn, on the other hand, was na~~s~~ A hostile, destructive god, he presented himself simultaneously as The highest planet above the sun became the supreme god; next to it He stood as an evil being and war god who poured blood. Mars, playing with color; the inconspicuous Mercury was received little attention. The moon goddess, besides the old one, took The idea of the industrious nature, now more the cha~~s~~ character of a nocturnal, joyless, all sensuality~~s~~ lovely, cruel female being, and against it was Venus, the friendly, sensual, childbearing goddess. So the Semites now had to return to their old, only male God, to El, whom they Lord (Baal) and Melech (King) named, that is, in addition to the sun, other celestial bodies be~~s~~ come, and the individual peoples either inclined more to the environmentally friendly direction, which is now primarily the sun, or to the nature-hostile one which Saturn has entered. Among the Chaldeans, the sun service retained the Overpower and the name of the god Baalz among the Ara~~s~~ Saturn was especially worshipped by Bern and the Phoenicians. under the name Moloch; but this Moloch is not

exclusively Saturn, yes, little like Jehovah; they both carry also, incidentally, the character of the sun; the Greek Dionysus, sun god and night god in one, is with them one and the same being. Depending on the people, more the nature-friendly Baal or the nature-hostile Mo

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who acquired the hole also enjoyed either the sensual nature goddess in Afchera or the pure Aftar, hostile to sensuality a higher veneration; however, these are particularly contradictory in the case of These female goddesses continually imagining things. In Phoenicia and Palestine, all these gods were associated with... They paid homage to one another; Saturn only appears later as Supreme God especially stands out.

For our further investigation, the question now arises:
-originated: we have Baal and Moloch and also the
To consider Asherah and Astarte as one deity,
only in two opposite directions, according to the one in the
Nature's effective creative and destructive force, in which
One people more according to this, the other more according to
Was that expression of power revered? Or should we...
To perceive deities as different beings and...
Treat them separately? One can treat one or the other.
Take the rightful path; for originally they are,
As I said, there were only two Semitic deities, one male.
liches und feminine principle, creative and destructive
same; only with the knowledge of the planets but also the
The creative and destructive principles become clearer; a new one emerges.
creative god and a creative goddess, an enemy of nature
A loving god and a nature-hostile goddess; these too were
which in turn is found among various tribes under different
The different names are understood, but they overlap, referring to the
basic conception of a being, often in its
Effectiveness. (Münter) and after him Creuzer?) find
followed the first path; they explain Baal and Mo
hole for a god, just as the Astarte and Asherah for
The same goddess. Surely this path is the easiest. But
In later times, Baal is seen as the sun and creative god.

) Münter, Religion of the Carthaginians, Copenhagen 1821.
) Creuzer (Symb. and Mythology of Ancient Peoples, II, 266)
completely agrees with Münter.

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of the nature-hostile Moloch, as Saturn, clearly un-
different; likewise Asherah, as companion of Baal,
of Astarte or Melecheth, the female side deity
of Moloch. Luther already mentioned Asherah in his fine Bible.
translation (he calls the grove) separated from the start;
Recently, Movers has started again, the
to keep goddesses apart. So we will...
Embark on the path of separation by bringing life-
Garden Baal the Asherah, the corrupting Moloch the
Place Astarte to the side; however, the remark
their validity remains, that the effectiveness of these various
Gods and goddesses do not look with absolute sharpness after
the principle assigned to them is rather
the activity of one principle also extends to the other, en-
opposite sides were crossed. Partly due to the circumstance of Ver-
reason that originally only the sun and moon were the four
They represented principles, partly based on the experience that in nature
the efficacy of one God also extends to that of the other
It changes. The warming and invigorating sun is turned onto
to the highest degree of their effectiveness, through their intense heat,
pernicious, destructive; on the other hand, the ver-
The brutal god, through his destruction, brings new life; as indeed
decomposition is a significant means of promoting vegetation.
bile life is and the animal only survives by destroying a
to preserve one's own existence in other ways.

Before we discuss these individual deities in more detail...

Consideration will be given to, in general, a Bemerkung
will be prefaced with information about the reasons which I
determine the human sacrifices brought by the Jews on
These four main deities Baal, Asherah, Moloch and
To expand Astarte. Until now, the view was fixed.
to maintain and justify that of the Jews only the Mo-
HE 60 Meier 4 was sacrificed. feyen. Would you love -

) Movers, the Phoenicians, Bonn at Weber, 1841.

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st this whole Jewish idolatry, which is connected with a
supernatural revelation to the same people not at all
some wanted to completely remove the old testament
have; at least that's what one wanted, since this was not the case once.
as far as possible concerned, limiting the atrocities; and so it remained
Are the human sacrifices merely on the Moloch, which is to be reborn?
fetched: painting with them specifically linked by name.
will be. But if one wants to use the biblical passages which
to refer to a human sacrifice service, summarize and
If you judge impartially, you will arrive at a different result.

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— — —

The other deities also practiced human sacrifice in rare instances.
This is obtained in several cases. It will be observed during the examination.
to discuss the individual deities in more detail. Here
For now, only this much. However, apart from Baal and

to whom more human blood flowed than to any other; but

Moloch is not explicitly mentioned as a deity in the Old Testament.

named those to whom human sacrifices had been offered); but
These two names alone give good reason to assume,

that also the female prince placed at their side

zipen, der Afchera und Afstarte, in fo ferne dienien beiden
Deities have the same inclination and efficacy as the ver
was attributed to masculine principles, a
He would have received the same veneration. Would Moloch be
If she was worshipped solely through human sacrifice, then one would have to
expect that in those places where human sacrifices were made the
Rede ist, sein Namen, wo nicht immer, doch oft vorgehen.
But that's not the case. The name Moloch is found in
Connection with human sacrifice only in Leviticus 18:21; Leviticus 18:21.
20:2; Jeremiah 32:35; 2 Kings 23:10. (This could also include...)
Isaiah 57:9 is counted, where under King Mo
The hole is to be understood, and the above-mentioned passage 2 Kings.

1) The Adrammelech and An ammelech 2 Kings 17:31. find
Types of Moloch.

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17:31, where about Adrammelech and Anammelech
It is being done. Other sources speak of human sacrifices in the
Generally, without mentioning any god,
e.g. B. Deuteronomy. 18, 10; 2nd King 3, 27; 2nd King 16, 3;
2 Kings 17:17; 2 Kings 21:6; Jeremiah 7:31, where, however,
even the main deity Moloch was largely understood
den ist. But the majority of the places that are occupied by people

Sacrificing acts do not speak of a single god, son~~r~~
the gods: .

Deuteronomy 12:31: "All the abominations of the Lord that he has set before him,
have done to their gods; for also their sons and
They burn their daughters with fire to their gods,»

Pf. 106, 37. 38: "They sacrificed their sons and daughters~~r~~
(ter the idols) and shed innocent blood, the blood
their sons and their daughters, whom they gave to the idols of Canaan
They sacrificed themselves so that the land would be defiled by blood.

Isaiah 57:5: "Are you not children of the rebellion, brood of the dead?"
the lie that was kindled for the idols among all-
chem green tree, which the children slaughtered in the
Valleys, beneath the rocky clefts? »

Jeremiah chapter 7, which speaks of human sacrifices,
Verse 2 says that they were brought to the temple in Jerusalem:

"Enter the gate of the house of Jehovah and call there
recite these words and say: Verse 4. Do not rely on
Lying words, when one speaks: Jehovah's temple, temple
Jehovah's is this. Verse 6. For if you are a stranger, an orphan
and widow does not oppress, and innocent blood does not
shed not in this place or of other gods
wander to your detriment: so I will let you dwell on
this place. Verse 11. Has it become a den of murderers?

In the Hebrew text, the word "you" is used here (compare)

Deuteronomy 32:17), which Luther translates as "devil". The
The expression is as harsh as "The gentlemen of NV".
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this house, which is called by my name, in
your eyes? »

Jeremiah 3:24: “But the shameful idols devoured the
Acquisition of our fathers from our youth, their sheep
and their cattle, their sons and their daughters. We are lying
in our shame and our disgrace covers us; for
against Jehovah, our God, we have found, we and
Our fathers, from our youth until this day, and
They did not obey the voice of Jehovah, our God.

Jeremiah 16:18: “And I will first repay them twice over.”
Transgression and sin, because they defile my land,
with the corpses of their abominable idols and abominations my
Property rights have been fulfilled. » =

Jeremiah 19:4: Because they forsook me and this man
The place was alienated and incense was burned there to other gods.
which they did not know, neither they, nor their fathers, nor the
Kings of Judah, and this place filled with innocent
Blood “etc. |

Ezekiel 16:20: “And you took your sons and daughters.”
ter, whom you bore for me, and sacrificed them to them (the god-
(tern) for consumption.

Ezekiel 20:31: “By bringing your gifts, in-
To whom you dedicate your children through fire, you defile them
through all your idols to this day. »

Ezekiel 23:37-39: “Show them their abominations, that
She committed adultery and there is blood on her hands, and
that they committed adultery with their idols and even their
Children whom she bore to me, dedicated to them as food.
Nor did they do this to me: they defiled my holy place.
They did this on the same day and desecrated my days of rest.
For if she slaughtered her children to idols, then
They came to my sanctuary on that same day to
defile; and behold, this is what they have done in my house, »

Ezekiel 16:36: “This is what the Lord Jehovah says: Therefore
that you squander your gold and expose your shame in

your whoredom for your lovers and for all your gruesome idols and because of the blood of your sons, whom you gave to them given, etc.

Up until now, it has been believed that the solution was to...
 man diese diesen Plural Götzen« in connection with Menschen= Sacrifices through idols of Moloch were explained. This is apparently an arbitrary decision that not only lacks any evidence for itself, but has all the aforementioned parties against him. Would it be Human sacrifices were only offered to Moloch, then, this That's the nature of things; if they weren't so different...
 Old Testament writers, the general term

“They have used deities, which they explicitly did not= not a special god, Moloch, but the Canaanite ones, to refer to the Jewish deities in general. The details Investigation of the nature and service of this Semitic The main deities will provide further evidence that in their service In reality, human sacrifice was common.

OG eel.

The name Baal means something like "Lord" or "Owner and is with the Phoenicians, like with the baby= loniern the name Bel 2, the general designation for the Deity in general, which was originally among these peoples represented solely by the sun. Also the Be= The use of Zeus as the name for the supreme god of the Greeks means in Egyptian, from where they undoubtedly derive their origin= tet, "Lord." The ancient name for the Semitic god In general, it seems that Il or El) had been);

) ya. Y) bya, z.) bx.

) Thus in the fragments of the Sanchuniathon by Eus eb. praep. evang. I, 10. Melchizedek also calls his God this; Genesis 14:18.

We can still find him in the Elohim of the Old Testament. and in the Greek sun god Helios; Jewish Names are often compounded with such as Samuel, Gabriel, Michael, and others; also in the New Testament God is called "Els" in the well-known passage: "Eli, Eli lama fabachthani!" How Hebrew proper names with El to: were combined, such as Phoenician with Baal, e.g. Hasdrubal, Hannibal; also localities in and outside Palestine was named after Baal, so Baal-Hermon, Baal-Meon, Baal-Perazim and so forth, without Doubts are being made about ancient cult sites of this god. In Carthage, there was a similar awe-filled reverence. before uttering the name Baal, as with the Jews before the name Jehovah; one did not name the God by fine name, but he was called the "Old Man", the "Ewig" gen) »; however, one finds on Carthaginian and Numidian Greek coins and inscriptions bear the name Baal. And Romans everywhere refer to Baal as the highest. God of the Phoenicians and compare him to their Zeus and Jupiter?), or also with Kronos and Saturn, depending on the circumstances. as generative and sustaining (Baal imperative), or as destructive A disturbing god (Baal-Moloch) was worshipped.

But was Baal, in his refined way, after all: common god of the Semites, yet the different- The nations separated their individual Baals; for it became clear that not only among the Jews, but also among other Semitic tribes, asserting the need for a special To have a national god. At one time it seemed more comforting to... to know oneself under the protection of a God who alone devoted himself to the affairs of his own people, then be- One could also expect special assistance in the wars. with related tribes who rely on the protection of the general

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1) Augustine. de consensus. gospel. I, §. 36.

) Herod. I, 183. Diodorus. II, 8. 9. Cic. de nat. deor. III, 16.

a god would have had the same claim. Therefore, they find
 We always find one of the individual Semitic tribes
 special aspects of Baal as a tribe deity ver-
 honors, although the cult of the other directions is usually
 lich. not excluded. Among the Arabs and Ca-
 Naniters had the veneration of the destructive principle,
 Among the Babylonians, the procreative side prevailed.
 received. A deal was struck with the national god, whom one
 for the king and lord of the land, a league, ge-
 praised him for his loyalty in his service, dedicated himself to him as an egg-
 gentum; whereas he himself had blessing and victory over the enemies
 promised. How Jehovah made a covenant with the Hebrews,
 We also find this among other Semitic tribes.
 Federal Baal). On Punic coins, the god is depicted
 Baalan, our god, was always called by the Carthaginians.
 Except for individual cities and regions, the
 asserting the need for a special protective deity, as this
 also known to Greeks and Romans and in the Christ-
 The continuation of the holy saints found its continuation. Therefore, we read in the
 ancient testament of many Baalim, Baal deities, a
 Expression that partly refers to the gods in general, partly to those through
 They referred to their cult sites as different Baales.

We have here initially only heard of Baal, the representative
 to speak of the life-creating natural principle, that,
 As noted, the highest veneration was accorded to it by the Babylonians.
 enjoyed, however among Hebrews, Phoenicians and Carthaginians the
 Service of the nature-hostile, destructive, sensuality-free-
 the principle of fairness, primarily under the image of Moloch,
 who was overweight.

News of Baal among the ancients was so rare,
 However, some very important certificates can still be found. He—

) 92 by2 covenant baal, like Zeus ögxos, Deus Fidius.

) Gesenius Monogr. on the religion of the Chaldeans, p. 174, 176.

Rhodot himself has the most famous temple of Baal in Bas
 Bylon visited and gave the following description. After
 to whom he had previously remarked that Babylon had crossed the Euphrates
 He explains in Chapter 181 that the story is divided into two parts.
 first book continued: In each of these two sections be
 There is a curious building where one can enjoy the...
 Nigeria with a large and strong wall, in the other
 (the sanctuary of Zeus Belus!) with bronze gates;
 The same thing was still standing in my time and formed a square,
 Two stadiums (1200 feet) long on each side. In the middle.
 A tower made of hard stones was built at the sanctuary.
 of the length and width of a stadium; on this tower
 There stood another tower, and on the latter another, and so on.
 extended to eight towers. Outside was a spiral staircase around
 All towers were pulled; approximately halfway up this staircase
 There was a resting place with benches, where Diejeni
 Those who climb up sit down to rest. On the
 A large temple was built at the last tower, in which...
 a well-filled cushion, in front of which one can place a golden:
 He placed a table there. There is no statue of the god in it.
 erected, and nobody else stays there overnight, than
 a woman from among the inhabitants, who was just (like the
 Chaldeans, the priests of the God, say) the God from all
 has chosen women. They also claim what they told me each time.
 but they will not make it believable that God himself visits.
 the temple and rest on the cushion. The same shall, after
 According to Egyptian legend, this was also the case in Egyptian Thebes.
 be; there too a woman sleeps in the sanctuary of Thebai
 Zeus, and it is claimed of these two women that
 They never associated with a man. Downstairs in the
 Another temple in Babylon is a sanctuary, in which
 There is a large golden statue of Zeus sitting inside.
 the position in front of which stands a large golden table;

Jeremiah 51:44.

The footstool and throne were also made of gold; these
 Objects were, as the Chaldeans say, with a
 Produced at a cost of 800 talents of gold. Outside
 In the temple stands a golden altar. Another one
 A large altar is present, on which the perfect
 Sacrifice of small livestock take place; for on the gold—
 Nothing may be sacrificed to an altar except what is still milk.
 sucks. On the larger altar, the Chaldeans burn.
 every year, when they celebrate the god's festival, for a thousand
 Talents incense. There was also a picture at that time—
 a column, twelve cubits high and heavy of gold, on this hot-
 ligen Platze. I didn't see them myself, however, I'm only telling you about them.
 what is said of the Chaldeans. This column would have
 Darius, the son of Hystaspes, who had liked it, dared to
 However, not to take them away; Xerxes, on the other hand, the son
 of Darius, took them and also killed the priest who had served him
 who wanted to prevent anyone from touching her. So this was sacred.
 The church is set up; there are also many votive offerings there. »

(Still one magnificent temple in Carthage)
 mentioned, who undoubtedly refers to Baal, as a sun god.
 belonged, but was attributed to Apollo by the ancient writers—
 (is divided. Münter suspects?), who is related to Baal
 The sun god Apollo was, when the ancient Carthaginians with the
 Greeks came into contact when Greeks and Sicilians
 settled in Carthage and the state received Greek aid.
 peoples he took into his pay, were received in Carthage
 the; since Apollo also appears in Polybius' treatise on alliances,
 which Hannibal with King Philip of Macedon
 The court stated that it would be explicitly named as a witness. The only one
 The name used by the Greeks cannot be considered proof—
 to claim that the god was indeed Apollo, since the

) Appian de bellis Punic. c. 79.

) Religion of the Carthaginians, p. 32.

) Poly b. VII, 1.

Greeks and Romans were known to be very willing to welcome strangers. gods whose cult was related to their own, their to assign god names. Apollo, on the one hand as Sun god, on the other as corrupting, bringing plagues- Gendes Wesens?en, however, had with Baal both in his a great similarity to an invigorating rather than a destructive effect lichkeit, as the god also very likely from Phoe Nicia came to Greece; a union of both Deities could therefore easily take place among the Greeks; It is very unlikely, however, that the Carthaginians would give a to a foreign, imported god, such a magnificent temple he had built them, or that the few Greeks living there to have carried out such a project using their own resources can or may. Rather, the immigrant ones will their Greeks worshipped this Baal as a sun god have joined, who bore a resemblance to their Apollo. This view is also supported by the fact that the Cartha which is not at all favorable to the customs of foreign countries were, and a Senate decree even forbade the Greek to practice language and to engage with Greek science (arm) Münter also approaches this in the following View, when he says, "That Apollo, by the way, among the Carians" The fact that Baal was only the Greekized Baal to the people of Thagern and all the Carthaginians suggests that... to take it from the fact that the Tyrians, to whom the Carthaginians captured a colossal statue of the same in Gela (as a symbol of victory?), this portrait of a Greek deity, when the Greek Alexander conquered their city

1) Justin. XX, 5. History shows that the Carthaginians all Greek and Roman temples, which were not Phoenician They were of origin, destroyed in the conquered cities; have they They were not burned, it was only done to plunder them. to be able to. Dio d. Sic. XIII, 59; XIV, 62, 63; Liv. XXX, 205 XLI, 3.

2) Plut. in Alexandr. M.c. 24.

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besieged, according to a custom that was otherwise also common among them, to fasten their own idols with chains, to the

Altar of their patron god Melqarth with golden fetters ban-
that, because a citizen had dreamed that Apollo wanted Tyre
abandoned. Curtius, who reports this circumstance, adds
Furthermore: They had worshipped Apollo eximia religione. He
Therefore, they cannot be given a foreign one, but must be given a native one.
to have been a deity under a foreign name: so
Baal! — We will therefore be thrown into the- with good reason
sem Carthaginian Apollo may recognize Baal, and an-
assume that not the Carthaginians, but rather the Greeks-
chen and Römer denfelben gräcisirt, i.e. as Apollo dagge-
have stated. The same will be true of the temple.
of Apollo at Utica, also a Tyrian colony at
the African coast, from whose Numidian cedars
Pliny praises the handcrafted wooden work, saying that it has been around since
Greenland.
The planting town has been well preserved for 1188 years.
have). |

From this temple of Baal in Carthage, which was near Er-
Conquest of the city by the Romans, robbed it of its treasures
Appian recounts in the aforementioned passage that the
The gable of the same had been covered with a measure of gold.
fey, whose value could be estimated at 1000 talents, that would be (a Ta-
lent to 1350 Thalers), estimated at 1,350,000 Thalers.
Inside the temple itself stood a colossal statue of the god,
which was also gilded. Valerius Maximus
speaks of a Roman soldier who attacked the statue
the golden robe had been torn down, but the god
punished by losing both hands in the temple, which
one can later find among other torn-down pieces there-

1) Curt. IV, 14.

) Plin. hist. nat. XVI, 40.

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(found), Cicero), and after him Valerius
Maximus”), mention a similar heavy golden
Garment with which Gelo from the Carthaginian booty
who occupied Jupiter Olympius in Syracuse, and that after-

Here the tyrant Dionysius exchanged it for a woolen one,
with the remark that the golden one is for the god in summer=

Too heavy in the morning, too cold in winter.

We may infer from these descriptions of the temples of
conclude that the sun god Baal's service among peoples,
where the means allowed, as in Babylonia, Phoenicia
and Carthage, was most magnificent. He himself was in late
more recent times, when some skill had already been acquired,
depicted in human form; not so previously; for in the
To the ancient Hebrews, Baal appears only as a stone pillar.
The golden radiance of the sun required that fine image-
pillars and temples much gold was used; also from
Hosea 2:8 tells the Israelites they have the gold,
Jehovah gave them what he turned into Baal.

Court. 2, 13. punish the Baal days, where the Israelites robbed him=

They clasped and put on their ring and their jewelry and
pursued their lovers (cf. Hos. 8, 4). Without a doubt.
The clothing of his numerous priesthoods was also
adorned with gold. We find such a festive priest's vestment.
2 Kings 10:22, where Jehu allegedly [deceased] the priests of Baal.
gathered for a large Baal celebration and donned their festive robes
(Whether this clothing was red)

1) Val. Max. I, 1.

) Cic. de nature. deor. III, 34. The place amieulum grandi
pondere, quo Jovem ornarat ex manubiis Carthaginiensium tyran-
nus Gelo, would of course also allow for the interpretation that Gelo from the
The proceeds from the Carthaginian booty will first make this garment
let it be.

) Val. Max. I, 1, where, however, instead of Gelo, the reading Hiero is in
found in the text.

) Münt. Religious the Carthaginians, p. 28.

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remains to be seen; the pallium coceinatum Saturni, of

(which Tertullian speaks of), refers to the priests of Baal= Moloch, for whose unquenchable thirst for blood even the red priestly robes were particularly suitable.

Originally, the image of Baal was probably not another= res, than a stone), then a phallus, a stone Column in the shape of a male member, which can be described as It was revered as a symbol of the creative force of nature. Such pillars were in the Semitic countries and also in Egypt?) erected in large numbers. Among the Hebrews, the oldest... The image persists from ancient times until the Babylonian captivity. described as Baal's stone pillar; inside the Tem= But in later times, it may well take on a human form. to hold; this can be presumed, since prophetic positions= They speak of the precious garments of the deities and also We are talking about gilded pictures, which artists cast (Isaiah 2:20; 40:19). They probably asked for small ones made of metal. cast and gilded images of the gods in human circles= stat (Ezek. 7:20); the poor let themselves be, according to Is. 40:20. to make such pictures out of wood. The original picture But Baal's, as it was usually found in the open air, was a phallus. For example, Gideon, the judge, destroys one.

1) De testimon. animae cap. 2. In the temple of the Syrian goddess to Hierapolis, where the sun god is also worshipped, without an image was, in whose courtyard bulls, horses and lions were kept as sacred When animals roamed freely, the priests wore a white robe. dung, but the high priest wore a purple cloak and a golden The tiara around the head. (Lucian. Dea Syr. 34. 41. 42.)

*) Philo of Byblus in the preface to the Sanchuniathon (at Euseb. praep. evang. I, 10) says that the Phoenicians had the god= The boulders and tree trunks were consecrated. Jacob, too, was involved. anoints stones.

9 On the phallic worship of the Egyptians, cf. Herodotus II, 48. Jeremiah 43:13.

a pillar of Baal!), yes, the Jews and Sfraeli erect ten Pillars of Baal?); Josiah destroys the pillars?) briefly before the fall of the Jewish state. These pillars Baal's were made of stone, as can be seen from the expressions closes, which are needed for their destruction; for it speaks of a breaking; on the other hand were the pillars of the female nature goddess Asherah, who were usually erected next to the pillars of Baal, in the rule of wood; in their case the expression is cut down » needed. Herodotus recounts that he still had columns in Palae I saw Stina, who was once owned by the Egyptian king Sesostris erected. This king, in fact, had in all lands he who subdued them, erected pillars and noted, whether a people had been brave or not; among nations, which showed itself to be cowardly, he had a female one on the column Have the genitals drawn on. These exist in all countries. The pillars have disappeared, but in Palestine they still stand and "Those with female genitalia." The passage It always remains strange; for the fact that these pillars are not merely They were not only signs of Egyptian rule, but also a religious The great importance they had should be evident from this, that the later conquerors of Palestine did not overthrow them; on the Je Hovacultus of the Hebrews, on the other hand, does not cast it in a favorable light. that she tolerated these pillars in her country, even up to Herodotus. ten, that is, even after the immigration from the Babylonian Captivity!).

1) Judges 6:25. Even under the sun itself, which is worshipped by God. (Numbers 25:4; 2 Samuel 21; Jeremiah 8:2), one thought no special divine being, but Jehovah, who enters into the His relationship bore the character of Baal.

1) 1st King 14, 23; 2nd King 17, 10; yard. 10, 1. 2.

3) 2 Kings 23:14

Herodotus. II, 102. 106.

Herodotus was in the year 484 at the beginning of the reign of the Xerxes was born. Let's assume, although there's no doubt about that...

These Baal fans, as symbols of the most important gods—
 lichen Function, creation and preservation, were, as
 the evidence is available, also related to the temples of others—
 placed before or in front of deities. In the temple of the
 Two magnificent columns of this kind stood at Hercules' site in Tyre;
 One was made entirely of gold, the other of emerald.
 and shone at night, probably through an internally directed—
 It brought light, an extraordinary brilliance of itself). In
 In the book about the Syrian goddess we read that before
 the temple of this goddess at Hierapolis in Syria two
 such phalluses stood, which reached the considerable height of thirty
 They had fathoms. Each year a man kept himself for seven days.
 long on top of one of these pillars, to see how one
 believed that at this height he was closer to the gods and from
 to invoke their blessing upon all of Syria there?). Also
 Before the temple in Jerusalem, Solomon had two such sows—
 let them set, which are associated with the dark names Jachin and
 (called Boas). — We probably have the
 The origin of our present church towers lies in these columns.
 seek those who stand before the entrance of the Syrian and Egyptian
 Temples were built.

new information can be given that his presence in Palestine
 If it fell around the time he was 30 years old, then the year BC would be...
 The first Jewish colony was established in 454 AD.
 Serubabel (536 BC) still has these columns, at least.
 tolerated. Only as a result of Ezra's immigration (458) might
 They had been destroyed.

1) Herodotus. II, 44.

) Lucian dea Syr. c. 28. The book is certainly wrongly attributed to
 Attributed to Lucian, for this writer shared the beliefs of the Christians.
 Not the prevailing view in this little book. (Regarding...)
 gens is the same for the knowledge of the Phoenician cults very
 important.

) 1st king 7, 21; 2 Chronicles 3:17.

The use of the ancient Hebrews, on mountains and hills-
 Sacrificing heights could have no other reason than
 the opinion that at this height one can speak with the heavenly powers
 to be able to enter into closer contact. Specifically, it was
 the sun, which it has already been on Ber~~s~~ since the earliest times
 (gen revered). At that time they did not yet erect any god~~s~~
 official buildings, the victims were killed on the mountains
 outdoors, facing the sun, in front of a
 Baal's column (such columns are at least mentioned in the book)
 (as mentioned by the judge). They also made sacrifices in later times.
 still on natural and artificial hills, which both
 outdoors, as thrown up in the streets of the cities and
 altars were erected (Ezekiel 16:24-25) to Baal
 (also on the roofs of houses). Among the kings
 Special temples of Baal are mentioned; Ahab he~~s~~
 built one such in Samaria; in the kingdom of Judah there~~s~~
 In contrast, Baal was worshipped in the temple in Jerusalem by
 Solomon, it seems, continuously, for the entire duration
 throughout the empire as far as Hezekiah, who "took all the equipment,
 that was done to Baal and the entire host of heaven
 was, and let the chariots of the sun burn up." His
 However, Joahaz's son did again what was evil.
 (in the eyes of Jehovah, just as fine fathers did) »,
 He also restored the Baal service.

The star in which Baal was worshipped, or
 Rather, what was conceived as Baal was primarily...
 the sun; fine columns are also called Son by Ezekiel:
 They appear as the pillars of Baal elsewhere,
 on all the hills and must therefore devote themselves all the more to the god Baal~~s~~

1) Numbers 22:4

2) Jer. 32:29. Throughout the land, not just in the surrounding area.
 In Jerusalem, the nature gods had their altars; Ezekiel 6:6, 13.

) 1st king 16, 32; 2nd King 10, 21.

9) 2nd Kings. 23, 4. 11. 5) 2 Kings. 23, 32,

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will be healed, as Ezekiel 6:1 ff. says, where he speaks of nature= service generally speaks, only mentioning the solar columns, However, other prophets only speak of Baal pillars. Now that Ezekiel is also prophesying in Chaldea, one can... do not object that he is referring to the sun service in his speech in exile; for he directs his words according to verse 3. Emphatically to the mountains and lands of Israel. To Czech. 8:16. One prays in the Temple in Jerusalem facing east. of the sun; sun chariots are also found in Jewish literature= The temple. One must not react to such news with sk. the worship of one separate from Baal, who followed the sun's course to conclude that they belong to Baal, representing God. as a sun god, according to Gesenius), at the least. It is doubtful that Bel is the planet Jupiter or the God inhabiting him is, which is why the Romans also called him Na= The Babylonians would have called him Jupiter Belus, the national god. Winer disputes this claim (and rightly so, to a large extent). when he replies that the name Zeus or Jupiter cannot To provide proof that one can under Bel the planet Jupiter understood, but merely indicates that Greek- The Romans and the Romans found their highest god in Bel. would have. (If Vatke objects to Gesenius), « already The observation suggests that no other celestial body= per, as the sun, the fertilizing and life-giving thing= awakening natural force, the visible image of Baal, a A planet like Jupiter is not well suited to be a representative. ten of the generative power,» this is indeed generally True, but the evidence that Gesenius provided for the planet The arguments put forward by Jupiter are not thereby invalidated. For it However, this is a significant piece of evidence that among the old

) Comment. to Isaiah II, 331. 335.

) Winer bibl. Realw. I, 176.

) The Religion of the Old Testament I, 366.

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Arabs and Persians considered the planet Jupiter to be a benevolent force. The constellation, revered as a star of good fortune, was so revered that the Babylonians (the deity Gad, worshipped by the Jews) for the planet Jupiter explained?), and that we now have this God Gad in place names, like Baal: Gad, in connection with Baal. Also, the explanation "Su" could be... It should also be mentioned that it was also the case that Ptolemy against Vattel would be much closer to the Greeks and Romans, in the to find the sun representing their supreme god, and that They nevertheless not to this star of the day, but to the the largest star in the night sky, its name at laid down. Rather, it has been with the knowledge of the planetary flow. However, the planet Jupiter, besides the sun, is also included. connected to the concept of Baal; we have heard of it. Already traced at the top.

The sacrifices offered to the god, be partly contained incense, as can be seen from the above. (led to passages in Herodotus and biblical accounts?) emerges partly in slaughtered animals and humans. Among the animals, he was given bulls, horses, and Lions were sacrificed. Bulls are mentioned in connection with the sacrifice. which the priests of Baal offer on Mount Carmel"); The sacrifice of horses and lions becomes reality through this. It is likely that these animals were sacred to the sun; from the Herodotus explicitly notes that the Persians had given the sun Horses were sacrificed because they offered the fastest god the fastest. (who wanted to offer the animal).

The ancient Arabs made sacrifices to the sun. For them, the sun's fire symbolized purity.

) 1/2d. i. Luck. Jes. 65:11.

2) Buxtorf Lex. chald. 1034.

) Jer. 7, 9; 11, 13; 32, 29.) 1. Con. 18, 25.
) Herodotus. I, 216.

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And therefore only pure beings were allowed to see the god, young man.
Women, married, who are sacrificed. The sacrifice took place.
with the words: "This chosen virgin, like you,
We bring you 93, and also nursing boys were from
(they sacrificed to the sun god?). The latter happened, as
as emerges from three Punic inscriptions, as well as from the
Carthaginians") and very likely also among the Ba—
Bylonians. The passage in Herodotus: "On the golden
Nothing may be offered to the altar except milk.
sucks h," leaves the matter obscure, but suggests precisely
the indefinite and general nature of the expression points to it;
The Arabs also made sacrifices to the planet Jupiter, as
As already mentioned above, every Thursday there is one
Infant. On the great altar in Babylon,
According to Herodotus' account, the cattle were slaughtered; next to it stood
a small golden altar; even the precious metal, through which
The fact that this altar differed from the larger one shows that it
was intended for a far more important rite. This importance
The quality could not well lie in the fact that only young animals were present here,
which were still being suckled, were allowed to be sacrificed; also
One would think Herodotus would have said this, since he once mentioned...
Cattle speak, to put it more clearly. One must rather...
this altar to more important objects of the sacrifice, to
Children think. It almost seems as if Herodotus had something to say about this.
that consideration which he so often showed towards mysterious religious
Customs of foreign peoples were observed and in many
The matter was explicitly granted, but kept secret.
Babylonia was then under Persian rule, and the

1) Muhamed Ali Taleb in Gesen. Comm. to Jes. II, 336.

) Gesen. Comm. to Sef. II, 336. 337.

) Gesenius in Thesaurus II, 759. |

) Herodotus. I, 183: e yaoprov xovocov Bwuov ovx E&eori Jvey,

ori un yalaInva uovva. „

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Persians did not tolerate human sacrifice. It is likely that the same continued in secret on this altar, as in Persia itself in the mysteries of the sun god Mithras.

The Indians also offered human sacrifices to Baal.

Baal, Melech and Jehovah found each other in ancient times and that same being, the sun; the ancient Jewish Jehovah under differs from these deities only in name, as

National name for the sun god among the Hebrews;

He will indeed become an independent god under this name,

But it is also called Melech in many places later on, once

Also Baal. From this, in a fine place. According to the oldest ge

In historical records, Jehovah appears as the sun; to him are

He brought human sacrifices. Moses has the leaders make atonement.

(of the people before the sun); Joshua spares the

captured kings in battle, to offer them to the sun god

to bring as a thank offering?); nor does David command to be ab

Saul's descendants defended themselves against Jehovah during a famine,

(to hang in front of the sun'). In later times they separate,

As noted, the names Baal and Moloch; the former

The latter is exclusively that of the sun god, the latter that of the

Saturn; Jehovah remains both sun and Saturn, creating

The destructive god. The sun god Baal received

even in this later time, people from the Jews still

sacrifice. Jeremiah mentions it in clear terms in chapter 19, verse 5.

Baal as a god to whom human sacrifices were offered

he says that the Jews built high places for Baal,

to burn their children with fire as burnt offerings

Baal," Another passage in the Second Book of Kings

Chapter 17, verses 16 and 17 are less definite. It says there of

to the inhabitants of the kingdom of Israel: "They left all the lands."
offered Jehovah's, their God, and made themselves cast pictures—
he, two calves, and made ashes and prayed the
The entire host of heaven served Baal. And

1) 4. Mof. 25, 4.) Jof. 10, 12.) 2nd Sam. Cape. 21.

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They consecrated their sons and daughters through fire.
The blaming of the child victims is generally refuted here—
to hold and not specifically related to any god; the most natural.
The explanation given for this passage is that it refers to the human sacrifices on
I would exalt all the aforementioned deities; for if they were
Children were sacrificed to only one god, so it would be
to expect that this god would be named.
Baal, as the last-mentioned god, now takes these
Child victims have a particularly special claim on themselves.

Another passage in Jeremiah has its own peculiar
Difficulty. The prophet says in chapter 32, verse 35.
to the Jews: "And they built high places for Baal in the valley
the sons of Hinnom, to bring their sons and daughters to the Mo—
to consecrate the hole, which I did not offer them and did not offer myself.
The thought occurred to me that one would commit such an abomination.
Following this statement, it appears as if he considers
Jeremiah still called Baal and Moloch one and the other.
Same being. The passage allows for different interpretations.
Either the prophet gives a god the name of
Others call Baal "king" or Moloch "lord,"
and understands only one of these gods among the two Na—
men; or the height itself has listened to both gods, a
An image of Baal and one of Moloch were carried, last—
But the child sacrifices were offered; or finally
Both names are simply different designations for the Prophet—
Prayers for one and the same God. For the decision
The following circumstances come into consideration. In the above-mentioned—

The passage in question is omitted by Jeremiah and refers to Baal as God. named, to whom child sacrifices were burned, also comes the The name Moloch is not found anywhere else in the Prophet's writings. than in our place; however, the third book of Moses mentions (not Baal, but only Moloch). This would This suggests that both names refer to one and the same God.

) Leviticus. 18, 21; Cape. 20, 2.

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designated, so that the one biblical author of this, the That name would have been more familiar to others. But that alone... contrary to the fact that Jeremiah, although not in the form of Moloch, However, the ammonite name Malkam was often used— needs) and clearly distinguish this god from Baal— det; this ammonite Malkam is now elsewhere It's called Moloch and nowhere is it called Baal. For example, 1 Kings 11:7 says: "At that time Solomon built a high place the Camos, the monster of Moab, on the mountain that stood before Jerusalem lies, and Molech, the abomination of the sons Ammon's; and this name Molech changes with the Be- drawing Milkom or Malkam), so that also thereby Mo- Loch is described as an ammonite deity and by Baal a distinction is made, whose name the old testament nowhere mentions. which is assigned to the Ammonites. We still need to read chapter 23. consult the second book of Kings. Here it among the idolatrous objects that Josiah brought from the The temple was first built by the god Baal with his ge= her usual companion called Asherah (verse 4), then The author then turns to the priests who robbed Baal of his house. cherten. An image of the sun follows Baal, true= probably a gold-covered statue of Baal in Men= fchengestalt; horses and sun chariots are verse 11. er= imagines. In the sixth verse, the Asherah is particularly— named, besides her (verse 7) the pleasure houses, which are attached to the Temples were built and dedicated to their service. In The tenth verse is followed by the Thopheth in the valley of the sons Hin- nom's, noting that Josia had defiled the same, so that no one gives his son or daughter to Moloch consecrated by fire. In the fifteenth verse, it is further stated that... Milkom, abominations of the sons of Ammon, especially listed,

with him Camos and the Astarte. So here we have three.
different gods, a Baal, a Moloch and a

9 Jer. 49, 1. 3. a 1, Kings. 11, 5. 33.

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ammonite milkom. I believe the difficulty will be
most naturally and probably as follows
to lift. The Jews had lived in the valley since ancient times.
Hinnom, a metal statue of Jehovah, as we saw above.
will be described as having a bull's head and hollow body; this
The image bore the honorific names Baal and Melech, was originally
Representatives of the sun and Saturn. Such an image
Other people also worshipped the Phoenicians, albeit in a slightly modified form.
Zic and Arab tribes, and in particular the
The Ammonite god exclusively bore the name "King:"
When Solomon then sent this ammonite god to Judea
When they planted, they had two gods who bore this name.
and were also very similar in their nature. With the
The influences of the Chaldeans were also demanded by the Chaldean sun
God Baal was his representative. He had the dark side.
Saturn not in itself, was under an image in Men
She worshipped a figure, but also demanded child sacrifices as first acts.
The victims were also burned.
not in the column, but on an altar. In which
(charming Thale Hinnom) he probably received common
He is the same height as Moloch in terms of his actions; he is the one to whom one is in
the last times of the Jewish state everywhere on the Dä
Chern, who had so many altars in Jerusalem, when
the city counted streets, whose image column in the temple itself
next to that of Asherah (stood?). The shawl is apparently...
The Daish Baal is different from the Phoenician and Arabian Baal.
Moloch or Saturn; he does not have a bull-like form, like the other one,
He is the friendly sun god in human form; and there

In the valley of Hinnom, not only Moloch was worshipped; also at
their gods had their idols and their service there: and

Jeremiah 19:4.

2) Jer. 7, 9; Cape. 11, 17; Cape. 19, 13; Cape. 32, 29.

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This Baal next to Moloch in Jeremiah's time in Jerusalem
Since he was revered, this prophet must also have been situated between the two.
to distinguish deities. But if he also does this in
With regard to the nature of the service, it asks itself
very much, whether it was common in his time to use the name Baal
and Moloch to separate so strictly that one can use the word
Baal consistently the nature-friendly Chaldean, with the
Words Moloch the Phoenician and Arabian, to Saturn
designated as the sun god that had become. It seems very close to me
Naturally, one sometimes refers to both gods as "Lord".
as "king"; however, at Saturn, who is on—
Judging from the monistic designation, the name Melech
They had been standing still. Now Jeremiah says that the Jews
They had built heights for Baal to give him their children.
burning, so he can destroy one god or the other.
to stand, since both children were sacrificed; most likely
By "sten" he means both deities at once. I conclude this.
from the other passage, where it says that the Jews had
Baal Heights built to protect their sons and daughters from the Mo
to consecrate the hole. For that here the prophet, among the venerated-
different designations that follow each other so quickly, the same
It's hard to believe that God has this in mind; one must be aware of the...
In natural terms, one expects that he will both times.
he would have used the word Baal or Moloch if he had only
thought of the same deity. Probably the
Jews associate Baal and Moloch. Baal, in ancient times
First a stone column, later a picture in human form,
stood next to the bronze column of the Jehovah Moloch
of the same height; the latter God took the child sacrifices in Em
which two deities were considered. Thus, Jeremiah
criticizes the Jews for having built heights for Baal, makes
involuntarily, in a subtle train of thought, the experience was gained
tendent that the Moloch statue received the victims, and
He therefore continues: to give their sons and daughters to the Mo
to consecrate the hole.

Less relevant to us here is a subspecies of Baal that actual god of procreation, Bel-Adonis, the Thammuz the Hebrews; since in his ministry, which first took place in the the last times of the Jewish state, from Menfchen-Sacrificing him is out of the question. But he might also find a place here. find, because he apparently, as an image of the invigorating spring sun, of awakening nature, a modification of the Son; nengottes Baal is, who represents the entire course of the sun sentirt. |

Adoni is a Phoenician word and means "my lord, of which is the Hebrew Adonai, Jehovah's name among the Jews, who were not allowed to pronounce the latter name. The Hebrews called the Adonis Thammuz), di Trennung, whereby the separation of the god from the god of love—tin Baaltis (Venus) is indicated. Through the service This Adonis was supposed to be the victory of the sun's warmth over the Winter is depicted; winter appears under the Image of the evil god, the boar; for the pig is also elsewhere in Syria and Egypt, a name given to the evil god—A wild animal. This boar (Mars to the Greeks) kills Out of jealousy, he killed the sun god Adonis, thereby killing his lover Baaltis is plunged into great sorrow; but Adonis awakens. again from death, i.e., winter will indeed return in autumn. Master of the sun, but in spring the sun returns with renewed strength.

The main seat of this cult was the city of Byblus on the Adonis River in Syria; from there the service also went to Jerusalem above, where, according to Ezekiel (8:14), the women sat at the temple and mourned Thammuz. Lucian (gives fairly detailed news about the Adonis festival?).

Ezekiel 8:14. Regarding the festival of Adonis, which takes place in June... This month, which was celebrated, is called by the Phoenicians and post-exiled—fchen Jews Thammuz.

) De dea Syr. Chap. 6—9.

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According to him, the inhabitants of Byblus claimed Adonis
She was killed by the boar within her city limits;
Every year at the mourning festival, the Adonis River, which flows from the Libanus comes down, colored red, a peculiarity which
one attributes to the blood of Adonis, but which is in the red
their origins lie in the fertile soil of Lebanon. Seven days
(the Jews used to mourn their dead), and so on.
The mourning for the Adonis lasted a long time. First, he sought
When people found the missing person, they said he was in the forest.
killed by the boar, and gathered at the bloody
towards the river; thereupon, a statue of the god was placed before it.
formal funeral. The women had to participate.
Cutting off the hair, a custom we also otherwise know as a custom
(drawings of mourning among Jews?), and death
ten complain, as at Jewish funerals the lament
women. They wail, they beat each other with their fists, » says
Lucian, "and spread grief throughout the entire surrounding area."
Once they have ceased their complaints, they sacrifice to Adonis.
like a dead man; the next day they say he is like
who came to life, and they sent him up into heaven.
This story inevitably brings to mind the new
Testament. — In Egypt, the sun god Osiris was given a testament.
ris, whom the evil god Typhon had killed, a whole
A similar funeral service was held. There are people in Byblus, »
Lucian says, "who claim to also celebrate the Adonis festival in
Byblus refers to Osiris... specifically in Alexan
In later times, this festival was celebrated with great splendor.
committed; here too, women played the main role).

1) Genesis. 50, 10; 1. Sam. 31, 13.

2) Jer. 7:29; 16:6; 41:5; 48:37; in the Mosaic Law
This is forbidden, as is scratching with pointed tools; 3. Mof.
19, 27, 28; Deuteronomy 14:1. — Mourning women Jeremiah 9:17.

) The description of the ceremony in Creuzer, Symb. II, 100 ff.

Afchera.

The Afherat) will in farewell in the district of our
 Consideration falls as if they were always at Baal's side.
 stands and therefore the human sacrifices which were offered to him
 were, also applied to them at the same time, but then also old testa
 human passages clearly indicate that this god—
 children have been sacrificed.

As for the explanation of the name, first of all, it is
 the difference between Gesenius and Movers not from
 Meaning; Gesenius says the name means something like
 Luck, and referring to the lucky planet Venus; Mo—
 Vers, on the other hand, claims that the original meaning of the
 The root word fey means "to be straight"; because now, according to Hebrew...
 From the perspective of the straight, the just are also happy
 feyn müffe, fo folge als zweite Bedeutung «glücklich feyn; ɸ
 However, Asherah takes its name from the straight line.
 (construction of the column). This may well be correct; later
 But the idea of Afchera has certainly changed.
 It is associated with happiness and blessing. It appears as a who
 sen, which makes the gods favorably disposed towards man;
 There is no other way to explain how they did not change over time.
 only besides her related male god, Baal,
 but placed next to the image column of each god—
 could. Firstly, Asherah corresponds to the female form.
 Goddess of the creative god Baal, she is the female Ne-
 preceptor of physical life, the goddess who the Chal—
 who worshipped Venus. This can be proven.
 Of course, it is not the case that even the ancient Hebrews were in this constellation
 They had found their Asherah; but it went too far,

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9 une von D gerade feyn, glücklich feyn.

) Movers, the Phoenicians, I, 570 ff. (Bonn, at Weber, 1841.)

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when Movers gives the ancient Canaanite idolatry the astro—
logical direction agreed upon; the Hebrews already worshipped in
The sun in the oldest times, and Amos makes the Jew
the accusation that she had already set the star ahead in the desert-
would have worn them.

More importantly, Movers is making a comeback.
made Af her a special goddess of the
(To separate Astarte). It would certainly like to start and
The thought of the creative goddess, who, comes to mind.
representing life and the act of procreation, cannot be the
be themselves with the chaste, averse to all sensuality, everything
Life of hostile Astarte, who are in the Greek Artemis
rediscovered; a crucial piece of evidence for the separation into
However, this opposing efficacy can exist between two deities.
do not hand it in; for ancient mythology shows in too many
In cases where completely opposing ideas are held,
to the same deity, although it was often hardly possible for the researcher to distinguish
between them.
more. It becomes possible to find the line of reasoning which
various contradictory effects on the same
connected to the essence. In our case, we would also have,
as noted above, a very natural explanation for this
opposing effects of the same goddess in the environment
It was stated that originally one celestial body, the moon, represented both.
Nevertheless, for the later time we must consider the Asherah of
the Astarte are distinguished. First, a separation is made at
the names of various deities through the addition of "God"
tin the Sidonian requires, which the Old Testament often demands.
(to the name Astarte?), but never to the name
Ashera is connected. In some places, however, this can be found
(more precise designation of the aristoles not?); however, from this it can be deduced

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This was already done by the earlier biblical commentators. Luther translated... Asherah with grove, and distinguishes it from Astaroth. Astarte.

2) 1 Kings 11:5, 33; Nephi 10:6; 1 Samuel 7:4; 12:10.

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It cannot yet be concluded that the Aftarte is related to the Afchera collapse; it would be different if the Asherah also collapsed. somewhere she would be called the "Sidonic goddess"; but this is, As I said, that's not the case anywhere. Furthermore, 2 Kings 23:13-14, apparently the cult of the Astartes of that of Baal and Asherah; for According to verse 13, Josiah first destroys Astara, the abomination. from Sidon, besides her the Camos and Milkom, from which constellation might already result in Astarte decided to side with the nature-hostile beings; Verse 14. but then the pillars of Baal appear with their Ashering.

Would this therefore imply the separation of Asherah from the Afstarte with certainty, yet the certainty appears However, another circumstance hinders this assumption. the way. Namely, at those points where the designation Astarte is used without the addition of « Sidonian goddess», The name Astarte is also associated with Baal, as is usually the case. Only Asherah. The Book of Samuel states in several places... places) that the Israelites worship the Baal deities and Astar ten had served, as can be seen in the Book of Judges 2) and where otherwise one usually finds "Baal deities and Asherians". Yes Judges 10:6 describe the appearance of Astrid Lindgren's gods alongside the Baal deities. with the addition that the Israelites had offered themselves to the service fi- turned towards the Donian gods; so that here hardly any of the The explanation to evade is, among the departures, which are next to For Baal to appear, the Sidonic one must also be understood. In these places, besides the branch starts, you will probably find the plus ral also the plural Baalim s), by which the deities over to be designated as main; so that one could say that these The connection does not yet provide proof that the Astarte

) 1 Samuel 7:4; 12:40.) Judges 3:7.

9) e.g. B. Direction 10, 6: NAMUYDTR DIPANNE

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likewise associated with Baal; for the plural Baalim suggests also other gods, namely Baal Moloch, with which the Astarte connects very naturally; alone This is contradicted by a passage in Judges 2:13, where... the branches of Baal (in the singular) connect.

These circumstances, which are indeed significant, can But now, the reasons for the Tren are given above= not cancel it; it must be decisive for a dispute= the two deities remain in the position that Asherah never "Goddess of the Sidonians, but probably the Astarte fo" will; for if both goddesses were one being: why does it receive Did Asherah never include this addition? This cannot be based on any assumption. not based on the case, but only on the circumstance that the biblical The author distinguished the Sidonian Astar from the Asherah— But now the question will arise: how did they come up with that? How can we think about the relationship between the two names? We will deal with this. must be content with probability, since from the existing= whose news will probably never provide a completely reliable answer= results can be achieved. The investigations in this field Besides the lack of news, they also offer other things These present difficulties that have probably not yet been sufficiently addressed. were taken into account. The meager news which the ancient writers do not come from one and the same age; but the terms which a year= hundred connected with a god, suffer in the course of the Time usually brings more or less significant changes, and it is therefore quite possible that an earlier book The name of a god sometimes evokes different ideas link, as a later one, and vice versa. Also, it is through= It is not clear that the biblical authors, in the Use such names with the utmost care. have gone to work, so that here and there a mistake

Change may have taken place, particularly in the Books that deal with the earlier history of the Hebrews, and whose drafting falls far later than the time with which they are busy with it. It would probably be possible that a later editor of an Old Testament section, which described the time as centuries away, which the names Ashera and Astarte were taken to be synonymous. or had confused it, without suspecting, of course, that he would one day after several thousand years, us, who know every word of his Taking writing so literally causes extraordinary difficulty. I will prepare some messes. This is just mentioned in passing. The following may serve as the basis for scientific investigations: such assumptions are of no use, but they may be useful. They should not be completely disregarded.

The relationship between the two will probably now take the form of... Names in the following way. The original name is Asherah; he joins Baal as a feminine principle and shares the same ideas with him. We already

It was noted in the case of Baal that this name, up to and including Solomon, is associated with Moloch collapsed, and the generative and destructive principle united within itself; until then, Asherah also represented Both directions. But now, from outside came the (Name of another goddess, Astarte), who thereby characterized as non-Semitic, that neither in Hebrew fchen, still a root word in Syrian and Arabic for finds. Movers suspects the word is Persian. Origins). This new goddess was among the Hebrews

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p. in the Septuagint is called the "dordern".

2) With v. Hammer, who said the word of the Persian Astara, Stern. derives. Cf. Treasure Troves of the Orient III, p. 275. Gefenius says (Thesaur. II, p. 1083): nil fere dubito, quin

DN idem sit quod MDR stella. Auf das Perfische weist 'also Münter hin Gelig. der Karthag. p. 63).

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also referred to in the plural, such as Baalim and Ash—
ren, which suggests that they have several interpretations= allowed wisdom; they were probably initially considered the same. radezu with the Asherah, for which the above places, where they are next to Baal, like Asherah, appears to be proving his worth. But when Solomon came into closer contact with the Phoenicians- The return came at the same time that Baal-Moloch also emerged. fdiedener von Baal, als schaffender Prinzip, trennt, gefal- The Astarte was described by the Hebrews as one from the Asherah. different nature; they appeared as hostile to nature, all Sensuality-averse female power, like Moloch on male= on the other side; however, Asherah now, besides Baal, exclusively the friendly, nature-friendly, and conducive to the well-being of people and She became a goddess who was kind to life, a blessing. The bringing being found its place everywhere. From Solomon's Time, therefore, of whom it is explicitly mentioned that he is the Astarte, goddess of the Sidonians, erected an altar to Astarte, goddess of the Sidonians, will we consider Astarte and Asherah to be different deities= must strive; the cult of Astarte is mentioned in history Solomon's particularly emphasized?), since the same without two- only through Solomon's friendly relations found its way to the Phoenicians in Palestine and its new= the interest was more important; Asherah, on the other hand, as a long-venerated goddess, remains in the depiction of the Solomon's idolatry is not mentioned. In later times, when the ideas about the individual deities so much mixed, as noted above, also the generative and creative element with the chaste, nature-hostile goddess reunited, particularly among the Greeks; for besides

Rhea and Juno, who represent Asherah,
The young woman will also (like the Syrian goddess in Hierapolis)
Artemis, the goddess of fertility; she has already

1) 1 Kings 11:5

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at her mother's (Latona midwifery office, represented) and
was called by the Parcs to assist the new mothers.
(Is that correct?); her image in Ephesus shows the nourishing breasts
in large numbers. In Carthage, in the first Christian times...
For centuries, the heavenly Virgin, who was on the
same phoenician soil the old Astarte was based on, also
venerated through sexual relationships; the Church Father
Augustine speaks of abhorrent games which the Cybele and the Heavenly Virgin were held). But
I would also like to draw on these quotations from the Church Fathers.
Roman Carthage, wherever Cybele stood beside the heavens
(called the Lish Virgin), a confirmation found
It could be that Asherah and Astarte, the former of whom the
Cybele, the latter corresponding to Artemis, not for one and
They were not considered the same deity, but rather different goddesses.
were kept apart, even though pure Artemis
adopted part of the sexual cult of Cybele
men and vice versa, Cybele had cut-down priests.

We therefore separate the Astarte from the Asherah, the
receptive and generative principles of nature, and let
our investigation on the latter especially.

The name Asherah has already been discussed.
the; among the Babylonians she was called Mylitta, among the Greeks
and the Romans are associated with their concept of Ceybele, Juno
and Venus. Her image among the Hebrews was a tree.
trunk, which, like the stone pillar of Baal, is most frequently
next to these, on natural hills or artificially raised
a hill was set; later, when temples were built, the
Asherah also seems to shine in these. That this pillar, at least

Apollo Dor. I, 4.
) Callimach. Hymn. in Dian. V, 22.
) August. de civil. dei II, 3.
Tertull, Apologet. 12.

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in earlier times, when all art was alienated, wood was
It becomes clear from the words which are involved in the destruction of the
Ashers are used; it is usually called »ab« here
to cut, to burn; e.g., Gideon cuts down the column.
the Asherah and uses the wood for a burnt offering
(for Jehovah). Without a doubt, it was initially the tree
itself, which as a symbol of the creative, feminine nature
was worshipped for her power; the goddess was recognized in her particular...
large and beautiful trees of the land, under which one
Then sacrificed. This sacrifice takes place under green trees.
in the oldest Hebrew history until its downfall
the states of Israel and Judah; also the altars of Jehovah were
which in earlier times was planted under trees and in groves;
This is what the prohibition in Deuteronomy 16:21 refers to. Specifically
was the mighty terebinth a hot thing to the ancient Sfraelites?
A slender tree, worthy of veneration simply because of its great age.
(it is supposed to reach a thousand years) and through the same the
Descendants are a lasting mark of the ancient sacrificial site.
of the ancestors. Abraham builds an altar to Jehovah's un-
among the terebinths at Mamre; according to Joshua 24:26.
Jehovah's sanctuary is found under a terebinth tree.
and Joshua there erects the memorial stone of the vow of
Israelites are called upon to abandon the foreign gods and only follow the Lord.
to worship Hova; Judges 6:11, the angel Jeho appears.
va's under a terebinth tree, Gideon sacrifices under this
Trees, and the circumstance that the victim emerges of itself
ignites, indicates the presence of Jehovah; also under Je-
robeam, another prophet of Jehovah, will establish his seat under
(a terebinth tree). The Reform Party declared

1) Not. 6:26. Cf. Deuteronomy 7:5; 12:3.

2) Genesis 13:18. In this place stood, even in the first
A sacred terebinth tree in Christian times. Jo-
seph. bark. Jew. 4, 9, 7; Eus eb. praep. Gospel 5, 9.

) 1 Kings 13, 14.

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the sacrifices under the trees for idolatry, but they lasted
They continued on to exile. Especially the foreign deities.
and in particular the Asherahs were planted under terebinths and
other trees were venerated. In the service of Asherah, they gave
These trees and the groves in general also offer an opportunity to
meat traffic).

The Asherah appears as a tree trunk very early on.
Time, as the above message from Gideon proves. To these
The tree trunk formed the image of a phallus,
The male member, as a symbol of procreation. That the
The phalluses of Asherah were made entirely of wood,
This cannot be proven; they were probably also in
Palestine, where resources allowed, later from precious
Made from fabrics. At least that's what the phalluses in
(the Syrian temples?). Since usually
If two such phalluses appear next to each other, one must
Assume one has the masculine, the other the feminine
represent a natural principle; perhaps we may also from
the above statement by Herodotus about the phalluses in Palestine
to conclude that the feminine principle has been excluded here and there
stone?) depicted and to distinguish it from the male
The consecrated genitals were attached to it. If
For example, in the temple at Tyre, there is one pillar of gold.
was, the other of emerald, so probably the

Kings of Israel and Judah for the temples did not have been satisfied with a wooden column; of the columns which Solomon erected in front of the Temple by the Phoenicians It is said in 1 Kings 7:14 that they were made of copper. sen seyen. However, as a rule, the biblical text supports this.

1) yard. 4, 13; Ezech. 6, 13; Yes. 57, 5.

Herodotus. II, 44.

The image of Venus in the famous temple at Paphos was a conical stone.

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Passages that mention the destruction of the Afcheren
These pillars were made of wood.

As noted, they can be found in the oldest biblical texts. (Messages on hills and under trees, sometimes alone) (usually next to the Pillar of Baal), and so on until to exile. Under the kings of Israel and Judah, the ashes so common that, according to the complaint of the Prophets), on all the hills, under all the green trees and especially in the gardens of the Hebrews, like Priapus. The Greeks were seen. The nature goddess found also at the entrance to the temples. From the two pillars, which Solomon had placed in front of the temple in Jerusalem, She undoubtedly listened to one of the Asherahs. In the kingdom The cult of this goddess flourished most in Israel under the King Ahab, favored by his wife Jezebel, a Sidonian princess. In those days, 400 prophets will appear. the Afchera mentioned”), which were obtained at royal expense were. Ahab had built a temple to Baal in Samaria. built, which, it seems, is also dedicated to Asherah “was; there he erected an Asherah.” But it occurs in This kingdom also includes the so-called calves, which have a sense of Jehovah's images; 2 Kings 23:15. Josiah burns the Asherah, which was located next to the altar of Jeroboam at Bethel; 2 Kings 17:16 is also among the reasons by which the Israelites taken prisoner, the anger

1) Micah 5:13.

2») Judges 6:25; 1 Kings 14:23; 18:18, 19; 2 Kings 17:10; 23, 14, 14; Deuteronomy 7, 5; 12, 3; 2 Chronicles 14:12; Micah 6, 12, 13.

3) Isaiah 1:29; 57:5; Jeremiah 3:13; 2:23, 24; 17:2. Micah makes Chapter 5, where he speaks of eradicating idolatry, verse 13. only the Asherah named, which also indicates that their Cult befarrers blühte.

) 1st king 18, 19.) 1 Kings. 16, 32, 33.

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Jehovah's had taken it upon themselves, they said, they had two cast calves and ashes made; the latter expression It's too close to the calves here to be able to pinpoint him. the later following «they served Baal, to be able to— These Asherians were even destroyed by the Prophet himself. Elisha did not anoint Jehu, although he had anointed the house of Ahab and eradicate the Baal worship; the calves remain and Josiah (The Asherah is still found next to them!). As in the kingdom Israel added an Asherah to the symbols of Jehovah, to the Bulls, together, so they also penetrate the temple in Jerusalem. (even into the Holy of Holies under King Manasseh?), who where she has her column erected.

Of the sacrifices offered to Asherah, The Old Testament writings do not provide a specific indication. correct. Since their pillar is usually next to other idols Since she stood, those who stood with her probably also applied to the other. sacrifices offered to God; but she will also, especially where she appeared alone, having received their special gifts. Na Mentally, she may be called the dove, like the Paphisian Venus. lig gewesen sey, which alone among all birds was sacrificed by the Jews, and very frequently at that?). "Women who have recently given birth had to offer doves": a sacrifice of which one may assume existed before the exile of Asherah was considered. Bucks were also associated with the Paphian Venus.

sacrificed: it is possible that this was also the case with Asherah.
was. The cakes which Greek women offered to Venus
Consecrations were customary and can also be found in Jeremiah, where the women

1) 2 Kings 10:29, 31

) 2 Kings 21:7; she appears alone; so Jeremiah 17:2.

Genesis 15:9; especially the poor, to whom a larger animal was added
When the Jews came to power, they used to sacrifice turtledoves; 3 Mos.
1, 14; 5, 7.

) 3. Mos. 12:6, 8.

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to offer such to the Queen of Heaven 5; this one, however, is rather
Astarte, having been Asherah, or perhaps already since she was from
so fervently venerated by Jewish women as their sole savior
will be?), a mixture of Ashera with Astarte to
a new female deity who uses the terms virgin—
It combined ethereal purity and receptive femininity, as
the Syrian goddess in Hierapolis.

Especially sacred were the creative forces of nature, and
so also the Asherah, the pomegranates, which are of all ages
They are symbols of fertility. We also find them
among the Greeks, it was again in the golden apple of Eris,
which Paris attributes to Venus, and even more clearly at
Columns of Juno. Pausanias reports that the image
the Juno, a work by Polykleitos, which is in a temple at
Mycenae was admired, holding a scepter in one hand,
in the other I held the pomegranate; the latter
a secret interpretation is attached, which he conceals with silence.
skip over).

These pomegranates are very important to those
the pillars which Solomon had erected in front of the Temple
Jerusalem, and which apparently meant nothing else,
as the generative and receptive, male and female
Natural force, Baal, and Asherah. He let, in order to...

to carry out the work, as recounted in 1 Kings chapter 7, a famous artist in bronze, Hiram, from Tyre, the son of a Tyrian coppersmith and a widow from the tribe of Naphtali. This marriage already signifies it.

1) Jer. 7:18. Such sacrificial cakes also Hos. 3:1.
) Jer. 44, 17-19.

3) Pause on. II, 17. Compare Philostratus. vit. Apollo. IV, 28. Otherwise, the pomegranate was replaced by the Greeks and Romans. Pineapple, which is used everywhere at the festivals of Bacchus and Cybele appeared. The pine tree was sacred to Epbele.

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that the Jewish women did not experience any violent [disease] even in David's time
Aversion to the idolatrous Phoenicians can be
have; so proves the Phoenician artist, who here
to glorify a temple built for Jehovah-
is brought in, even more so for the kinship of the religious-
sen ideas of the Hebrews and Phoenicians of that time.
Hiram conducts his work according to the Phoenician model.
The phalluses in front of large temples looked like this: "He bilt
dete, it says in verse 15, "The two pillars of copper, eight-
ten cubits the height of one column, and a fathom of
The other column comprised twelve cubits. The spot is
somewhat dark, because it only gives off the light from one column.
Height is one thing, thickness is another. Probably.
was the pillar representing the male god higher
and thinner, while the Ashera stems are somewhat shorter and thicker. On
He placed a copper knob on each of these columns, the...
Height five ells, so about a quarter of the rest
The pillar was fraudulent — one cannot deny it, the artist
He used nature as a model for his phallus.
– Seven people moved around the circle over this button.
raised metallic strips in width and height, form-
ten also, as it were, a grid around it; the area under
This grid displayed lilies in cast (?) work and all sorts of things.
thread; one of these grids, probably the one which

The largest circle in the middle of the button was planted with two rows of pomegranates; one of which Knöpfe is noted in verse 20, that he has 200 pomegranates. had been decorated; this was also the case with the other one. As can be seen from verse 42, which says: "Beer: One hundred pomegranates to the two trellises, two rows of Pomegranates to form a trellis, to cover the two cows"

1) Cf. Jer. 52:21 ff.

) 1 Kings 7:46. Jeremiah mentions only 100 pomegranates. given; Jeremiah 52:23.

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The knobs on the columns. — These columns received untouched in front of the temple in Jerusalem, the whole throughout the duration of the Jewish state; Josiah also created They did not go away. During the destruction of the temple by the The Chaldeans let Nebusaradan, the general of Nebuchadnezzar, (Break off and take the copper to Babylon). — Be It is noteworthy that even the hem on the outer garment of the The Jewish high priest's [place] was covered with pomegranates; A golden bell and a (purple pomegranates lined up one after the other?).

Regarding the sacrifices that were offered to Asherah And now we have a special word to say about the people. to add a offering. It was already noted above that the Human sacrifices that bled to Baal, and also his companions Terin, the Asherah, will have been considered. It is, as ge says, an erroneous view, caused by a few Passages in the third book of Moses, where only the Moloch is mentioned Speech is when one wants to claim that it is only Baal Moloch in the valley of Hinnom among the Hebrews, human sacrifice fallen; frequent Bible passages prove that this type of sacrifice was far more general than simply attributing them to that valley. could limit it, or even just to the image column there of Moloch. Moloch is only frequently mentioned by name, because he particularly demanded human blood. In rare In those cases, the other deities also received such [gifts].

Victims; they might be on the creative or destructive side.
Those who belonged to it were subjected to bloody sacrifices, and where
When a god once shed blood, it lay among these peoples.
The idea is close to the conclusion that God also demands this.
The most precious, noblest blood, that of humankind. It would not be free from...

*

2 Kings 25:13, 17. At the first deportation to Babylon
They had still left the Chaldeans standing, Jeremiah 27:19; at this
Stelle mentions Jehovah without any reproach.
2) 2. Mof. 28, 33, 34.

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to watch this conclusion being drawn with only one god
should have been done; children were both a
Gift of the creative goddess, in the form of animals.

Thus, without doubt, the Asherah, the
Goddess of fertility, children, out of gratitude for the
The blessing of children and the blessing of nature in general were offered.
A passage in Isaiah points to this quite clearly. It says
there, chapter 57, 3 ff.: But you come near, sons of Zau-
Berlin, brood of the adulterer and the whore! Over whom does this make
Are you laughing at each other, who are you talking about?
The tongue? Are you not children of the abyss, brood of the
A lie that has been kindled for the idols among all things-
the green tree, which the children slaughtered
In the valleys, beneath the rocky clefts? Smooth
The stones of the valleys are your portion, they, they are your lot;
You also offer them drink offerings and bring grain offerings: can
Can I calm myself down about that? On a high and sublime mountain
You will pitch your camp there, and there you will also climb up,
to make sacrifices. And behind door and post you place
You abandon your devotion. For you have turned away from me and concealed it.
up and climb and stipulate your wages) from them, you
You desire their companionship, you see a place. You move to the
Kings') with oil and take much of your ointment; you send
your messengers far away, even deep into the underworld).

Idolatry is indeed completely forbidden by the prophets.

usually depicted under the image of fornication, adultery-presented themselves as if the Israelites were equated with Jehovah.

9772? Jer. 57:9.

2) Dixw— i The passage probably refers initially to the

Idolatry in captivity, in which the so-called Pseudo-Isaiah wrote; but this idolatry was nothing else. res, as a continuation of the local cult.

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(thinks about it); however, there is no reason why
We do not literally refer to the above passage as referring to the sexual
The cult of Baal and Asherah may encompass, since the
He also elsewhere than under green trees and under
The celebration is called camping. The smooth stones of the Thä
Those to whom libations and grain offerings are given,
They can be nothing other than phalluses, symbols of Baal
and the Asherah. The expression: "behind door and post"
If you set up your devotion, one could also say:
In your homes you have idols;
the following words: you uncover and ascend and be
You demand your wages from them, you desire their companionship and
You see a place — these words are for the Asher cult.
so significant that the meaning of a sexual mixing
in the chambers at the temple, under tents and trees, like
where she was usually in the service of Asherah is much closer.
The prophetic author starts from the ordinary image.
of adultery committed against Jehovah, but comes as
soon to the real whoring in the Baal and Asherian services
to speak, whereby the earlier image, admittedly in one of our
Jehovah's ideas are of a very offensive nature, through which
shimmers, like verse 8: "turned away from me you uncover
and climbs elsewhere."

Verse 5: "Those who are inflamed for the idols among

every green tree which the children slaughtered in the "Thälern, unter den Felöflüften," celebrates the human sacrifices with the idols under trees apparently in connection).

Isaiah 54:5-8; Isaiah 62:5; Courtly Acts 2:16, from which passage: proceeds in such a way that the marital relationship is primarily affected by the victims had to be upheld. Jeremiah 3:1.

2) Jeremiah also brings human sacrifices in the same way. Hills and rock crevices in connection with chapter 16, verse 16: "I will Send many hunters to hunt them down from every mountain and from every hill and from the crevices in the rocks. For my

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From Moloch images we do not learn that they are under jeg~~o~~ a green tree was planted; but the Ashers planted in large numbers under trees. the following words, «which the children slaughtered in the Thä~~o~~ "Learn, beneath the rocky clefts," limit the human sacrifices. not to a single valley, but explicitly state that they in the valleys, so in general in the valleys of the country~~o~~ of and were brought under various rock crevices. One cannot object that Asherah poles and Baal pillars are merely placed at heights, but here be only by Men~~o~~ Offer up in the valleys the speech; for the pillars Baal and Asherah were just so likely in the theories— learned, erected on high ground; in the valleys they threw those artificial hills, of which so often at the idol— The speech is about service. Rather, one seems to see the valleys and Rock crevices, primarily due to the springs and streams, are important for the to have visited the offering of the human sacrifices. Dar~~o~~ This is indicated not only by the present passage, whose Hebrew Expression which de Wette translates as "valley", in fine The first meaning is "brook," then it refers to a stream flowing from a brook. (irrigated valley); but also the circumstance, that Elijah did not immediately confront the priests of Baal on the mountain sacrifices, but first leads them down to the Kison stream and (where the sacrifice is performed). From the valley of Hinnom, of course. We do not know from biblical accounts that it was from a

Bache durchfchnissen gest sey; doch fon wie sehr

—

Eyes are on all their ways, they are not hidden.
Their transgression is before my eyes, and it is not concealed.
And I will first repay double transgression and sin, therefore,
that she desecrates my land with the corpses of her abhorrent
My property has been filled with idols and abominations.

9 above Is. 57, 5th volume) cf. Winer's bibl. Realw. I, 147.

) 1 Kings 18:40

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Depicted in a fertile and graceful way, what exists in that hot land
Strokes were only possible through sources; according to Hierony-
mus (ad Jerem. 7, 31.) it was from the spring of Siloa
irrigated. Why one needs flowing water for men?
Whether or not sacrifices were necessary cannot be said with certainty;
Perhaps springs and streams were considered places of habitation for the
creative gods, since water was the fertilizing element,
Perhaps the sacrificing priest also had to speak with flowing [unclear]

except his hands and implements from the man
Cleanse the blood. Incidentally, it is certain that even on Ber
were brought to human sacrifice. The Prophet travels in
The above passage continues immediately: "On a high and sublime mountain
You will pitch your camp there, and there you will also climb up,
to make sacrifices; where, of course, the expression "sacrifice" is used.
The matter remains undefined, since mere animal sacrifices are also included.
can be stood. There is clearer evidence for such men.
Shen sacrifice on the mountains, a passage in Ezekiel, chapter 20.
Verse 28, where it says: "They considered every high
hills and any densely foliated tree and sacrifice
ten there their victims and laid down there their anger—

They brought gifts and their sweet fragrance there.
 and there they offered their libations. Therefore, speak to the
 House of Israel: Thus says Jehovah: How? On the way
 You defile yourselves and their abominations with your fathers.
 Follow her, and by bringing your gifts,
 by consecrating your children through fire, enjoining
 You have defiled yourselves by all your idols to this day.
 The later mention of child victims is quite clear here.
 lich used as an explanation for the annoying gifts that are given under
 They were sacrificed under green trees and on high hills.
 What speaks particularly in favor of the human sacrifices on mountains is
 that the mountains were holy; Abraham sacrifices on one
 Berge, Moses and Aaron climb a mountain to...
 To die a sacrificial death, Solomon sets the image of the Mil-
 come to a hill near Jerusalem, the threshing floor of Arvana, a

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The sacrificial site that David buys from the Jebusites is located
 on a hill near Jerusalem; the Jewish Temple itself
 It will be built on this hill.

Münster is therefore certainly wrong when he claims²
 tet'), that no human sacrifices were offered to Astarte.
 As noted, he distinguishes between Ashera and Astarte.
 no; but the human sacrifices can still be attributed to the latter.
 more conclusively than from Asherah. Our above
 The passage in Isaiah speaks primarily of the Asherah; for
 She in particular stood under green trees and took over²
 They primarily participate in the sacrifices of all gods, because they are offered at every
 God was set. It would be called the above passage, which was written by the
 It involves human sacrifice, committing violence, if one wanted to
 to refer to the king (Moloch) that follows further down.
 They are inflamed, it is said, for the idols among all things-
 from the green tree and slaughter the children in the valleys;
 Smooth stones are your portion, to which you offer sacrifices. Here
 The slaughter of people stands right in the middle between designations²
 the direction of Baal and Asherah; the green trees indicate
 on the tree cult of Asherah and the smooth stones on
 the Pillars of Baal; the plural «idols» speaks without²

1) Münter, Rel. d. Karth., p. 77; he says that at most one could Roman barbarity, during solemn ceremonies dedicated to the gods Do people play with wild animals in amphitheaters? to accuse, to reckon with, according to an allusion in Tertullian Apologize. e. 12: Ad bestias inpellimur. Certe quas Libero et Cybeli et Coelesti applicatis.,

2 nz. Not only here does the so-called Pseudo-Isaiah speak.

in clear terms that human sacrifices to several gods Not only were they fallen, but other prophets as well. Ezekiel, for example. 16:36 says: "This is what the Lord Jehovah says: Because your Gold wasted and your shame exposed is in your whoredom for your lovers and for all your hideous idols and because of the blood of your sons, whom you gave to them, 3e.

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It is clear enough that several gods are involved here. This is the speech of those to whom human sacrifices were offered. On Mo= Isaiah only speaks in the ninth verse and un= He clearly differs from the above idols in that he calls him by the fine name "King", the image of the King states by describing his service as an anointing and the human sacrifices that are offered to the god, with compares royal messengers who go to the realm of the dead, Sheol, be sent.

We cast our attention to characterizing our goddess Asherah. one more look at the fleshy victims, which in their Services were offered.

Herodotus reports) on the service of the Babylonian Asherah (Mylitta) as follows. The Babylonians, he says, "They have the abominable law that every woman in the to erect a temple to Aphrodite and, once in her life, to a must give up on strangers. The wives of the rich drive in covered carriages with a considerable entourage in front of the

temple and stop here to be separated from the rest
to undergo the religious act; the women ge-
But those of ordinary standing sit in rows in the temple with
a rope around their heads. They have to sit here for as long as they like.
until a stranger throws them a coin, saying:

Likewise, Ezekiel 16:17ff., where the prophet says that the Jews
Gods were made from gold and silver and painted in bright colors.
They appeared to have put on clothes. So they apparently also had
Idols in human form, and one may assume that
Baal and Asherah, Moloch and Astarte in later times these
They also assumed a form. Verse 20, he continues: You near-
You feed your sons and daughters whom you bore to me, and sacrifice-
Test them to eat. Was there too little of yours?
Fornication, that you also slaughtered my children and gave them up,
by dedicating them to them?, Of gold and silver jewelry
and the purple robes of the gods speak. 10:9.

1) Herodotus. I; 199. ö i .

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"Very well, in the name of the goddess Mylittal." Then follows
the woman before the stranger in front of the temple, where the action
What's going on. The beautiful ones quickly reach their goal,
But the ugly ones often have to go to the temple for years,
until they can fulfill the law. Has a woman been subject to this
Once the goddess has performed her service, she is through
(no more gifts can be used to induce such an action).
A similar custom can also be found in some places on
Cyprus. »

Whether this custom originally has its basis in,
that they are a substitute for the actual sacrifice of the first—
It is impossible to decide whether to give up the born girl.
It is equally believable that originally girls
sacrificed, rather than immediately coming up with the idea-
come, one must give this or that goddess the young-
(sacrificing a woman?). The Babylonian custom,

that a woman in her life should once in her life choose in favor of the Mylitta had to give up the temple treasure to a stranger, seems to have been only a favor for the man.

1) Herodotus probably only means the walk into the Temple here; pel; for shortly before (chapter 196) he says, since the Babylonians Having been subjugated and become poor, every poor person should seek through Abandoning his daughters is a crime. Curtius describes the The moral state of affairs in Alexander's time was extremely debauched: Cape. 5, 1: Nee ullus locus disciplinae militari magis nocuit;

nihil urbis ejus corruptius moribus, nec ad jirritandas illicien-
dasque immodicas voluptates instruetius. Liberos conjugesque
cum hospitibus stupro coire, modo pretium flagitii detur, paren-
tes maritime patiuntur. Feminarum, convivia ineuntium, in
principio modestus is habitus; your summa quaeque amicula
exuunt, paulatimque pudorem profanant: ad ultimum (honos
auribus sit) ima corporum velamenta projected; no meretri-
cum hoc dedecus est, sed matronarum virginumque, apud quas
comitas habetur vulgati corporis utilitas. “

Böttiger finds the origin of this custom decidedly in early times.
Human sacrifice. Ideas on the myth of art. p. 405.

2

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sien, to whom one wanted to give his fine wife as a virgin,
why one should postpone giving up until later in marriage
expelled. Herodotus always speaks in the above passage
only by women); but the real victim will probably be
in the surrender of virginity;
for in its origin lies, without doubt, the
same idea as the human sacrifices, namely

to offer the most precious thing to the god or goddess.
But now human sacrifices and the abandonment of the
female sex in the service of the same goddess side by side
other, and from this at least this much follows, the gruesome
The custom of human sacrifice was made possible by the devotion of the young
Virginity not entirely abolished. Virgins were all
things sacrificed in antiquity; for all things were supposed to be sacrificed.
Firstborn children are dedicated to the gods, so too are the first ones.
Born girls. Ezekiel mentions in the above-mentioned passage.
tenth place, chapter 16, verse 20, that the Jews also their daughters
had slaughtered, as well as Jeremiah 3:24; also Psalm
106, 37, 38 and other passages explicitly state that
Both girls and boys were said to have been sacrificed;
I also remind you of Jephthah's daughter and the legend.
of Iphigenia, whose death is supposed to reconcile Diana.
One will therefore be able to ascertain approximately this much:
Giving up one's virginity is a milder degree of service
The goddess was the first; the maiden, who was not hers as
The child was slaughtered, and later her virginity had to be taken away.
to sacrifice one's ability.

Justin reports from Cyprus that the daughters there
used to go to the coast to serve Venus
to surrender to the stranger and thus acquire a dowry
ben 2). From another part of the same story

(writer) we learn that one also in Greece of
the abandonment of the daughters brings great success with the gods
He promised; the Locrians, from the tyrant Leophron
besieged, they made a vow to celebrate their wares at a festival of Venus.
To give up virgins if they were to win. In
Persia received the goddess Anaitis) such sacrifices,
This service is found in all Eastern countries,
(especially in Phoenicia?) and Carthage") still in
the centuries after Christ's birth.

So too among the Jews from the earliest times
ten until captivity. Even Abraham and Isaac
They must have rather broad concepts of duties and rights.
of the marriage, since they gave their wives away to others
could borrow; more of these below. So early and so

retrici donasse, egg erat Venus noun. Initiasse etiam Cypriae Veneri plurimos et vanis consecrationibus deputasse. Statues etiam, ut quicunque initiari vellet, secreto Veneris sibi traditional, assem in manum mercedis nomine deae daret. Quod secretum quale sit, omnes tacite intelligere debemus., Arnob. adv. Gent. V. says of the same service: "Stipes inferunt ut meretrici et referunt phallos propitii numinis signa."

1) Justin. XXI, 3.

2) Kleuker's Appendix to Zendavesta III, 61.

3) Eus eb. vit. Constant. III, 55. N

In the Carthaginian region, the city of Sicca Venerea is known as The seat of such a cult is mentioned. They sought refuge there, after Val.

- Max. II, 6., the daughters just as in Cyprus, a dowry to

acquire. Augustine (de civit. dei) speaks of a gift.

de prostitutione filiarum, which received the Vesta meretricum

(IV, 10). It was still in the time of this Church Father in

In these regions, a very pleasurable cult is commonplace:

"The solemn lavationis, (narrates Augustin de civit. dei II, 4.) ante Berecynthiae lecticam talia per publicum cantitabantur a nequissimis, scenicis, qualia . . . nec matrem ipsorum Scenicorum deceret audire., He is not merely speaking of a turpitude obscenorum dictorum, but also factorum, which here happened fey spectante et audiente * sexus ie

sima multitudine.

12

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Far up high one finds ashes, which date back to the age of Judges until the downfall of the states of Israel and Judah This sexual cult of the procreating Baal will also and ruled the receptive and birthing nature goddess have; in the Mosaic Age it will not be granted,

However, an example occurs in the service of Baal Peor in the desert. The goddess had her special priests, who The biblical writers call them fornicators; the sex= The service itself took place partly outdoors under trees and Tents instead, partly in the buildings attached to the temple makers, also besides the altars that are in the streets of the cities were built in specially designated areas= (arches). Solomon probably already had a part the temple's outbuildings for the Afcher service. That's right. A similar institution must also exist in Babylon. have been, since the women, as Herodotus recounts, with the Strangers left the temple, and yet the action continued. It was probably not done outdoors.

up, to the priests of Asherah, whose image still... to Jo= In Sia's time, when the temple was in session, the women of Jerusalem. Are there also clear statements? that the Jewish women, like the Babylonian women, for wages They gave themselves up and determined this reward for the temple. This is the aim of the prohibition in Deuteronomy 23:17: There should be no There are no female lovers among the daughters of Israel, and no male lovers. It shall be among the sons of Israel: you shall not receive the reward

— —

Ezek. 16:24, 31, 2. very similar to the fornix of the Romans, wel=

ches also means Schwibbogen and whorehouse, because the same= chen shops in the vaulted rooms on the ground floor to Rome were operated; Ho rat. sat. I, 2, 30; Juve n. III, 156.

*) e.g. Micah 1:7: "Their idols will be smashed to pieces and All their wooing wages were burned with fire, and all their idols I destroy: she collected such things from her whore's wages and for They will be paid like whores again. (Cf. Hos. 9:1)

Bringing a prostitute the price of a dog into your house is no small feat. Jehovah's, your God, according to any vow; for it is an abomination to Jehovah your God to find both of them.” This prohibition apparently refers to the custom that the Priests and priestesses of the goddess a true Ge— made of it, as the Syrian Kede otherwise did— schen diden, with their bodies for the benefit of the temple treasury to pursue acquisition?), and that other persons are also assigned— len vowed to undergo such an act and to deliver the money to the temple. The proceeds for dogs. — an animal that, although because of its fine, vigorous sex— Triebes very naturally connects with the Afchera would — probably rather as proceeds for an unnatural To understand the surrender of men, whom one therefore dogs.

Let us hear some biblical passages about this. bad service of the Hebrews. In the kingdom of Israel it appeared— as has already been noted, the ashes continuously; This is especially attested to by the prophets. Hosea He says of the Israelites in chapter 4, verse 12 ff.: “My people are Consult his wood, and his staff shall tell him; for the The spirit of fornication seduced her, and she became a whore, unfaithful. to their god. On the mountaintops they sacrifice and on They smoke on the hills, under oak and poplar and tere— Binthe, because lovely are their shadows; therefore your daughters are whores And your daughters-in-law are committing adultery. I can't believe it.

1) A related law, 3 Moof. 19:29: “You shall thy daughters— Do not defile her by letting her prostitute herself, so that the land not to practice fornication and become full of vice.

2) The Spanish dancers who performed in the first centuries of the Roman Empire at Roman banquets, lustful performed dances (Juve n. XI, 164. and Arnob. adv. gent. II.), and apparently also of Phoenician or Carthaginian origin; Gades, as is well known, was a Phoenician colony.

Punish your daughters for being whores, and punish your daughters-in-law, that they commit adultery; for they themselves go set aside with whores and sacrifice with harlots; and that A misunderstanding people will fall into ruin. Hosea 9:1

“Do not rejoice, Israel, with jubilation; for you have committed adultery, Unfaithful to your God, you love harlots on all the threshing floors! – When the kingdom of Israel was destroyed, those who were in charge of the— led Israelites, Babylonian immigrants, this cult in those regions, which also existed in Babylonia were submissive. “Every nation,” it says in 2 Kings 17, 29th, 30th, “made himself a fine god and placed him in the heights- Houses which the Samaritans had built, and the people The daughters of Babel made huts.

The ministry of Afchera did not flourish in the kingdom of Judah. less, as the books of kings lament, even under the first king of the land, Rehoboam, son of Solomon— mo's. It says in 1 Kings 14:22: "And Judah did what Evil was in Jehovah's eyes, and it angered him more. than everything their fathers did with their sins, with which They sinned. And they too built themselves high places and pillars. and ashes on any high hill and under every green tree. There were also suitors in the land; They did the same atrocities as all the nations which Jehovah had committed. "Driven out before the sons of Sfrael'd." — Later, Assa drives the suitors from the country'); but this cannot be fully consistently successful or meant seriously; since Jo— saphat, his son, “the rest of the lovers who remained—” They remained in the days of Assai, his father, from the Lande emptied?).“ The measure, which is merely

1) 1 Kings 15:12

2) 1 Kings 22:47. The biblical authors write to the Reformed... Torian zeal of the few kings who embraced the reforming Those who favored the views of the prophets generally experienced excessive success. to and extend it too far, as can be seen from history.

His attempts to speak in Jerusalem were of little success; for Jehoshaphat's son, Joram, did again what was evil in (in the eyes of Jehovah), and the suitors, who merely from the Temples were displaced (the hill cult outside Ser (Salem's remained untouched even under the above kings?), naly men regained possession of the temple's side buildings. Subsequently, Hezekiah abolishes the heights, breaks them up the pillars and eradicate the ashes. It is thereby merf-worthy that the Assyrian general Rabsake, who Se-Rusalem besieged, this procedure against the Jewish descendants—sens as a crime committed against Jehovah, why the beleaguered inhabitants of Jerusalem did not who could rely more on Jehovah's help." Apparently What effect did Hezekiah's actions have on the Jewish people? made a very bad impression; it appeared as a sacrilege. the local gods. Rabsake, to whom the thereby caused-Gentle discouragement of the people proved advantageous, makes This gave the king's envoy one motive. noticeable for subjugation. — Hezekiah's son, Manasseh, Rebuild the heights, erect altars to Baal, and set (an Asherah even into the Holy of Holies of the Temple): "He placed an image of Asherah that he had made into the The house of which Jehovah spoke to David and Solomon, be—

even he can clearly see. The idolatry, which they are supposed to eradicate> have tet, is under the successor always with all fei- There are elements there. So Assai is supposed to drive the suitors out of the country. have driven, under Jehoshaphat, his son, but is found

However, a remnant of the Buhler, who are now supposedly completely gone.

is driven out; however, under Joram everything is already back to normal. Previously. One doesn't hear that these kings repeatedly brought new ones. Idolatrous priests had been sent; the old ones must were still in the country.

1) 2nd King. 8, 18.) 1 Kings. 15, 14; 22, 44.) 2 Kings. 18, 4.
) 2nd King. 18, 22, 23. °) 2 Kings. 21, 7/3 |

To my son: To this house and to Jerusalem I will go
 "Leave my name forever." It seems here,
 as if this image of Asherah were not merely a tree trunk
 more than that, but rather an image in human form. For that
 The expression "image" and the fact that a
 A simple wooden column would have been too plain for the temple.
 would be; one would imagine a female figure under this image, made of
 (made of wood and adorned with a magnificent garment)
 to think of this statue, which, among the many
 gold decorations in the temple), also gold and precious stones
 They will not have been missing. King Josiah is destroying the
 Asher service is performed once again; he creates the image of Asherah.
 from the temple, burn it, grind it to dust
 and scatters this dust on the graves of common people, too
 "He tore down the houses of the lovers who were in the crowd of Jeho—"
 va's were where the women wove tents for Asherah.
 Tents, that is, which are then set up outdoors under trees.
 were so that they could worship the goddess.
 Even the Asherah, which was still in the former kingdom of Ifrael
 "He stood at the altar at Bethel and was burned," yes, he sacrificed
 in fine barbaric zeal even all the priests of the High Ones

“unn DDI—NR 2. Kön. 21, 2. The word 7999 means
 tet an image made by the chisel, but is also by
 wooden pictures used, as RR 45, 20, 100 Y is attached.
 Compare Yes. 44, 15-17; Yes. 48,

2) As already mentioned above, Ezekiel 16:17ff. speaks of gold.
 and silver and colorful fabrics, which were used for the images of the gods
 were turned. Compare Isaiah 46:6.

) 1 Kings 6:21, 22, 23. Here, of course, there is no doubt an exaggeration;
 But the cherubs (verse 25) are completely covered in gold.
 to be an essence. Compare 2 Kings 18:16.

) 2nd King. 23, 6. 7.) 2 Kings. 23, 15.

on those altars in the kingdom of Israel; at least that will
 2 Kings 23:20 reports. And yet even this one had fear.
 The attempts at religious conversion had no lasting consequences: so little
 The reformist party of priests and prophets,
 even though she had adopted a ruler as her own,
 with their barbaric zeal for conversion, a lasting mark
 gain influence over the population! The own son the
 The reformist king had adopted some of the principles of
 Father's assumption that little would happen after Josiah's death
 returned to the old ways; for Joahaz that
 again, "what was evil in the eyes of Jehovah, quite so,
 as fine fathers have done), as has his successor Joja
 Kim?) and the following kings (Joy, ach in), the be
 already taken prisoner along with the better part of the people
 The company was led to Babylonia, and Zedekiah (!), who
 last king of Judah.

Thus, throughout the entire time of the Jewish state
 only two kings, Hezekiah and Josiah, a serious threat
 They set out to abolish the Asherah cult; they succeeded.
 but only for their lifetime; and even then this [period] continued.
 Service, which, as under Manasseh, after the death of such a
 The more powerfully the king emerges, the more he remains hidden.

1) 2 Kings 23:32. I must also refer here to the above statement.
 to return to the observation that the biblical books of the Reformation
 exaggerate the effectiveness of the kings devoted to Jehovah.
 The prophet Jeremiah, a contemporary of King Josiah,
 The account of that time is quite different; there the idol is
 service is by no means completely eradicated; rather, the prophet laments
 continually about the prevailing idolatry. It also appears
 from the standpoint of Josiah, who was in front of the discovered writing
 himself did not know that idolatry was against the Mosaic faith.
 The offer was too harsh that he would have sacrificed the priests of the heights.
 who bore no other fault than himself, by doing that to him.
 previously publicly recognized cult.

2) 2nd King. 23, 37. 3) 2. 'King. 24, 9. 9 2 Kings. 24, 19.

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back. The prophets complain greatly about the sexual
The licentiousness that this Asher cult provoked. From
“From ancient times,” says Jeremiah, “you have broken your yoke.”
You broke off your bonds and said: I don't want to
Serve! On every high hill you revealed yourself as
Whore. How would you like to speak: I have not disobeyed.
cleanses, I have not followed Baal's example? See your
Drifting in the valley! Recognize what you have done, you light one!
foot-legged young female camel [in heat] running back and forth, a
a forest donkey accustomed to the desert, which in her heat after the
She gasps for air — who is preventing their mating? Those they seek,
They don't tire themselves out; in their moon they find what they're looking for.
Lift your eyes to the heights and look! Where are you?
Were you not violated? You lay in wait for her along the road like
an Arab in the desert, and you desecrate the land by
Your fornication and your wickedness. — Recognize your
Guilt; for you have fallen away from Jehovah your God.
and wandered about to strangers under every green
Baume. — Ezekiel): You took from your garments
and made yourself colorful heights and hurt yourself on the same: [The
[The same] has not come, nor will it be..— «You
that's worse than Samaria and Sodom in your wan
del.» — »The father's shame is exposed in you [Je
rufalem]; the women in their impurity slept in
to you; each one commits an abomination with another's wife,
and everyone defiles his daughter-in-law with incest,
and everyone sleeps with his sister, his father's daughter
(in you). »

1) Jer. 2, 20 - 25; Cape. 3, 2. 13. *) Ezech. 16, 16. 47.

3) Ezek. 22:10; 33:26. Compare also Isa. 1:10, 29; ef. 3,
16. 17; Chapter 25, 16; Amos 2, 7. 8., who says of Israel:

“Son and father go to a prostitute to pray to my holy
To desecrate names, to stretch them on pawned garments

beside any altar... — Court 2:5, 8, Chapter 7:4. — Jeremiah 2:5, 8.

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As noted, the Old Testament scriptures refer to:

s figuratively represents idolatry through the image of the whore^s rei, which recurs endlessly to the point of disgust and especially by Ezekiel, taken to the extreme will be. One could therefore argue that some of the above points and from many others who still speak out against the Asher cult—

chen, say, they do not refer to both the sex—

The cult of Asherah, as opposed to idolatry in general.

Simply because of this, the sensual nature of the Orient—

talents were particularly well-suited to the task; so

It cannot be a mistake, where the green trees—

men the speech is and elsewhere where the connection is a fpe-

a more civic relationship allows or requires the words of the pro—

to grasp literally from the Asherah cult; all the more so

more, since it is very likely that the extramarital affair^s

sexual mixing, which is in the service of procreation

and receiving nature deities took place, the prophecy^s

ten to that image of fornication for idolatry over^s

main cause).

4:7: “Your sons committed adultery and went into the brothel

They came in droves. Like well-fed stallions, they wandered about—

Here, one neighs after another's wife. — Jer. 13:27;

44, 9. — Incidentally, among some peoples of antiquity the

Marriage to parents or siblings is permitted. Minucius Felix

in octave. P. 35: Jus est apud Persas misceri cum matri-

bus. Aegyptiis et Athenis cum sororibus legitimatea connubia.,

Compare, for example, Hosea 4:11-14. Here it says

Verse 11: “Fornication and wine and must rob the Ders

"The Prophet apparently understands the term 'fornication'!"

beer literally and connects it to the drinking bouts of Israel—

liten, which also appears in many other places (e.g. Hof. 7, 5; 4, 18.)

be reprimanded. But now he immediately continues in the 12th verse:

“My people consult fine wood and fine staff, let it tell them.”

for the spirit of fornication has seduced them, and they are fornicating,
They are unfaithful to our God; on the mountaintops they sacrifice and
They smoke on the hills, under oak and poplar and tere~~binth~~

1

—

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Molo ch.

Regarding the relationship between Moloch and Baal
As we have already discussed, this god is originally associated with Baal.
one and the same being; the name "King" means the same thing.
or perhaps say something more than just the name Baal,
"Mr. v. He was imagined as the king of the nation, Mr.
of the country; the people belonged to him; he demanded his
Tribute from all produce, plants, animals, and people.
The image of this god, the bull, shows that
Moloch originally the sun is; for the bull — we
have already dealt with this — it is stated everywhere in those
Countries represent the sun. Also fire, as an image of Mo~~l~~
The hole points back towards the sun; it should represent the god who was
fiery sun ball far away, unreachable in the sky
passed by, on earth near the people~~s~~
present. With the knowledge of the planet Saturn, shares
The veneration of the sole supreme ruler developed among the Semites.
God, of El, as Baal and Moloch, Lord and King,
according to the two opposing principles, the creative
and destructive, into two supreme deities, Baal and
Moloch; the former is the sun, the latter Saturn; but
Do both gods still remain related in a certain way?
shaft. |

Among the Babylonians, the sun god Baal
Main deity; among the Arabs and Phoenicians, the god

— nn

Saturn or Moloch, with which the i Jehovah

binthe; therefore your daughters and your daughters-in-law are whores
break off marriage, etc. Here it is obvious that the prosecution...
The phet of idolatry used the image of fornication, but in
the same connection also real whoring with the expression
designated.

7.

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is closely related; this one is also mentioned in the Old Testament.

“Melech,” kings, as they were called). The Ammonites were called
ten the god Malchan, “our king,” hence the Hebrews
also Malcham, Milkom, “their king”). Among the Moa=

The god Camos was called bitter (?), a word about whose being
The interpretation is not entirely clear, but that is probably the case.
derives from Arabic and means so much
as the “Serious, Terrible One.” The Edomites call it
No god is named in the Bible, however much one might think this
at the oracle of Jeremiah against the Edomites (Jer. 49,
7. ff.) should be expected, since this prophet also appeared among the Am=

Monitern calls it Milkam, while the Moabites call it Camos.
However, Herodotus reports in the 8th chapter of the 3rd book, which

“The god of the Arabs is called Orotal and is Dionysus,
They also worshipped Urania, who was called Alilat.
Since Moloch is also otherwise associated with Dionysus
If it is set, then there is no doubt that even with
Moloch was the Edomites' ancestral god; especially since the aftermath
judgments we have about the religion of the Arabs, nor
to otherwise point to a Moloch cult. Among the Phoenicians—
The god is also called Milichus, Malica, Malcan—
the”), the Fire King.

1) e.g. B. Jer. 46, 18; 48, 15; Leviticus. 14, 34; 25, 2; Pf. 10, 16.

2) The Hebrew names are found in 3 Mos. 20:2, 5;
2nd King 23, 11; Jer. 32, 35; b. Jer. 49, 1.3; 20
1st King 11, 5, 33; 2nd King 23, 13.

3) w m 4. Mof. 21, 29; 1 Kings 2, 7; Jer. 48, 7, 13, 16. Cf.

Winer's lex. man. hebr. p. 482. Mo vers explains the word
through "destroyer, destroyer, from the destructive element of fire;
Gefenius in the thesaur. II, p. 693 by "subactor, domitor,
Victor, "

) Movers the Phoenicians I, p. 523 That, as Münter, Rel.
Carth. p. 7 claims that the epithet of Zeus Meidixos

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Thus it is found — this is for the relationship
Jehovah's to Moloch is significant — with all the Jews be
neighboring tribes the nature-hostile principle to Natio
nalgott raised, namely that the Moloch, whose property:
The same things are found everywhere, in the cases where one
individual tribes have different names and I in ver
It divides different national deities.

The star in which Moloch was worshipped is, as
Saturn was noted; that is why the god is also called that by the Greeks.

deriving from Moloch, could, according to the other meaning of the
An expression that does not correspond to the character of Moloch,
to be doubtful; at least the Moloch had of the uecdiria
Nothing in itself. But since werdizin leg fal such sacrifices
were, which were completely burned, and Zeus Weridixios the
Protector of those who invoked him with expiatory offerings,
However, fo would like to see a remembrance in this atonement and burning:
a relationship with Moloch; but then the weuddxños would have to

According to Zeus's subtle meaning, also from the wecdixios as ge:
ordinary adjective meaning “feet, timid, entirely”

“will be divorced. And this will be after a position at Pausanias VII, 19, which in general provides a very strange explanation
That is also the case. Here it is told, Eurypylos
I have a box containing a picture column from the Trojan booty.
of Dionysus, which he, who at the sight of the god
He went insane, following an oracle to the coast of
I brought Achaia to the temple of Artemis Triklaria.
Since then, the river has been diverted past this temple of Meilixos:
They are called. Dionysus is here, as is often the case with the Greeks, the
ancient Moloch; the river gets its name. The box is
the ark commonly used in this service (ark of the covenant); the image
No one can see the god without incurring the severest punishment.
to abandon. The Greek legend in Pausanias tells the story—
True truth distorted; the river should first flow into Auerdixios:
to be called, have, etc. — Mellixios is probably called molo:
Chinese epithet of Zeus and Dionysus, the original; so
Then the victims who were completely burned were called "ueikizier,
and, because such sacrifices were meant to appease the terrible God,
Thus the word acquired the meaning “feet, feet”.

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and Romans Kronos or Saturn. The planet Saturn
(was considered unlucky throughout antiquity); it was believed that
that because of its great distance from the sun, it
(rough and cold nature?). The Arabs called him "the
major mishap,« the Mars »the minor mishap).»
Tacitus, who also already mentioned the celebration of the Jewish Sabbath...
derives from Saturn, says that the star therefore has this
He was accorded high honors because he was the last and highest
the planet 'be!"). Movers counters that
Ancients would have in those earliest times when Saturn
already venerated and the seventh day is celebrated, not yet
knew that Saturn (they could of course not know Uranus)
(not noticeable without a telescope) as the uppermost planet, the train—

one of the other circles. One can only imagine the high
 The veneration of this star can only be explained by this.
 from such knowledge. For how were the ancient peoples to—
 who had come to realize that in this way, so visible to the naked eye
 unseen Saturn (Pliny says he only appears as
 minimum sydus, because he summum sydus fey5), as folk
 ten they had come to this conclusion, this gloomy Saturn, the
 so many fixed stars surpass it in brilliance, as the highest God
 to worship, if not first and foremost through the observation that he
 a planet differs from the fixed stars in its movement
 be, like Venus and others, then through further experience—
 rung, that its orbit encompasses the orbits of all the planets

1) Juv. VI, 569: "Ignorat, quid sidus triste minetur Saturni."

) Plin. hist. nat. II, 8: "Saturni sydus gelidae ac rigentis
 naturae; he brings rain, Chapter 39.

3) From Ali Taleb at Norberg Onomast. and Gesen. Comment.
 to Isaiah II, 343.

) Tac. hist. V, 4: Quod e septem sideribus, quis mortales re-
 guntur, altissimo orbe et praecipua potentia stella Saturni
 feature. " |

5). Plin. hist. nat. II, 8.

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close? Already too frozen perception, which one can only expect from
 which cannot in any case be denied its connection to deeper antiquity, belonged to
 a strenuous observation of the starry sky; found
 But once such a thing had happened, the other could happen.
 Coverage, Saturn is the uppermost planet, as well as already there
 more often than by a later time, which is for
 her observations were made without any other aids,
 than the unarmed eye. Only the realization that this
 Even though Saturn is the highest planet, the celestial body could be seen in a murky light.
 the opinion of the peoples on the highest, most nature-hostile world
 They made it difficult. This discovery, however, might have been difficult for them.

The name Saturn already suggests that it has become something else.
one most likely from D- "hiding" heart
leads to a lineage for which the circumstances also speak,
that the name Latium comes from a former hidden abode=
Hold of Saturn (the Phoenicians with their Moloch),
(according to the Roman poets), originate from this, and
(that all of Italy is called Saturnin tellus by Virgil?). After=
which had just led to the discovery that
that there is another, as yet hidden, planet which
Being the highest, this star must also receive the highest veneration.
to claim for oneself.

Besides Saturn, the planet Mars was also used by the ancients.
revered as an ominous star; the Arabs called it
him, as noted, the minor mishap. Also this pla=
The god Moloch represents neten; this is explained by several
Circumstances at least highly probable, to=
next, already by the fact that among peoples who inhabit the planets
revered, this planet too demanded its representation and
No god was better suited for this than Moloch himself.
Mars, as is well known, gave its reddish light to the ancients.
Character of a terrible one, consumed by its fiery heat—

) Ovid. Almost. I, 238. Virg. Aen. VIII, 322.

) Virg. Georg. II, 173.

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God's words; but Moloch was likewise a representative
of the devouring fire; in relation to Arabia
We also have news that there were human sacrifices on Mars.
received 9. Further evidence speaks in favor of the veneration of Mars under
the image of Moloch the circumstance that the pig,
the animal of Mars, also among the Semitic peoples, which
The worship of Moloch was sacred. The departure of the Jews
before the pig, which the Phoenicians had in the same way,
Arabs, Egyptians, Libyans, Syrians, Phrygians and
Scythians divided?), is not based on dietary, son=
the religious considerations. The pig was a
Animal sacred to evil gods; Mars was in Greeks=

(land depicted with the pig's head?), as well as the Egyptian= The evil god Typhon as a pig. The wild, ugly, panting boars in the heat, which hunt for prey at night and wreaks havoc and devours its own young, was in The animal kingdom is a very natural image for the evil god. As such an animal sacred to the evil god, the Pigs are partly abhorred by the aforementioned peoples, partly They were also sacrificed. Herodotus recounts this in the passage cited. from the Egyptians, that they considered the pig to be unclean Watching the animals and bathing in the river, even if a a pig only brushed against her by chance; also a pig may Shepherds may not enter any temple. But Selene and the Dionysus (the female and male evil god) Pigs would be sacrificed at a certain time, and then

1) The Arabs sacrificed to Mars, as already noted, with blood= Warriors with sprinkled clothes who were thrown into a pool. Gesen. Comment. on Isaiah II, 345.

) Dio Cass. 79, 11; Herodotus. II, 47; IV, 186; Lucian de dea Syr. 54.

) Plat. Amat. c. 12. There was also, without doubt, still of Crete. The Phoenicians considered the pig a sacred animal. (Movers) Phoenician I, 219.

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Will the pork also be eaten? Lucian asks. the Syrians, the pork is neither eaten by them= eaten or sacrificed, but it is claimed that this is not because (not because they detest the pig, but because it is holy). Others were also made sacred to the gods in the same way. Animals were not eaten, as in Egypt, Libya, and Cyrene. The cows, in Syria the pigeons. There the pigeon was a Most sacred animal, it was a sin to touch it; whoever it Coincidentally, that was unclean for one day 2). Such pigs! sacrifice now, connected with the eating of pork,

are often used by the Jewish prophets to teach the Jews (accusations were made); they could not have been attributed to any other god. have, as the destructive principle, the Moloch (namely No god is mentioned anywhere in the text. also through the blessing of the pig among the Hebrews and Phoenicians Moloch in connection with the planet Mars; dung; as in Phoenicia, the home of the Adonis legend, The boar actually appears as a symbol of Mars, for in the area of the city of Byblus in Lebanon, Adonis "was killed by the wild boar." After the Exile, when the prophetic Jehovah was among the Jews had gained validity and turned the old Moloch into Beelzebub or had become the devil, the pig remains with Beelzebub. The boy was consecrated; that is why the expelled evil spirits pray. in the new testament for permission to go into the pigs' to be allowed to do so, which they are also permitted to do.

The biblical texts give no information about the form of Moloch. Writings contain no news whatsoever. According to the description... (of the rabbis?) was the image of the god a metal one Statue with a bull's head, far away, used as a stove

1) Lucian de dea Syr. c. 54.

) Lucian de dea Syr. c. 54; Hero d. IV, 186.

2) Yes. 65, 4; 66, 3.) Lucian de dea Syr. c. 6.

) Winer, biblical Realw. II, 119.

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Body and long arms, into which the children were placed This description can, of course, only be based on tradition. This is based on the fact that no rabbi has actually seen such a picture. has; alone it is confirmed by other testimonies. Dio Dor tells us), it was in Carthage an iron image of the Saturn had been, who lowered his open hands to the earth; let; children had been placed in these hands, whereupon the The image was raised by a mechanism and the child was in a hollow full of fire. Also the image of the

Minotaur on ancient coins and monuments) gives at least this provides proof that Moloch had a bull's head, as a symbol of strength, it wore. For in all these images is Minotaur in human form with a bull's head positioned; but he himself is nothing other than the one with phoenix= Swiss colonists to Crete and other islands of the Middle East A behemoth of immigrants from the sea. With good reason, as The Moloch shown below, one may assume, is to be seen here.

1) Diodorus. XX, 14. It is very strange about this, he remarks. Münster, Rel. d. Karth. p. 10, "that the oldest discoverers from America on one of the islands of the Mexican Meerbus= sens, whom they called Carolina and who probably now the The name "Sacrificial Island" refers to something very similar that was found there in 1518. For there they saw several hollow metal statues of enormous proportions. of a certain size with outstretched and folded hands and into the= fen Colossen Uelbst der cremated Menschenopfer., Mün=

ter presumes after a passage in Diodorus V, c. 19 — 20,

which states that a Phoenician ship from the African Futures were cut short on a very remote island sey, the Phoenicians had discovered America in this way and since= whose tires extended there. — A connection of Phoenicians with America are apparently no longer in Ab= to make a speech; continually the new discoveries give rise to old ones Remnants in America an ancient connection of the inhabitants= ner dies sÿes Weltteil mit Aegypten und Phönizien kund.

) Such illustrations can be found in Böttiger, Ideas on Art= mythology, Plate V. ö

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It was also depicted in full bull form; Scipio hit such a Moloch-like image, hollow and made of ore, with a shot

but provided, in Carthage. The one with the Phoenician Moloch, a close relative, is also in the kingdom of Sphraim. and presented by Aaron in the desert in the full form of a bull-shaped. Probably, therefore, they were in Phoenicia and Palestine; not all images of Moloch are of the same form, however, because one had several, some of which were victims. Some ovens served, others did not; some had the whole bull's head. Stated, like the Egyptian Apis, they too took the victims into the hollowing out the body; others depicted the god in the usual way. human figure with the bull's head, perhaps also here and with a human head. The assumption, The intention is to demonstrate that not all images depicted sacrificial ovens. justify the fact that, as a rule, human sacrifices are not in the temple itself, but in front of it or in groves were brought, but the image column of the god Moloch was to— just as reliably as the statues of other gods, their It also found a place in the temples. The oven-like body itself

It was not natural to the image, but was only done because of

of the victims; therefore, he probably wants to be in those pictures not been appropriated, which did not simultaneously become victims. ovens served. The bull figure in general speaks for itself. not to mention the fact that the Arabs gave Saturn old bulls burned because the bull resembled the god. In Syria, the bull is still associated with Christ's birth. with the chief god of the people; at that time, however, he had been— The aesthetic influence of the Greeks already connected the Human and bull-shaped figures in those regions were eliminated, and The god only appears riding the bull (so far). on old coins) or on a cart of bulls (as Lucian describes it) in the temple to Hierapolis. He was under the control of the Greeks at that time.

) Lueian de dea Syr. c. 31.

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chen had already become Jupiter. In Jerusalem, we remained—
at least the horns on the altar of Jehovah also after
(The exile, a reminder of the old bull god). The
(biblical expression horn instead of power) still shows in later—
The next time, the line of thought which led the bull to
could make it a symbol of the supreme God.

A separate, albeit unclear, passage in Ezekiel) deu
He pointed out that an image of Moloch was also in the temple.
Jerusalem was confessed to, an assumption to which the
other forms of worship of Moloch, particularly in the valley
Hinnom, among the Jews, is forced. Ezekiel is led by the
led the divine spirit into the temple in Jerusalem, to the
Entrance of the inner gate, which faces north,
"where the state of the image of jealousy was,
that aroused (Jehovah's) jealousy. "And behold, the
Prophet continued, "There was the glory of God
Israel's, like the face I saw in the valley. And
He said to me: Son of man, lift up your eyes to
Northward! And I raised my eyes toward the north,
And behold, north of the gate of the altar was that image
of jealousy at the entrance. And he said to me: Men
Son of a child, do you see what they are doing? Great atrocities they are,
which the House of Israel does here, that I must leave
from my sanctuary. — It can be determined with probability
assume that this image represents the Moloch, the canani
The chief deity at the table belonged to it because Jehovah was jealous there
up there. Because there are other idols in the temple.

) Ezech. 43, 20.) Jer. 48, 25; Complaint 2, 3; Ezech. 29, 21.

Ezek. 8:3-5. When the other idols have taken their place in the temple...
 If the people of Jerusalem found their way there, why not also the much-celebrated one?
 Moloch? Even in Jeremiah 7:31, Jehovah says: "The sons of Jur..."
 They did what is evil in my eyes; they stopped their
 hideous idols into the house that bears my name—
 namely is, to contaminate it.

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Given that, the question must arise: why was it precisely
 This image is an object of Jehovah's jealousy, and the
 Not the rest, at least not to that degree? The reason
 The only explanation can be that the person depicted in the picture
 God, whose rank Jehovah contested, national god
 wanted to be, or was, like Jehovah: and in this case, it can
 only Moloch is thought of, who is associated with the Jewish Na-
 tionalgott in Zwiefspaltt gerieth, als flich in den Prophete-
 schools associated with Jehovah ideas which were expressed by the
 old, also belonging to the Moloch, significantly off—
 yielded.

This Moloch, as is well known, was the god who came from
 The Cananites were worshipped mainly through human sacrifice.
 was; but animal sacrifices were also offered to him, and
 These, at least, were presented far more frequently, namely, how
 one may conclude from the Jewish Jehovah cult that the first-
 Birth of cattle. According to the testimony of Ali Taleb.
 At Norberg, the Arabs sacrificed every Sabbath to the gods.
 Saturn in a black temple, an old bull who
 was completely burned in a pit. The priest spoke
 in this context: "Most Holy God, to whom it is proper, evil, not well
 To do, we bring you that which is like you; take it.
 "Be kind to us and turn your evil nature away from us." Also
 Pigs, as noted above, and mice, as animals of
 Night dwellers who live in caves were sacrificed to the god.
 and were sacred to him. According to the Phoenician legend at San-
 (Chuniathon) King Saturn himself would have his son
 Sacrificed to Uranus. Greek legend claims that Kro-
 Nos ate his own children, a myth which

already Dio dor in the ancient custom, this god Kin= who, to sacrifice, can find a fine origin?). The god be=

Y) in Eus eb. praep. Evangelical I, e. 10; IV, e. 16.

2) Dio d. XX, 14. The news among the old people and the church:
The fathers of the children agree that Saturn of Phoenix=

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It practiced human sacrifices until the Christian era.
Come in. Even in Tertullian's time, in the third Christ
In the 19th century, they were used by the inhabitants of the northern
Africa's human sacrifices to Saturn were made.

From the scattered messages in the Bible and at
The following cases arise for the writers of the ancients, in
which were used to be sacrificed to Moloch man.

Initially, in the earliest times, he was given the human=
The first birth of a child, as well as that of domestic animals, was offered.
The writings of the ancients do not explicitly state this,
However, they tell of cases where parents killed their most beloved children.
sacrificed to Saturn, and one can safely assume=
men, that what the times of some culture in rarer
In previous centuries, this was a common practice.
Among the Jews, it was the law that all firstborn belonged to the Jew.
Hova is sacrificed. As a mitigation of the sacrifice of the

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adorned and sacrificed to Carthaginians. Plato
Polit. fol. 315 near Wower ad Minuc. Felic.: " Kogzmdovioi
Sbovoux, ws 60109 09 xai Yyowuov aurois, x raura Eyioi au-
roy vieis rw Koovo." Silius Ital. lib. IV Punicor.:

"Mos fuit in populis, quos condidit advena Dido,
Poscere caede Deos veniam ac flagrantibus aris

(Infandum dictu) parvos imponere natos. “

Athanas. orat. adv. gent.: “Poivixes xc Heñ res rov Koo-
voy Ev raic : rexvo d vqicig to . “ Jerome in Isaiah.
lib. XIII, c. 46: “Saturni tanta fuit apud veteres religio, ut
ei non solum humanas hostias captivorum ignobiliumque mor-
talium, sed et suos liberos immolarent ” etc.

) Tertullian apologist. e. 9. “ Infantes penises Africam Saturno
Pr immolabantur palam usque ad proconsulatum Tiberii, qui
ipsos sacerdotes in eisdem arboribus templi sui obumbraticibus
scelerum votivis erucibus exposuit, teste militia patriae nostrae,
quae ad ipsum munus illi proconsuli functa est. Sed et nunc
in occulto perseveratur hoc sacrum facinus." Da Tiberius
There was never a proconsul in Africa, so Scaliger corrected it: “usque

ad proconsulem Tiberii. „

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First birth was later replaced by emasculation.
of the pure, nature-hostile God. The priests of
Saturnians were generally cisgender; this also suggests
(Prohibition of castration in the Mosaic books!) for that,
that castration was common among the Jews;
The law proves the necessity for the later Ge-
Legislators to eradicate this custom among the Jews. No
A castrated man should come into the congregation of Jehovah; such a man
But they may be enough until their exile.
have been, since the Moloch cult according to biblical testimony
from Solomon to Zedekiah among the Jews in flourishing
stand. Voluntary castration was considered in those Semitic
Countries long after the birth of Christ considered a holy one,
an act pleasing to God, through which man the Be-
I know that he must die to sensuality and embrace a pure,
who wished to lead a life consecrated to God. As a mitigation of the
Castration in the service of Moloch then makes itself known by-
cutting, which is considered an acceptable substitute for
the sacrifice of life among most Semitic tribes
was performed on all male persons. This so

Common usage testifies that all Semites
male sex for a property of the divine king—
The nation's nobility were declared doomed to sacrifice, since for
every single person who wasn't truly sacrificed, a kind of
A replacement had to be found. We will address this issue.
I will return to this in more detail later. It remains striking.
Of course, how can all meaning be lost next to this dark, destructive one?
hostile nature, through human sacrifice and self-castration
revered terrible Moloch again on the other side
A friendly, life-bringing page that brings sensuality-
the nature god exist and through the most unbound sex
Mixture could be worshipped, indeed, how it became possible,
that both opposing ideas also manifest themselves later as

1) Deuteronomy 23:1

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who were united into one being: but nature itself offered
to such opposites the hand, creating and destroying, Le
Life and death, joy and sorrow, yes, in creation
thousands of them side by side.

The information provided by the cutting process was
However, the human sacrifices have not been eliminated to such an extent that
They would only be presented in exceptional cases.
They were. Certain days of the year were preserved, on which
which the Moloch among the Phoenicians and Carthaginians rule
Moderately, human sacrifices were made. Such days were a
A kind of atonement feast for the sins of the nation, a Pasha.
Eusebius reports that the Phoenicians annually
most beloved children, who are their parents' only children
had to sacrifice to Saturn. Porphyry bestied
The same applies to the Carthaginians 2); Silius also tells
This is from the Carthaginians and adds that they are to sacrifice
the children were chosen by lot).

Besides the usual, annually recurring men
Other offerings were found at special events.

Instead. Particularly in major accidents,
In times of war, drought, and plague, the Phoenicians sacrificed according to the...
Reports of Porphyry, who, by virtue of public—
(a very beloved child). “Such sacrifices, »
he continues, “one finds in the Phoenician history of the

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1) Eusebius. in loud. Const. c. 13: “xar' &xa0roy Eroge.”

2) Porphyry. de abstinence. II, p. 150: “xara segiodoy. »

) Sil. Italian IV, v. 770: “Urna reducebat miserandos annua _
case.

9 porphyry. de abstinence. II, p. 201. 1 piÄlrarov riva."Justi-
nus XVIII, 6. says of the Carthaginians: “Cum inter cetera
mala ea peste laborarent, cruenta sacrorum religione et sce-
lere pro remedio usi sunt. Quippe homines ut victimas real estate
labant et impuberes aris admovebant, pacem deorum sanguine
eorum exposcentes, per Quorum vita dii rogari maxime solent. “

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Sanchuniathon, which Philo of Byblus translated into Greek
translated, extraordinarily often. A most peculiar
Diodorus Siculus and Lactantius give a good example of this kind.
The Carthaginians had a battle against Agathocles
lost; they partly attributed this to the circumstance that they
Hercules in Tyre no longer, as at the beginning, the ten
ten had sent away all their earnings, but
only trifles, partly due to the wrath of Saturn. This
namely, they used to sacrifice the most distinguished boys;
For some time now, however, the noble Carthaginians had been receiving foreign
Boys bought, raised, well fed, and then instead
victims of their own children. When the matter un
This fraud came to light when they were investigated. Since they now
When they saw the enemy before their walls, they made a plan.
knowledge from this change in the father's divine service
and now, to appease God, they sacrificed two hundred

Boys from the most respected families all at once. Except
 Three hundred more adults joined him, who then...
 Guilt was attached (it remains uncertain whether Diodorus the parents
 means those who hid their children, or men who
 (who were supposed to be sacrificed as children) to sacrifice voluntarily.
 – In times of great danger to the state, it was customary that
 Kings sacrificed their heirs to the throne. The old King Saturn
 As mentioned above, an altar should be erected during a plague.
 judges and his only son Jeud with his own hand in
 royal jewels offered as a sacrifice to his father Uranus
 brought 2). This given in the religious legend
 The game was played by princes and other noble persons.
 imitated in dangerous situations. The second book of the
 (Kings?) tells of such a case. When the Moabite king
 Mesa besieged by Jews and Isfraelites in a fine city
 When the hoped-for solution failed, he took his

1) Diod. XX, 14; Lact. institute. I, 21.
) Eusebius. praep. Evangelical I, 10; IV, 16.) Ch. 3, 27.

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eldest son and burned him on the city wall
 in front of the besieging army. This caused
 The besiegers were so discouraged that they hastily withdrew.
 Similarly, the exiled Carthaginian general Ma sacrifices
 Leu's fine son Cartalo, by placing him in the royal
 and priestly adornments, in the presence of the one he had bela
 Carthage, which strikes a high cross; also this
 The victim casts such a discouraging shadow over the besieged.
 impression that Maleus left the city after a few days
 (Obert). According to Curtius' report, the
 Tyrians were still being proposed in the time of Alexander the Great.
 to sacrifice a noble boy to Saturn in order to ward off evil
 the besieging Macedonians were happy.

Furthermore, the Phoenicians and Carthaginians cultivated
 Saturn in upcoming major undertakings Men
 to offer sacrifices, as in the founding of colonies,
 at the beginning of a campaign, at the founding of a city;

also out of gratitude after the success of an important
Enterprise. When the Carthaginians defeated Agathocles.
"They had sacrificed their most beautiful prisoners to Saturn."

Usually, children were given to the god, less frequently other children.
Grown sacrificed; the god demanded pure ones, from the mind
still unaware of the transgressions of mature age.
stirred creatures. But adults, like the ones who were...
Leading positions show, not excluded. One may think of
assume that persons of a more mature age were previously by the victim
They were killed with knives, then burned; that's how it happened.
In Salamis, for example, the person designated as a victim was tortured three times.
led around the altar, then stabbed by a priest and

9 Justin. XVII, 7.) Curt. IV, 3.

9), Cf. Münter, Rel. d. Karth. p. 21, according to a statement
of Clitarch, Alexander's companion and historian,
in the scholia on Plato in Sibenkee's Anecdote. Graec.

) Diode XX, 65.

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22. — 4 years ..

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(the body burned on the pyre). A Ha
milcar, of course, who during a battle with the Syra
Cusanus burned whole animals on large pyres to the gods

(The fire burned, he threw himself down, as Herodotus tells us), when Victory wavered, even into the flames, to glorify the gods. to agree fig; however, this example may not yet be a Be to give knowledge that it is " fey, 8 le= to burn easily... Movers wants the children to have been slaughtered beforehand as well. have been; the roast in the arms of the idol, (He says it's a fable). We must, in these 3 linger for a few moments 0%%. %% re The fire was Bildeldes Moloch or also the; Me hole itself; the sacrifices were considered food of God. The fire consumed them. Among the prophets, one often finds the... An expression that the Hebrews gave their children to the idols (food consecrated); This had to be confirmed in particular by Moloch, on whose altars the fire is not both The method was to raise the sacrificial food as steam to the god.

to supply, but rather the pure king of the world himself

imagined. Certainly, not all Moloch statues have the above designated, described by the rabbis and Diodorus had the form; there were also other pictures without the device. of the movable hands and the oven-like body; such There is no doubt that the victims were slaughtered first and then burned piece by piece on the altars, as was the case with the

The case was with animals. Only in those images which were

They had movable arms and their bodies were described as: Oven Neither

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) Münter p. 21. |

) Herodotus VII, 167. Voluntary self-poopers must at the Se= miten nicht sörten gewarsen seyn. So lassen sich auch "die beiden Philaeus, two brothers from Carthage, for the good of the fatherland=

buried alive. Sallust bell! Iugurthl-c. 99, 3V aler.
Max. V, 6. fi, TE

3) Mov. d. Phön. P. 380.) Ezech. 23, 373 16, 20. “l (.

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and was used, it is highly likely,
that the children were consigned alive to the flames. Since
namely here the god, the fire, even the act of death⁸
If the tung could be carried out, then it will also be considered more worthy.
and have been held more pleasing to God, if one
who delivered the victim to him alive. Even the Mechanis-
must the movable arm, which lifted the child and
The fact that it fell into the fiery abyss indicates that one had the
His intention was to let the idol itself have an effect; it was supposed to,
like a living being, to receive its victim
and the same in its own special way to get to the food⁹
ten. Had the child already been killed, the idol
Should the god himself not throw the offering during the sacrifice, he should not hand it
over.
s²am s²ien, so it would not be the movable arms either—
could have been; the child could have been taken straight to the
can throw a fiery opening. The testimony for this
Burning alive, of course, is based solely on the lost
Writings of Clitarch, from which the same is taken in the above
the scholia cited on Plato and also by Photius
is mentioned in his lexicon; Photius adds that
Others also give this message; we alone find over-
mainly about news of the Phoenician religion, so poor,
that even a single certificate can convey fine, appreciative comments
deserves inspection, as long as other reports do not contradict it—
According to Clitarch's account, the Phoenicians
and mainly the Carthaginians, Photius adds: at
great prayers?), a living boy of the statue of the
Saturn was placed on the glowing arms, whereby as soon as his
His limbs convulsed in pain and his
Their faces contorted into a smile that could be observed—
tete, probably, in order to, as otherwise from the intestines ge—

1) «Baoiv alloi re xai Kieitaoxos,» cf. Münter, Rel. der

Carthaginian p. 22.

1) „ey gteyc dig egg.

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sacrificed humans, the favor or disfavor of the god arising from it to interpret. At this, the arms of the picture threw the Kna~~s~~ down into the glowing abyss. — The brazen Talos on Crete and Sardinia, which according to legend went into the fire, then sprang out again glowing red-hot, whereupon he offered his sacrifice to the pressed his glowing breast until, under distortions of the ge— Sights, which were called Sardinian laughter, his life exhaled, must likewise be used to confirm the statement. Clitarch's rules apply. | _

The situation is so terrible and detrimental to all human beings. I feel mocked that one would gladly agree with the statement. of Photius, according to which such sacrifices only on important days, and assumes, The children were usually killed beforehand. Very But this horrific procedure will probably remain in place; a A people who murder their dearest children before God, they can also expose yourself to the agony of the fire for a few seconds beforehand.

Movers refers to a [document/statement] which will be mentioned further below. The passage in Plutarch where a slaughter is mentioned is, and in several Bible passages that also mention a battle~~s~~ ten speak, as Ezekiel 16:21 says: “Was it too little that "You also slaughtered my children?" Ezekiel 23:39: "If They slaughtered their children to idols, so they came into my Sanctuary on that same day; furthermore, on some others biblical sayings, where there is talk of shedding innocent blood Blood is spoken of. But nowhere here is there any mention of the Mo~~s~~ Loch explicitly mentions this; since other idols also worship children Those who were sacrificed can only prove that

Slaughter was the usual form, but they concluded
Burning alive in certain rarer cases during
Moloch services are not included. Jeremiah has two passages where all
Things like burning and strangling stand side by side;
Jeremiah 7:31 and 19:5ff.: They built the heights of Tho—
Pheth in the valley of the sons of Hinnom, to see their sons and

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to burn their daughters with fire, which I did not offer.
and what didn't occur to me. Therefore, look,
“There will come days,” says Jehovah, “when it will no longer be possible.”
Thopheth will be called, nor Valley of the Sons of Hinnom, son
the valley of strangulation. But here too one must consider
be told that other gods likewise in the valley of Hin
nom their altars had and that, even if the place was
should only refer to Moloch, thereby creating a living Ver
In rare cases, burning is not contradicted;
Furthermore, the Hebrew expression 100 actually means «ge
violently killing wound could refer to a ge
violent death by fire, as if a killing by
obtain the sacrificial knife.

The sacrifice in Moloch service is described in the Old Testament.

usually referred to by the saying: "a child to whom
(To make Moloch go through fire). The question is...
The question was raised whether there might be a way through this formula.
going between two sacrificial fires may be understood as such, so that the
children were not actually burned, but only
They would have received a kind of consecration, a baptism of fire.

The passages that pass through this expression
let have, which the bet translates as consecration,
are the following:

Leviticus 18:21: "You shall not lay a hand on your offspring."
to give, to dedicate to Moloch.

Deuteronomy 18:10: "It shall not be found among you."
will be the one who sacrifices his son or daughter through the fire
consecrates. »

2 Kings 16:3: "And (Ahaz) walked in the way of the
Kings of Israel, and also his son he consecrated through the
Fire. "

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let it, namely the Moloch, which is usually mentioned.

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2 Kings 17:17: "And (the Sfraelites) dedicated their

Sons and their daughters through the fire. »

2 Kings 21:6: "And (Manase) dedicated his son
through fire. | .

2 Kings 23:10: "And (Sofia) defiled the temple."

Pheth in the valley of the sons of Hinnom, that no one more
his son and his daughter through the fire to Moloch
consecrated.» .

Jeremiah 32:35: "And they (the Jews) built high places for the
Baal in the valley of the sons of Hinnom, to their sons and
to dedicate daughters to Moloch.

Ezekiel 20:31: By dedicating your children through the
Fire, you defile yourselves with all your idols until m
this day-

These passages do not explicitly state that the children were killed; but the circumstances alone might suggest that that the consecration of the sons of Kings Ahaz and Manasse is cited as something remarkable, on which to conclude that this is merely a passage through two sacrificial fires could not have been meant.

Leviticus 20:2-5 states it more clearly, where the expression "give the Moloch 9, what is needed is: "Any and every from the sons of Sfrael'8 and from the strangers who to stay in Sfrael, which is of fine seed to the Moloch Whoever gives, he shall be killed, the people of the land shall kill him stone.

Crucial for the explanation, however, is that among the several places where, in part, a cut-off is required to pass through ten precedes, so that the leading of a living Humans can no longer be conceived of, partly due to the end pressure » lead through » not at all, but rather quite ver "burn" is needed.

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Ezekiel 16:221: Was it too little of your whoredom? (Jerusalem), that you also slaughtered my children and they you gave them up by dedicating them to them (the gods)? »

125. Mos 12, 31: "For also their sons and their Daughters burn their gods with fire.
tern. LU FIRE

2 Chronicles 28:3 says of Ahaz: "And he robbed..." as Thale: the sons of Hinnom and burned fine: sons in the fire, like the scourges of the nations, which Jehovah drove out before the sons of Israel. Here it is The expressions consecrate 2 Kings 16:3 quite clearly through

"burn" is a paraphrase.

Jeremiah also explains the fine term "through".

Jeremiah 7:31: "And they built~~s~~ the heights of Topheth in the valley of the sons of Hinnom, to burn their sons and daughters with fire.

Jeremiah 19:5: "And they (the Jews) have set up high places for the people of the heavens." Baal built a plan to burn her children with fire, when Prandfer dem Baal."

It can therefore be considered a given that
The expression "to lead through" means so much as
aperbrennen; yet one always wonders whether not nevertheless
even a mere passing between two fires instead
would have been found? Because in later times quite a few
| mitigating customs were invented which made the victim-
should include, for example, cutting, burning the hair,
(especially later and even in the New Testament?)

N*yi

9 Already Seldpn de dis Syris p. 312 says: "Verum non modo
"Tsaductos, sed etiam crematos in idoli sacrificio pueros illos
U 4 bonstentior affirmit." Also Gefenius (Thesaur. II, pag.

"985) declares fid) decided in favor of actual burning. —
Josephus (Antiquit. IX, cap. 12) also speaks of a
u, real burning.

") Matthew II, 11: % rug Barridew,, baptize in fire. The
Fire is also considered a means of purification in the Old Testament;

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It speaks of a baptism of fire; there the old rabbi.

Furthermore, such as Salomon Jarchi, David Kimchi, Mo~~s~~
ses Maimonides the leading through in the Moloch service
also in the milder sense of a harmless consecration~~s~~
(clarify): one would like to believe it is also such a thing
Leading the children through between two sacred fires
It was customary, a kind of baptism, by which they were made pure, the
They should be sanctified by God. This baptism can now be freely performed.
The prophets mentioned in the above passages are not meant to be referring to them;

because she did not have the terrible thing that made her so severe
They deserved reprimand; they understand by "leading through" to...
reliably a real burning; but besides this ver-
burning, which in later times no longer affected all firstborn children
What was practiced may well be a literal leading through.
all children between two "as: full
have taken place.

Numbers 31:23: "Everything that can be brought into the fire,
You shall pass it through fire, so that it may be purified.
Virgins of Castabala passed through the sacred fire of the
Goddess Melecheth, without being harmed (Strabo XII, 2). Here-
This also applies to the Greek poets.

1) They certainly had an interest in preventing the gruesome act of the real-
to conceal the burning of the fires for the benefit of their people;
It seems that even in the first centuries after
the captivity, the barbarity of the ancestors, so that the Rabbi:
Only the milder interpretation was preserved through tradition. Mo-
Maimonides reports (according to Selden p. 312); **"Servito-
Res ignis in tempore suo fecerunt homines scire, quod qui non
traducerent filium suum vel filiam per ignem, morerentur filii
vel filiae: et sine dubio propter illud, quod audiebant, quilibet
festinabat illud facere, quia multum timebant super filiös suos,
et propter facilitatem operis, quia non erat, nisi tradu-
cere illos per ignem, non quod comburerent ipsos."* Against that
Rabbi Simeon acknowledges in the Book of Yalkut that...
Children were sacrificed to Moloch. Of the seven
The hollows of the idol, he says, are six for different purposes.
Animals, the seventh of which were intended for boys.

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The expression -to let pass through, through
"Lead." is so little related to the term "killed."
that one's fine origin necessarily lies in an effective
must seek guidance or assistance from these victims.
Mo vers jagt'), one has considered the victims of the children as a
considered a passage to the deity; they should, after dissolution,

the earthly slag of the body for union with the
to reach the deity; only later will these sacrifices be atonement offerings.
This has become. However, this is contradicted by the fact that in the preceding...
exilic writings of the Old Testament, that is, in that time,
in which the human sacrifices were made, the idea
of a higher, purer life after death, of
an immortality that rewards the mortification of the body
nowhere to be found. The Jews held similar views, so
not long after they had offered human sacrifices; they learned a different way.
They only know the true concept of immortality in captivity.
Even Jeremiah only ever threatens them with punishment for all their transgressions.
(dish punishments); the Chaldeans fell asleep in eternal life
Sleep and do not wake again). At that time, the highest ≠
firstly the idea of a Sheol, shadow realm"),
a dark place that demands everyone face the shadows
receives all people after death and good and

2

1) The Phoenicians, p. 329.

2) Jer. 6, 11, 12; Cape. 7, 20, 33; Cape. 8, 1; Cape. 15, 7, 8;
Chapter 17, 5-9; Chapter 17, 27; Chapter 22, 4, 5. Decided against
to speak of the belief in the immortality of the soul≠
The Psalms too; here too it is at most a shadow—
A richness that is equally terrible for all living things. Fear everywhere.
and aversion to death; reward and punishment will already be found
on earth; Pf. 34, 13; Pf. 37, 9, 19, 28; Pf. 41, 3;
Pf. 112; Pf. 49, 13; Pf. 54, 16, 24; Pf. 56, 14. x.

Jeremiah 51:39, 57.

+) Jeremiah does not speak of this Sheol either.

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Evil is equally terrible. (At Sefia?) Does the Hagr also

pious King Hezekiah, who is mortally ill: “Not I will see Jehovah again, Jehovah in the land of life—the, not further people look at the inhabitants of the silent land. For it is not the underworld that praises you, the Death does not sing your praises; do not wait for those who fall into the pit: “Ken, on your loyalty.” Specifically, the 49th Palatine points to the Belief in an afterlife is absolutely decisive. back; one should not envy anyone their abundance, he says, Death makes everything equal; then everything ceases. Man is “like cattle that are slaughtered.” The pre— The belief in a past resurrection of the deceased Ju—the messianic kingdom, from a redemption of this treasure— ten from the underworld, who, however, already at one point as appears in Isaiah, chapter 26, verse 19: “Revival Your dead, my corpses, will rise! Watch “Arise and rejoice, you inhabitants of the dust!” — is a separate view of some prophets, who only emerged in exile) and according to the same, their education and recognition among the people I found it. The above saying is very likely from Isaiah. slipped in; for a few verses before, where the prophet Speaking of the enemies, he says in 26:14: “The dead do not live.” Shadows do not rise again; therefore you have You punished them and destroyed them, and every memory of them. destroyed. » How the challenge of the other Phoenician peoples We do not know what happened at that point during that time.

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) Pf. 6, 6; Pf. 30, 10; Pf. 49, 20; Pf. 94, 17; Pf. 115, 17; Pf. 88, 11 - 13; Pf. 116, 9. 17; Pf. 63, 10; Pf. 86, 13. 3c.

2) Isaiah, Chapter 38.

3) Ezekiel, who prophesied in exile, already speaks entirely in the spirit of the Zendavesta on the Resurrection of the Dead, Chapter 37; the But according to him, resurrection is only granted to the Jews; Chapter 37, 11 ff. Other peoples sink into the underworld, without any mention of a resurrection. Ezekiel, Chapter 32.

However, they may conclude, for good reason, that they have distanced themselves from not significantly different from the Jewish ones. Therefore, they the spiritual meaning that Movers attributes to the origin of the The expression "carrying through" gives the ideas of the The age's view of the state after death is far too harsh. against it, so that one could confess to it.

I explain this expression to myself as follows: The sacrifice of the Children could have had no other origin than the Intention to offer the most precious thing to God, namely, to flatter his senses by giving him a pleasant To offer pleasure. As food for the god, the men= The sacrifices in the passages from Ezekiel cited above are described as follows: seeks; the Persians also kept the sacrifices which they offered to the brought holy fire in such a way that they put the same into it= threw, for a food of the god). Later, the Human sacrifice for atonement. Now it is a whole Ancient times held a widespread and deeply rooted belief that the that the deity could be reconciled through human suffering, and that divine grace grows with the magnitude of the pain, which one inflicts on oneself or others with the intention of harming God to demonstrate his penitence: a view that is just right actually belongs to the service of the nature-hostile Moloch, who detests sensual pleasure, who, as it were, revels in it the pain of the people. In both cases, it was due to near, thereby delaying the complete burning of the victim= gladly, that one should spare the person destined to be a victim through a fire was drawn. In the first case, so that the god, the flame, lick it and enjoy it for a longer time, in others, so that the victim suffers longer, to be tortured by his suffering= to provide a more powerful means of reconciliation. I assume the first intention is the original one; They wanted to provide the god with a lasting amenity.

They shouted: Fire, Lord, eat! rug deorora, L el
Maxim. Tyr. dissertation. 8, sec. 4, p. 83.

“2 14 *

ten, by repeatedly performing the sacrificial feast through the flames¹ led to; as a result, the idea of the
 The increased pain has a stronger effect.
 So, presumably the poor victims of the slaughter were chained or wet.
 Ropes tied and for some time soon after one,
 soon moved to the other side of the fire, but finally
 let them burn completely in it. It may give me the suspicion²
 It is permitted that two fires may be placed close together.
 stirred up, one of which was the male god Moloch,
 the other of the female goddess standing by his side
 Astarte belonged to it, and between the two the victims until their
 through complete consumption. In a similar way are
 in the middle of the sixteenth century in Paris the
 Heretics were executed. They were dragged in chains that were in
 The rollers ran back and forth over the fire until they reached the
 (roasted body burst open and the intestines fell out). The³
 s⁴es literal leading through now is probably the origin⁵
 The Arab and Canaanite way of giving the Moloch their men⁶
 The practice of offering gifts originated in a time when one still
 knew how to make hollow statues. The expression "hin⁷
 carry out » remained standing and was subsequently equal⁸
 implying killing or sacrificing, even where this is literal
 The procession no longer took place, but the children
 were presented to a glowing metal statue. Just from
 This passing through a flame will then
 to prescribe that milder form of consecration, according to which one
 the children, sparing their lives, as quickly as possible
 through the sacrificial pit or over it:
 a kind of baptism of fire, which in a most peculiar way also
 among the ancient Mexicans?); even further was

1) Cf. "The Intolerance of the Christian Confessions. Nuremberg"
 berg, in Schrag, 1838, p. 87.

2) Clavigero reports in fine history of Mexico I, 437,
 that the newborn boys of the Mexicans after water baptism
 were dragged through a fire four times.

This practice has been mitigated to the extent that one can burn two fires from= moved closer together and the children moved through the open space= carried out.

In those times, of course, when one once believed who believed in immortality will also be involved with the children= have associated sacrifices with the idea that the children there- purified and consecrated as devotees in an afterlife Life would be given special preference; such an opinion is very natural, as soon as the belief in a repayment— The idea of immortality exists. This belief, however, came about the Jews, as already mentioned, only through the Persians and their Zendrelis= region, which did not tolerate human sacrifice, at a time when the Islamic and Jewish kingdom already reached its end had been reached and the heyday of the Moloch cult was over. One could say of the Jews, at most, that they are in the Captivity, where they believed in a retaliatory UN= partly accepted mortality and continued the human sacrifices= set, that idea of a cleaning of the children's lake= who would have died by fire.

The biblical text gives no information about the sacrificial ceremony itself! Writings contain only a few hints. That the clothing of Priest of Saturn, according to reports by Tertullian (de pallio cap. 4.), roth gewesen sey, is already mentioned above. The red color was common among the Phoenicians, The famous purple dyers, popular. Strange that also in Mexico the clothing of the high priest, who had to tear out the prisoner's heart on the altar, Red was! — When the god of terror and night was Moloch was also worshipped in caves; this perhaps a super— relics from the most ancient times, when there were no Tem= Pel built. Minotaur and Cacus built, after the Legend, in caves; the labyrinth, the dwelling place of the The former was a cave-like structure. Also biblical news= ten speak of caves, e.g. Isaiah 65:4: “I will break= I daily stretched out my hands against the rebellious people,

that offends me, constantly in the gardens
 sacrifices and burns incense on the bricks that are in the grave—
 Bern sits and sleeps in caves, the pork

"It eats and abominations in fine bowls." Usually
 During the Moloch service in Judah, the Topheth in the valley
 Hinnom mentioned. This valley (h) was certainly the main one.
 The country's sacrificial site, but not the only one, as is often the case.
 The cited passages prove where the prophets, in regard to
 the human sacrifices not only from the valley of Hinnom, but
 (talking about the valleys and rocky clefts of the country in general).
 It was located on the south side of Jerusalem, in front of the Brick Gate,
 and it was a very pleasant place, with gardens and groves.
 Why this valley bears the name of the sons of Hinnom²
 and who these sons of Hinnom were, is
 Uncertain; perhaps the family previously owned this.
 Landstrichs and had it for the purpose of public sacrifice
 ceded to the kings of Judah. The Tophet (was)
 yet another special place in this valley, the spot where
 - the sacrifices were offered to Moloch; according to Jeremiah 7:31.
 a height built through art; Jerome says"), the
 Place of the valley, which is irrigated by the spring of Siloa

) DN J or d 1; from this the name later arose.

Yeeyva, among the post-exilic Jews who saw the place at its deepest
 abhor, a term for hell, as Moloch itself.
 Jewish evil god, the devil, had become.

2) e.g. Isaiah 57:3 ff.

> non 2nd king. 23, 10; Jer. 7, 31; Cape. 19, 6, 13, 14.

) ad. Jerem. 7, 31: Illum locum significat, qui Siloe fontibus
 Irrigatur et est amoenus atque nemorosus, hodieque hortorum
 praebebet delicias., This, however, does not unite with the Aus:

The story of Jeremiah, according to which the Topheth was an artificial one
The hill is. Hieronymus therefore cannot mean the Thophet himself.
but only the area where it stood.

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have been. Do we want to reach the Mexican heights?
Take the explanation of which human sacrifices were made there
If they were brought, then the Topheth would be an earth mound in
It was in the shape of an oblate pyramid, four-sided and
with terraced steps, which span the entire width of the
Taking up sides, running all around and as stairs on
the slab led where the sacrifices were made; but
We will probably get even closer to the truth when we
to take a position in Herodotus as a guide, which is run by the
It concerns sacrifices which the Scythians made to their war god
ten). Herodotus says that the Scythians had in the one
Individual sections of the country gave Ares a special kind
erected as a sanctuary, in a length and width
of three stages (about four hundred paces) bundles of brushwood
piled them up and formed a square height.
They had flattened the height at the top; the walls were
It had sloped down on three sides, on the fourth side
But it was possible to go up there. It was at that height.
Place an old iron sword in the middle of the area,
which represented the god of war. To this god they sacrificed.
not only animals, but also humans; from every hun
The prisoner of war received a man as
Tribute (as David did with the prisoners according to the measuring cord)
(measured and killed the third part). He was slaughtered.
He held the blood over a vessel and poured it over...
the sword fell. — Since the Jewish prophets also
at the Thopheth of woodpiles and of a burning
"To speak, one would certainly assume"
that the Topheth of the Hebrews was a similar wooden one
It was a building, like that of the Scythians, on which one could indeed
sacrificed, which was, however, replaced with sacrifices at large festivals.
to see, completely ablaze in glorification of the fire god
Seventh. 1 view also receives . a confirmation that

5) Herod, IV, 62.

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such large sacrificial fires were common in Phoenician religion. were. We read in the frequently cited writing of Lucian, *de dea Syria*, that one should plant large trees with sacrificial animals and hung human figures, stacked burning material around, that set the whole place ablaze and offered it as an enormous sacrificial flame to the God caused it to blaze up. — The name Thopheth is still known today. Not sufficiently explained. If one wants to differentiate it from the root word... deriving the one which has the meaning of spitting out, *be* to express disgust by spitting, so that Thopheth That would mean as much as a despised place; that would be However, this is a likely explanation if the The word would only have originated after the exile, in that time, where one can find the valley of Hinnom and the Moloch service on the Deeply abhorred. The word alone can convey this concept. not in the times when the Moloch service was was practiced; this is also confirmed by Jeremiah, who says of finds nothing abhorrent in the meaning of the word when he reads chapter... 19:6 says that the time will come when the place is not more Than Hinnom or Thopheth, but Than of the *Wur* I will be called gens. If, on the other hand, the same prophet says verse 13... continues: "The houses of Jerusalem, on whose ground Roofs where smoke was burned on other gods became unclean, like the place Thopheth, , he speaks, as an opponent of the Molochdienstes, only his private opinion, according to which that The place was unclean, or it refers to the contamination of Topheth through Josiah 9. Isaiah says chapter 30, 33: "Yes, a Topheth has been prepared since yesterday, even to him."

1) It is indeed said in 2 Kings 23:10 that Josiah had the valley Hinnom is defiled so that no more children are sacrificed there; A new consecration must have taken place after Josiah alone: for the human sacrifices were there again after his death their departure. Jeremiah still holds a punishment order under Zedekiah. digt im Thale Hinnom: in any case, in this valley the men are The offering of gifts has continued, although perhaps the place of the Topheth was avoided as being unclean. Compare Jeremiah, chapter 19.

It is prepared for kings, deep and wide; fine funeral home.
 He has fire and wood in abundance: the breath of Jehovah, as
 "A sulfurous stream, ignites him." After this verse, he wants
 However, Thopheth means something like "place of burning"; Gese—
 nius and Bohlen therefore derive the word from a per—
 fischen verbs «verbrennen » ab, whereas Winer notes,
 that it was not very believable that the Hebrews had a part
 of Thales Hinnom, which is referred to with a Persian name).
 This remark is, however, refuted by the fact that one considers the
 rejects the view of Jerome, who used the word Topheth
 which gives its name to a part of the valley Hinnom.
 Thopheth will not originally be that part of the valley,
 but, as is evident from Jeremiah 7:31, a peculiar
 They have described a type of building used for human sacrifice;
 only then was that part of the valley named at all
 Hinnom so, where that artificial height stood or before times
 was. So, is a be initially established by Thopheth?
 special construction of sacrificial mounds, so it could be
 The word, however, was brought with it from Persia—
 dert s²ien, especially since the same also exists outside of Palestine.
 or can demonstrate a similar facility.

Some insight into the customs at this frightful—
 Plutarch, in his work *De superst.*, chapter 13, describes the terrestrial worship of God.
 of the sacrifices which the Carthaginians made to Saturn—
 ten, hunts: They sacrificed their knowledge and deliberation
 their own children. Those who were childless usually received from
 to buy children for the poor and treat them like lambs or
 to slaughter young birds. The mother stood by, without
 to shed a tear or to hear a sigh
 let her. Did she notice a tear or a sigh?
 So the money was wasted and the child was still born—
 sacrificed. All around the image column there was a noise of flutes.

) Lexic. Heb. et Chald. p. 1037.

tenfpiel and drums, so that the shouting and .
could not be heard.

This will undoubtedly also be the case with the Hebrews—
They have been held. Rabbi Simeon also reports in the book
Jalkut (Selden II, 113), that one hears a roaring music
I made and danced, while the boy burned, He
The latter is therefore so that one does not hear the child's cry of fear.
heard. The mother had to watch as her own, first
was born, and probably only child, sacrificed; children
Loose married couples bought children from poor people or slaves, according to
They, like the Mexicans, masturbated their victims beforehand—
stÿte, and then handed them over to the sacrificial knife or probably
even alive to the flames. Plutarch speaks of slaughter.
ten, then again screams and wailing. The Er
Grown people were not allowed to complain; this can therefore only be attributed to
the children have a connection. Since the slaughter is now happening so quickly
The way things proceed is such that a long shouting session is not even considered.
can be: so one may probably think of the second type of
Sacrifice, to the laying of the living child on the glowing
The arms of the idol think of what has already been said above.
was. The screaming could, of course, also affect other cinemas.
who are to be received, who, likewise destined to be sacrificed, the
They watched the choking scene until it was their turn.
African Minucius Felix says that the parents through

) In the octave. p. 34: "Merito ei in nonnullis Africae partibus a
parentibus infantes immolabantur, blanditiis et osculo compri-
mente vagitum, ne flebilis hostia immoletur." Likewise Ter-
tulle. apologist. e. 9: "Cum propriis filiis Saturnus non pe-
pereit, extraneis utique non parcendo piseverabat, quos qui-
dem ipsi parents sui offerebant et libentes respondebant et
infantibus blandiebantur, ne lacrimantes immolarentur."It
Among the ancients, it was considered a good sign if the sacrificial animal
willingly and cheerfully went to the altar; such a sacrifice, one thought,
May it be especially pleasing to God. For the same reason.
The children's tears had to be avoided. Therefore

Caresses and kisses would have suppressed the whining,
 so that no weeping sacrifice would be offered. After this
 It seems the parents had turned the children into victims
 altar accompanied and fie, who were of their impending destiny
 They knew nothing, through caresses in good spirits he
 She held on until the priest's murderous steel suddenly struck her. She lay
 it reminds the victims to prevent the wailing cries,
 So the children will not have been allowed to watch.
 But since Plutarch explicitly speaks of lamentations,
 so this would probably like to be seen in that other kind of sacrifice
 refer to which one can see the child in rarer and lesser—
 In some cases, he placed himself alive in the arms of an idol.
 – Was a tear or a sigh noticed on Sei
 According to the relatives, the sacrifice had its effect.
 lost, but the child was nevertheless sacrificed — naturally
 Dearly! The mothers would for the most part keep their children
 freed from the horrible death through tears and lamentations
 have! -

Such a terrible cult is certainly not unacceptable.
 chelnd; where it is practiced, it must be inherited, the
 To have the consecration of old age for himself; until he arrives at his...
 Against all human feeling in an entire nation
 Grasping the root of something takes centuries. Voluntarily.
 It may well be taken over by individual fanatics from abroad.
 men, but an entire people, to whom he had been for many centuries
 ten were supposed to have been foreign, will only recognize him through the utmost
 Let violence impose itself! — And now imagine that in

knows the place Tertull. apologist. c. 8: »Infans tibi neces-
 sarius, adhuc tener, qui nesciat mortem, qui sub cultro tuo ri-
 death, Regarding animal sacrifice Senec. Oedipus:

“Haec propere admove
 'Et sparge salsa colla taurorum mola,
 Placidone vultu sacra et admotas manus

Patiuntur? “

Mosaic law prescribes the death penalty for this service:
 How could it have been practiced so generally among the Hebrews?
 can, if the nation's legislator, if a sacred
 The law of the forefathers declared it the highest sacrilege, which
 Violators threatened with immediate stoning and every
 Jews, even their closest relatives, for the execution of this
 Would have imposed a death sentence? — Don't believe that,
 that image of Moloch in the valley of Hinnom, a foreign one to the Jews,
 who was the god who would not have had a place in the temple
 to find and therefore wander out into that valley
 must! Moloch is of one origin with Jehovah.
 It may be that that image in the valley is from Jehovah's
 Statue in something, perhaps distinguished by its arms; but
 The image is with Jehovah in the temple in the next
 Relationship. Also the statue of Hercules, to whom the Carthage
 The fact that the Phoenicians sacrificed people annually was not stated in the temple.
 of God himself, but before him! Immediately
 After the sacrifice was completed in the valley of Hinnom, they went into the
 Temple back to Jerusalem to establish certain religious directions
 to connect to the victim.

Jehovah says in Ezekiel chapter 23, verse 37: "Revealed
 They told them their horrors, that they had committed adultery and shed blood on others.
 her hands, and that she commits adultery with her idols—
 driven and even their children, whom they bore me, to them—
 consecrate it for food. Nor did they do this to me: they desecrated it.
 They cleansed my sanctuary on that same day and
 desecrated my days of rest. Because when they have their children...
 He who slays the idols, they came into my sanctuary.

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— — ä—2— —))): — — — m.

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1) Plin. hist. nature. XXXVI, 4. Hercules, ad quem Poeni omnibus annis humana sacrificaverunt vietima, humi stans, ante aditum porticus ad nationes. Also the statue of Jupiter In Amathus, to whom guest friends were sacrificed, it stood after Ovid's description in Book 10 of the Metamorphoses. "ante foras."

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on that same day, to defile it, and behold, they have |
"They have done in my crowd." Here the prophet adds: |
Next, an important confession about the origin and
The manner of Sabbath observance. The Sabbath was also observed at
the Jews, as with other Semitic peoples, who belong to the Sa-
The seventh day, dedicated to the turn; on it, gifts were offered to the god in the,
Thale. Hinnom brought the human sacrifices. Was the sacrifice
Once completed, they went to the temple in the city.
The latter is also evident from Jeremiah, chapter 19.
According to this passage, the prophet must, at Jehovah's command, go to
the Thopheth went to the Valley of Hinnom to meet the Jews there
to deliver a sermon of punishment. He apparently placed it there outside.
a sacrificial assembly was in advance; when he returned from the Topheth—
When he comes, he enters the temple courtyard and speaks.
to all the people; whereupon the overseer of the temple
can be determined. Here we encounter again those of
Ezekiel criticized the celebration, at which one departs from the valley of Hinnom
went into the temple. Jeremiah had gone out first into
He went down the valley to deliver his rebuke; when he
the people had gone from there to the temple, decreed
He also moved over there to continue his speech. Why?
But if one then went from the place of sacrifice into the
Temple? What was the nature of the ceremony which, after full
Did they bring human sacrifices, concluding the festival in the temple?
The Bible gives no mention of this; Ezekiel only speaks of
a defilement of the temple. One may (as below,
where the Ark of the Covenant is mentioned, it will be explained in more detail

(will be), for good reason to assume that one has a
He took in part of the sacrificial ashes and bones, the former
scattered before the image in the temple, the latter in the Covenant
load stored. |

"Incidentally, this terrible service was not limited to..."
to the Semitic countries, but migrated with Phoenicians
and Carthaginians everywhere these peoples had storage facilities
and established colonies; indeed, even Mexican idolatry

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has so much in common with that of the Cananites that, after
the latest evidence, a connection between both world championships
more can be denied.

All coasts of the Mediterranean Sea can be found
Traces in antiquity indicate that before the friendly Greek
Religion reigned there as a terrible Moloch. In the
Myths of battles of the Greek heroes against the mis-
The designed monsters still remind us of the efforts-
indicates which a milder spirit had to offer to...
the horrible service of these Cananites on Greek soil
to eradicate. In particular, this fight and victory of
Greek spirit through the myth of the Moloch service
to be preserved, that Zeus hath Cronus and the Titans in
banished to the underworld or to the western end of the
Earth, according to the Greek ideas of the time, divided into the countries
west of Greece, towards Carthage, Italy, Spain,
where the Moloch service through the Phoenicians had taken root.

The four-headed Minotaur on Crete, the Mi-
nos is locked in the labyrinth, to whom one has the fevered youth-
to eat boys and maidens, which the Athenians all
nine years after Crete they had to send tribute until he
Theseus slew: this Minotaur, as a man with a
Depicted in bull heads, it is none other being than the phoe-
Nizische Moloch, which was on Crete, a colony of the Phoenicians
Nizier had a temple. It is significant that the
The Athenians sent seven youths and seven maidens.
had to; because this number seven points back to Mo-
hole, to whom she was holy, to whom the seventh day was dedicated.

Theseus kills the monster, that is, he destroys the Mo-
The lochdienst is out on Crete. Even the old three didn't.

) Alexander ab Alex. dier. genial. VI, 26. reports that the
Cretans and Rhodesians a well-deserved rest on their holidays-
People and their children fattened up Saturn. =.
Porphyry also says this. De abstin. II, 54.

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not only to be eaten by the monster, but also to
a sacrifice of young men and women, as is the case with
The Moloch considered the victim to be both food and a sacrifice. On a
(ancient marble vase) Minotaur leads the seven Athenian
Virgins to a sacrificial altar; carrying in one hand
He had a club, undoubtedly as a sign that the virgins
were to be murdered by him.

Another type of monster, which we already mentioned above
As mentioned, Talos can also do nothing else.
sien, as a Moloch image somewhat altered by legend.
This image, also in Crete, would be, according to the Greek—
According to legend, an automaton made of ore had been the volcano
He had given it to Minos to guard the island.
He was said to have circled the island three times a day, just as he had done one
When a stranger came into view, he jumped into the fire and
came out glowing hot, then the stranger
grabbed him and pressed him to his burning chest until he
amidst sounds of pain that resembled laughter,
He died amidst the so-called Sardinian laughter. The same
Talos can also be found in Sardinia, which island
which the Phoenicians also once possessed; there he is said to have been.
He lived in Crete before his arrival and murdered many.
have 2). He was therefore certainly the glowing Moloch, whom
one dedicated the strangers as victims, who were the phoenix-
approaching the stacking sites: at the same time a deterrent-
means for foreigners who came to the Phoenicians on their trade routes
eavesdrop. Strangely enough, it survives on the island.
Crete, the inclination towards human sacrifice, and in Athens, the
Belief that Cretan priests are particularly strong

could bring about atonement, until the brighter times
into Greece. As late as 596 BC, they let
to atone for a blood crime, the Cretan priest Epi-

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Menides will come to Athens; he demands people-
blood, and the young Kratinos volunteers to
victims).

Otherwise, this old Phoenician behemoth is in the imagination-
lung of the Greeks was transformed into Dionysos; where
However, they are from human sacrifices on formerly Phoenician lands.
Sessions are held that are offered to Zeus, there will be
Rather Baal than Moloch is the underlying principle. Laetanz tells the story.
Teucrus had among the Cypriots (in the city of Salamis).
A human being was sacrificed to Jupiter; this is the custom.
became and remained so, until recent times, where Ha-
Dionysos picked up these victims 2). Here is probably under the Jupiter-
not Moloch, but the sun god Baal to be destroyed
stand; for beside this temple of Jupiter at Salamis
There was another famous temple of the Baal in Cyprus.
(near Paphos); it was there that the male and
The feminine principle of nature was revered; it was compatible with Venus.
More like Baal than Moloch on this lush island. Even under
the altar of Zeus in the Cypriot city of Amathus,
which stood next to the Temple of Venus, and on which the foreign
(the newcomers were slaughtered), there will not be an altar
of Moloch, but of Baal. So often
but the Greeks offered human sacrifices to Dionysos-
The old Moloch service is the underlying principle. Note-
In a worthy manner, this God also leads the Greeks to Bei-
names that bear a close resemblance to the shape of the
Moloch to reveal; Dionysos was in ancient times associated with the
Bull heads are depicted. His name is Teavpoxepulos, Tuvoo-
oO.

) Herod. V, 71; Thucid. I, 126.

) Lact. instit. I, 21.

) Ammian. Marcell. XIV, 8, 14.
Ovid. Metamorph. X, 229. |

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Human sacrifices were dedicated to Dionysus at Chios, Lesbos and Tenedos, like Porphyry and after him (Eusebius reports). Dionysus carried some of these sacrifices. the nickname wuddrog, the butchering one, because one could The victim tore pieces from his body limb by limb (ueliori, Euseb.). Even when the Greeks in later times, when one could already abhorred human sacrifice, in great dangers of The state to them, as an extraordinary means of atonement, When they took refuge, it was Dionysus to whom the battle was dedicated. sacrifices were dedicated. The three captured nephews of Xerxes, which Themistocles, on the advice of the seer Euphrane= tides, sacrificed the day before the Battle of Salamis, were Offered to Dionysus?). At Alea in Arcadia was at a festival of Dionysus, which is called Txlegeic (named, the blood of scourged women sacrificed to God). The inhabitants of Potniä in Boeotia, who once had a priests of Dionysus were allegedly killed, sacrificed, according to a command of the Delphic Oracle, the god of the year= (lich a handsome boy, later instead a goat). The inhabitants of Tenedos sacrificed instead of the humans: to Dionysus later a newborn calf, to whom they thereby wanted to give it a human touch, so that they could do it with The cows that had slung it over their feet were shod, but the cow that had spawned it, how a woman was cared for in childbirth?). On the island of Leukas Every year, a man was thrown down to purify the people. (sing into the sea). This custom also existed in Athens and other places. Greek states, poor people, or the execution—

1) Porphyry. de abst. II, 55; Eusebius. praep. ev. IV, 16th and de laudib. Constant. 13, 4.

?) Plut. Themistocl. c. 13.) Pausan. VIII, 23°
) Pause. IX, 8.
5) Aelian zeoi www idiornros XII, 34.

6) Strabo X, 2. p. 332.

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(voted criminals) in festive clothes at a certain
to lead around the city as a sacrifice every day of the year,
then to sacrifice for general purification (they were
(either fallen from a rock or burned),
It seems to be a remnant of the old Moloch service, namely the all-
to be a common day of repentance, which among the Phoenicians was called this
God was celebrated annually.

Even for Italy and its islands, further evidence is provided by...
Legends and customs founded by the Phoenicians
The reign of Moloch in ancient times. By Talos,
who not only on Crete, but also on Sardinia—
What happened has already been said. Photius also tells the story.
in a fine lexicon, that the Sardinians have the most beautiful war ge-
prisoners and the old people who have reached their seventieth year
had sacrificed to Saturn. Another legend,
which refers back to a Moloch service in Sicily, is the
from the bronze bull of Phalaris in Agrigento. Ci—
cero reports), after the conquest of Carthage,
Scipio summoned the Sicilians so that they could gather those Ge-
selected items in Carthage which the Carthaginians
who were once dragged away from Sicily. Among these opponents:
That famous (nobilis) bull had also been present,
which Phalaris, the cruelest of all tyrants, had
should have; he used to put people alive into these,
and then, to kill them, to light a fire underneath them-
ren. Now the age of this Phalaris, which, as
Even Aristotle noted that they also ate children.

They were called yazuaxoi, xadtaouara. These people were also:
who had previously been fattened up at public expense for a year. At
Aristophan. ran. 733. it bites “xovypoi x'ax rovno@Y; »
Bad people and children of bad people are for this purpose.
needed; Suidas says “ruva,, alfo not exactly a ver-
Brecher have annually die must fear ure xalaboud . ec. .

2) Cic, in verr. IV, 33. 3) Aristot. Eth. VII, 6.

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should, not determine, and the assumption which Gillies (in his fine History of Greece) states that there has never been a Phalaris exists, it is not at all unlikely, if one considers that this hollow bull image, which will soon be in Sicily, soon to be found in Carthage, very naturally from the Moloch services explained, and that the children, which Phalaris eats, also pointing again to the child victims, which were brought to Moloch. The ancient writers are disagree about the image's migration; Tim äus be claims that the Agrigentines had captured the bull of Phalaris in the sea threw; what they showed in their city, jey. that Image of a river god, Gelo. Poly contradicts him. bius, who says that Timaeus has all poets and writing steller against himself. As it may be: we can for our Object so much as to establish that in Sicily and Carthage a hollow, metal bull was present, in which one could He set people on fire to burn them. The story of the Cicero, that Scipio in Carthage had such a bull— The fact that I have met is crucial and cannot be doubted who the. This bull, on which between the shoulders still The gate could be seen, where the people were thrown in. "were, could only be an image of Moloch, to humans" Sacrifices are certainly necessary. Because even if it is right in and of itself... It is quite possible that a tyrant might come up with the idea of Roasting people alive, as was still done in the peasantry- Christian authorities had peasants roasted alive during wars: One simply cannot understand how a tyrant could be acting so vehemently towards the The form of the bull should be lost, which is suitable for such things— directions nothing less than natural is?). Would the

1) Cf. Böttiger, Ideas on the Myth of Art, p. 381.

2) I find at Zonar. annal. XIV, edit. Paris. tom. II, p. 81. a message which suggests that this type of Moloch sacrifices which took place in a burning inside the body of a bull

existed, probably because later only criminals would be considered.

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The bull is not an image of Moloch; it would not be known that Sicily and Carthage have been in constant contact since ancient times. Contact was established: this bull shape always wants to be a Mystery remain. But now that the Carthaginians have also reached Sicily— Once they had gained a foothold, this riddle is solved very naturally. to the point that this Sicilian bull was a Moloch. be, whose service may well once be entirely a Phalaris— It could have turned out differently. Furthermore, that In Carthage, such a bull was encountered, which the Sicilians declare that of Phalaris. Settled, the Car— The Thais really did bring that bull from Sicily with them to Africa taken: what could determine that? That Metal? No! It wasn't gold and silver; it was copper. They could at least have melted it down. The art value? Of There is no mention of such a thing; nor did the Phoenician Merchant people have little sense of art; they would consider a metal— lenen Stier fchferlich Jahrhunderten erhalten haben, simply because it would have been very beautifully shaped, which However, this is already unlikely because the bull is so was frequently exposed to fire. Only the religious interests are what make such a bull with- had it taken and kept. The story makes sense to me. lung of this bull of Phalaris, which Scipio in Car- Thago is said to have encountered, most naturally in the following way: White.

Sacrificial death was last used as punishment for criminals: The wall was opened without anyone thinking of a victim. In the The passage cited in the Zonaras text states that the Greek emperor Phocas by his successor Heraclius in He was burned by a bull, which had a bronze cavity. had. The bull had come from Pergamum to Constantinople: It was brought. This was done by a Christian emperor. in Christian times; therefore, a sacrifice is out of the question. Indeed. But will this bull of Pergamum be a remnant of ancient Mo?

Both in Sicily, as far as ancient times were concerned,
The island's Phoenician influence extended as far as Carthage had
bronze bulls as images of Moloch, in which humans
were roasted to ash. Were the ashes of the victims for
religious purposes were particularly important, so such a thing was also necessary.
Construction of the image, which preserves the human ashes—
mixed with that of the wood received, appeared very practical—
nen. There might be such a famous image of a Moloch in Sicily.
had been, that the Carthaginians once took with them across to their
took the city. But that what Scipio encountered
Whether that old Sicilian image truly existed can be determined.
at least not prove it; the Carthaginians certainly had
Even such monstrous images. It is certain that Scipio was a
such a scene was encountered in Carthage. This may
probably haven't been used for a long time, because over—
Human sacrifices in Carthage had become less frequent—
ren and man, even if such things were brought in individual cases
were, but probably in this terrible way of being alive
He refrained from roasting.

A monster similar to the Minotaur and Talos,
was the Cacus at the outlet of the Tiber. Virgil).
him a half-human, a horrible monster, who was
cave inhabited, which is where people were drawn and more
dete. Beftösdig s²ei hier sönsmenschenblut flusst, die Köpfe
but they would have been nailed to the gate. Father of this
Cacus was supposed to have been Vulcan, therefore he spat out:
while fire came from his throat.

Cacus was half-human. It is not stated that he was of
which animal borrowed the other half of its body
had been; but Böttiger recalls, according to Cerda, certainly
rightly reminiscent of Ovid's verse: "Semibovemque virum,

) Virg. Aen. VIII, 192 f., "semihominem." Properz gives way
in Virgil's description, he breathed fire "per
tria ora. IV. eleg. 9, verse 10.

semivirumque bovem.” The monster becomes a Molod)-
 The image was like the Minotaur, a human figure with
 a bull's head; Vulcan is his father, this indicates that
 that the image was made of bronze, and the spewing of fire indicates
 the hearth of fire inside. As Theseus said
 Minotaur, so Hercules kills Cacus; the Moloch must
 yield to Greek service. On the medal, on
 which Antoninus Pius liberated the Protestant Co—
 Lonie had the monster Cacus portrayed, one can see
 Youths and maidens, the hand of the liberator Hercules
 kissing, before which the slain Cacus lies: one, of course, from
 a later indication that the monster Jüng²
 Boys and maidens were sacrificed. Incidentally, they find
 Even in the most recent times, very clear signs of this were evident in Rome itself.
 Traces of a former Moloch service. (Lactantius recounts)
 Saturn was present in Latium in the earliest times through Men²
 Shen sacrifices were venerated, though not in the way that
 People were slaughtered on the altar, one
 But I led him down from the Milvian Bridge into the
 Tiber overturned, according to an oracle's pronouncement), to—
 immediately with burning torches. These victims are from Her—
 The term "kules" has been abolished, but its use has been retained.
 to throw down human images for that purpose. Such human
 Figures woven from rushes, called Argei, were made annually.
 Thirty people, all on May 13th, dedicated to Saturn
 Atonement from the Tiber Bridge by the Vestal Virgins
 down I, a usage that leaves very clear traces
 of the Moloch service, for Saturn appears, who of the
 Sensuality, foreign priestesses, and fire. The

1) Lact. inst. J, 21. |

) This saying is: “Kai xepalas Koovidn xai To rargi
 KEUKETE pr. |

) Compare Ovid, Fasti V, vv. 621 ff. He calls the images stramineos.
 Quirites. 0

Death by drowning accompanied by a burning torch would probably be desirable. Even in ancient times, a mitigation for burning ge— being; even the water, as a cleaning agent, had, as the fire, its relationship to the pure, to sensuality hostile god; therefore a baptism of water and fire.

Even on the coast of Gaul, in Massilia, the Custom: to give a poor person a year's leave of absence during a plague outbreak to fatten him up for a long time, then dress him up in finery and parade him through the city to lead and fall from a cliff). Caesar told of the Gauls 2), that they were monstrous, made of rodents braided idols, which they had with living men³. They filled it completely and lit it. Apparently a variety. of the Phoenician Moloch service.

There may be some further comments about the Men⁴ join the sacrificial service of the Mexicans, since he is connected with the Phoenician Moloch service in the most striking kinship stands. |

The idea of a kinship between these two peoples— The existence of religious cults, or at least their religious cults, is not new; Münter in his religion of the Carthaginians and also others Scholars have often pointed to this agreement. fen; every new discovery from the prehistory of America confirms Does it mean more that between the inhabitants of this continent and those of Egypt and Phoenicia in ancient times Connection found instead). What I give here, find out⁵

1) Ser v. ad Aen. III, 57.

) Caesar bell. Gall. VI, 16: "Alii immani magnitudine simulacra hasten, quorum. contexta viminibus membra vivis hominibus complent, quibus succensis, circumventi flamma exanimantur homines. „

My learned friend Daumer undertook the trouble of
to gather the messages from both sides, which constitute a ver-
bond between the ancient inhabitants of the western hemisphere
and attest to those of the Orient, namely Phoenicia. It

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hunting of Clavigero), who was born in Mexico and
lived there for a long time, also about the history of fine fatherland-
who has conducted the most accurate investigations possible, one
man, whose character, knowledge and circumstances of the
The way he was was that he absolutely had to be believed.
can. Of course, we can only put a few lines in the—
to be permitted in this matter; the question is also open to us,
how this kinship is reflected in the religious ideas of the
To explain Phoenicians and Mexicans fey-

The two points which form the basis of Moloch—
The services also include those of the Mexican religious community.
firstly, the idea that the satisfaction of sensual desires
Inclinations towards something impure, renunciation, fighting against the
Sensuality is a merit: secondly, faith is the
The necessity of atoning for the deity with human blood.

According to Mexicans, this world was un—
Pure, the newborn child came in sin upon the sinful
Earth. When the midwife brings the newborn infant into the womb...
dote, spoke the words: Take this water; for
The goddess Cholchihuejia is your mother. Do you want this?
Bathe yourself from all those conceived in the womb. Unclean.
Cleanse your senses, purify your heart, and give yourself a good, full-
"Provide for future life." Then she turned with
after a prayer to the goddess, he again took water into his right hand.
Hand, moistened the mouth, head and chest of the chin;
and said: "Would the invisible God wish he were here"
to lower yourself upon this water, to cleanse you from all sins and
Cleanse yourself of impurities and deliver yourself from all misfortune! Dear
Child, the gods Omecihuatli and Omecihuatel have you in
He created heaven and sent it down to this earth: but

It would be highly desirable that he had this book, which contains such important insights.

will be published as soon as possible, prepared for printing; for it is Be-
The need of science to produce something complete about this highest
to obtain an important item.

) Clavigero, *Gesch. v. Mexico*, I, 387. ff.

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Know that the life you are now entering is sad,
It is arduous and full of misery; you will not be able to,
To eat your bread without working: God help you in the four—
many adversities await you, »

These ideas are similar to those of the later gerei—
so closely related to the Jewish tradition that one could consider a Christian
who might suspect influence; Clavigero, however, speaks of
the original religion of the Mexicans. Since it is practiced alongside the religions of the other
faiths.

If Phoenicia found such closely related human sacrifices, then it is possible
One can hardly assume that they are of Christian origin.
seyen. 5

The firstborn sons of the noble Mexicans must-
ten, before they took possession of their estates, went to a monastery
and to accept severe punishments there: without a doubt, a
A kind of substitute for a previous, actual sacrifice of the firstborn.
Pious people withdrew to monasteries or hermitages,
to die to sensuality; the high priest himself had to
in major accidents for nine to ten months as
Hermits live in a hut in the forest, praying constantly,
to injure his body with cutting tools, on these
Art shed his blood for the people, and was allowed nothing but
Eat corn kernels and drink water. The priests about
They were mainly torn apart for a large part of the year.
their bodies, as with the sacrifice of Elijah, also Baal's—
The priests wounded themselves; they gathered the blood and stuck themselves.
They inserted small plugs into the wounds, then bathed in a
A pond that was constantly stained with blood. Ugh!
During the time of these penitential exercises, they had to fast and...
strictness in every community with the female sex—
to keep. In general, the vow of chastity was...
The Mexicans were very highly regarded.

Mexicans sacrificed children, bought
Slaves and primarily prisoners of war. At a festival
The god Tlaloc drowned a boy and a
Girls in a lake; like Saturn there, people in

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The Tiber was to be overturned. At another festival, they were closed.
They lured three boys into a cave and left them there—
starvation, which is once again related to the practice of living in caves through Kin=

The victim is related to the worshipped Moloch. The battle=

The sacrifices were clothed in the same clothing that the god had worn.
wore. This was also the case with the human sacrifices, which took place in
were brought to the Orient and Saturn; in the tracing of the scriptures-
The Christians were given what was said to be the wild animals
accused of wearing the clothing of the priests of Saturn).

The clothing of the sacrificing high priest was red, like
the priests of Saturn; the five priests who assi—

They wore white dresses. All over their bodies were
The priests were dyed black. Also the priests of Saturn.
in Arabia, when they were on the Sabbath with olive branches
went into the black temple of the god, dressed in black—
det ?). The victim's still-beating heart was held by the me—
(Rican priests against the sun), then laid it on the
The idol was at his feet; he picked it up and offered it to the god.
and then burned it or stuck it into the idol with
A golden spoonful. As in Carthage, so
Those destined to be victims were also among the Mexicans.
People were well-nourished for a period of time beforehand, in order to fatten them up.
According to legend, Cacus had the skulls of those he had killed.
murdered people were placed in front of the cave; this Ger
This custom is indeed found in the human sacrifices, which
were brought to the Canaanite deities, also other=

1) Mint. Rel. d. Carth. p. 28. |

2) From Ali Taleb in Norberg Onomast. Cf. Winer's bibl.
Realw. II, 455.

3) The Mexicans sacrificed quail to the sun every day;

They also smoked her and greeted her, towards morning:
returns, at their rising. Bread was also given to the gods and
Baked goods were served; bowls were set out every morning.
with freshly cooked food in front of their pictures, so that they could see the
Inhale steam into your nose.

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forwards; the Taurians, for example, cared for the skulls of men
to impale the creatures they had sacrificed to Astarte.
This was also common practice in Mexico. On special occasions—
buildings near the temples, which gave off the shape—
Where pyramids were shorter, tall trees had been planted.
and surrounded by posts, on which the heads of the
Victims were impaled. The most significant aspect of these buildings
In Mexico, he was called Huitzompan. An officer of Cortés,
Tapia, in association with other Spaniards,
the effort of counting the heads on these buildings
They had been placed on the lot. They stated the total to be 136,000.

A start.

On the name of the Astarte, its relationship to
Asherah and the reasons that determine us from the—
To separate fer Götti, is already under the article « Afchera »
It has been spoken. It may be noted repeatedly here who—
that difficulty, according to which Astarte, like the
Asherah, alongside Baal, appears, probably most naturally
The Hebrews initially worshipped the
Asherah next to Baal; later, the Phoenician army advanced from Phoenicia.
Name of the goddess Astarte, whose cult was practiced in the age
the judge appropriated it in such a way that one could use it with the
Ashera just identified. Since the closer acquaintance

1) Astarte appears with Baal in the singular in Judges 2:13;
The phrase "A fstarten mit Baalim im Plur. finden sich Richter 10, 6;" is found in Judges 10:6.
1 Samuel 7:4; 1 Samuel 12:10. — Astarte without Baal stands
1 Kings 11:5, where she is referred to as the goddess of the Sidonians;
Likewise, 1 Kings 11:33, where the god Camos follows; the Astarte

Solomon's exterminates Josiah (2 Kings 23:13). An Astarte in Temple of the Philistines 1 Samuel 31:10

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Astarte joins forces with the Phoenicians under Solomon. the Sidonians or Phoenicians as a special goddess— before; Solomon first erected an image for her, which was of the Asherah is definitely distinguished; her cult maintains itself. throughout the entire reign of the kings as one of the Asherahs— separate; for the image of that Sidonian Astarte of Solomon It still stands unharmed beneath Sofia, who is destroying it. In However, in that final period of the Jewish state, things became intertwined. Once again, those ideas of the good, sensual and the evil, nature-hostile, chaste female prince- zipe; as a result of this mixing, the heavens appear— queen, who is probably more Astarte than Aschera. Likewise, as has already been noted, during that period one finds also among the Greeks, the chaste one, averse to all sensuality, a gruesome Artemis with breasts, which is a symbol of to give to creative and nourishing nature; the sensual Cybele, on the other hand, acts as if she were the enemy of all. Fertilization would be, mutilated priests. (In Cicero) and Philo of Byblus) the Astarte is practically synonymous with the Venus compared; also among the Church Fathers). Each off— did people become more inclined towards [something] with increasing culture? the gruesome cult of these people, which involved human sacrifice The more she became a goddess, the more she took from the chakra again. character of the sensual Asherah opposite her; also already by the fact that instead of human sacrifices, the gruesome—

1) Cic. de nature. deor. III, 23. Also Suidas in a fine lexicon says Aorcry 7 wa Eilmow Agyoodirn Aeyousvn.,n About the Sidonische Astarte gives him no further insight than that they I worshipped Solomon.

2) in Eusebius. prepar. Evangelical I, 10.

3) Theodoret lib. III. reg. quacks. 50: Horcry de Eorw 7 røeg Ejimow Aypoodiry æo,;uyogeuvoüē vn. "Augustin explains Afstarte for Juno: "Juno autem sine dubitatione ab illis Astarte vocatur." Quaest. in Jud. VII, 16.

The goddess who later offered up her virginity was the
 Transition to a lustful veneration. Grief—
 The Romans and the Romans no longer knew which of their
 They were to compare the goddesses to the Astarte; it was after
 and then in Phoenicia and Syria the old ways were revived—
 the merging of Asherah and Asherah into one deity arose—
 as the Syrian goddess clearly demonstrates; and
 Thus, the Astarte was soon associated with the Greeks and Romans.
 Luna is sometimes compared to Juno, sometimes to Venus.
 In contrast, the later Lucian (*de dea Syr.* cap. 4.)
 still a significant testament to the fact that the old
 Sidonian Astarte bore the character of the cruel Artemis.
 He says he holds the Astarte, to which a temple near the
 It is holy to the Sidonians, for Selene.

In ancient times, the goddess wore a bull's head, a
 A characteristic that quite clearly distinguishes them from the bull-headed Moloch.
 the page sets. This is evident from a passage in
 the fragments of the Sanchuniathon), where it says, “the
 Astarte placed himself on his head as a sign of royal power.
 dignity, a bull's head placed, and from the name of the
 Palestinian city of Astaroth Karnaim (the horned ones)
 Astagne), which apparently derives from the service of this goddess
 her name was 2). It was very likely that this was one
 The golden calf of the Israelites is an image of Astarte.
 The worship of this goddess spread with the Phoenicians to
 the coasts of the Mediterranean; we find them in Europe
 again, whose connection with the bull is also for that
 This suggests that the goddess was depicted in ancient times as a cow or also in
 A human figure with a bull's head has been depicted.
 Achilles Tatius gives in the first chapter of the first book
 fine Erotifa the description of a painting of Europa

) in *Eus eb. praep.* Evangelical I, 10.

) 1 Mos. 14, 5; Deuteronomy 1, 4; Sofia 9, 10; Sofia 13, 31;
 1 Macc. 5, 43.

—

in the Temple of Astarte in Sidon. He sketches her there, as (you can still see them on old coins), as a beautiful Virgin sitting on a bull facing the sea: swims out; with her left hand she holds onto the horn of the bull. Shouldn't the assumption prove justified? let the Sidonians have had no use for this representation at all. want to describe it as nothing other than its founding by Colonies, a migration of their deities beyond the Sea: from which the Greeks then derived the fable of the Ent— Did they write about Jupiter leading a Phoenician princess? Also the legend of Io, who was transformed into a cow. will and in their frenzy sweep far and wide across lakes and seas undertakes, its origin lies in the wandering phoenix— to find between Astarte; no less may Dido in her Connection with the important ox hide the Astarte ge— beings, under whose auspices one finds the Carthaginian co— Lonie founded it. After Lucian, the priests declared the Astarte in Sidon itself, though not in agreement— mung, who is Europe for the Astar. He says: "the Sido— They possess a large temple, which, according to them, the Astarte is sacred. I myself consider the Astarte to be the Moon goddess; however, one of the priests told me it was This a temple of Europa, the sister of Cadmus and Daughter of King Agenor." That the Sidonians, like Lu— cian assured at the same place that their coins The image of Europa, sitting on the bull, is certainly proof that Europa is indeed the goddess of Landes, which was Astarte. As noted above, Such coins have survived to our day; on some In some depictions the goddess sits, in others she stands on the bull. Also The Greek Artemis is associated with the bull. placed; they have coins on which they were betrayed by bulls.

) Bol. Böttiger. Ideas on the mythology of art. Plate IV.

) Dea Syr. c. 4,

is pulled, on others a appears next to her head

Bull's head, elsewhere she stands or rides on the bull 9.

Without a doubt, the Astarte was used as a starting point in ancient times.

cow, or in human form with the head of a cow=

posed. Perhaps a nascent
 better taste, but in any case the conquest of the people=

Ser, who do not believe in the divine worship of animal forms
 tolerated, worked to the point that the Afstarte only existed in Men=

The image of the Syrian goddess was formed - The image of the Syrian goddess
 in Hierapolis, which Lucian describes I, there is human-
 falt, as was to be expected in those later times=

that is possible. The service of this Syrian goddess apparently lies in
 a mixture of the Asherah and Astarten services is the basis,
 She is Asherah and Astarte, Cybele and Artemis all at once.
 Lucian says that in the innermost room of this temple
 Hierapolis, which only the highest priests were allowed to enter,

There were two statues of gods, one of Juno, the other of an ö

Representing God, who could be none other than Jupiter;
 Juno is drawn by lions, but the god by bulls—
 Juno, however, if one looks at her more closely,
 also similarity to Minerva, Venus, the Luna,
 Rhea, Diana, Nemesis and the Parcae.

The star in which Astarta was worshipped,
 Was the moon also the pure one among the Greeks?
 Sensuality alien to Artemis, moon goddess; likewise with the

Persians the Tanais, who, likewise virgins, the same Beings, as depicted in the Phoenician Astart. The Heavenly Ones The queen mentioned in Jeremiah cannot possibly be to suggest a celestial body other than the moon, who represents a female goddess everywhere in antiquity.

The ancient text gives information about the manner of worship of Astarta. The Testament offers little insight; we only learn that the side

9 Böttiger, Ideas on the Art Myth. p. 331.
) Dea Syr. cap. 32.

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Niche Astarte from Solomon onwards among the Jews, special features
I enjoyed the drawing. This is from 1 Kings, Chapter 1.

11, 5. 33. highlights where the Astarte, in enumeration of the phö

The Niziic gods whom the Jews served always referred to the An
fang makes: Solomon followed Astarte, the

God of the Sidonians, and Milcom, the monster of the Moabites. The prophet Ahijah also says so (1 Kings 11:33).

In Jehovah's name: "because they forsaken me and worshipped Ast arte, the god of the Sidonians, Camos, the God of Moab, and Milcom, the god of the sons of Ammon. This service flourished, it seems, quite undisturbed, except for the times of King Josiah; for in his time it still stands the sanctuary of Sidon's Astarata, which Solomon built on had built a hill near Jerusalem. Josiah desecrated

He also used this height in his attempted reformation (2 Kings 23:13); but as is well known, this zeal of the King's success was not successful; for Sofia fell, despite the prophecy of the prophetess Huldah (2 Kings 22:20) in the Battle of Megiddo, and Jehoahah's son led the We find in this and the

In the near future, according to the account of Jeremiah, the heavens
Queen among the Hebrew women in great esteem, a god
heit, which, as has often been noted, is a mixture of Asherah and Astarte, yet seems to be more Astarte than Aschera. »

“Do you not see,” says Jehovah in Jeremiah 7:17, which They do in the cities of Judah and in the streets of Jeru

Salam's? The children gather wood and the fathers burn it.
Light the fire, and the women knead the dough to make cakes.
to ride to the Queen of Heaven and offer libations.
"The foreign gods." In captivity, when a
Part of the Jews had moved to Egypt with Jeremiah,
This service is maintained and the Jews defend it fiercely.
stubbornly opposed Jeremiah chapter 44, verse 15: "And they answered
Jeremiah said all the men who knew that their
Women incense to other gods, and all women who

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They stood there in great numbers, all the people who lived in
They went to Egypt and into Pathros and said: What you are doing there
spoken to us in Jehovah's name, and in this we obey.
Not you; but we will do everything our mouth says.
spoken, to incense the Queen of Heaven and
to offer their libation, as we have done, we and us^r
Our fathers, our kings and our commanders in the
in the cities of Judah and in the streets of Jerusalem, as we
We had enough bread and we were doing well and we had no problems.
They saw happiness. But since we stopped burning incense...
Queen of Heaven and to offer her libation, man^r
We value everything and we will survive by sword and hunger.
um. "And if we," said the women, "smoke the
Offering a libation to the Queen of Heaven, prepare
We, then, without the knowledge of our men, cake to them
to depict, and offer her libations? -

For us, this refers specifically to the Men^r
offerings that were brought to Astarte.
The Old Testament gives no example; that their cult
but was not free from such atrocities, as is partly shown by her
Beings, partly the service of related goddesses at ande—
other peoples. She was the chaste, pure, nature-hostile one,
cruel goddess and demanded blood, including human blood,
just like the Moloch standing by her side. Since she as
She is depicted as the war goddess of the Philistines, in whose temple
(the Philistines hang up the weapons of the fallen Saul), fo
Did she even exist among the Phoenicians as a bloody goddess of
war.

The Astarte is probably that Pallas from which Por—
(Phyrius says?), that one would otherwise send her to Laodicea in Syria
I have sacrificed virgins. It is most remarkable that
also the author of the frequently mentioned work de dea Sy-

) 1st Sam. 31, 10.) Porphyry. II, 56.
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rin also mentions child sacrifices, which were dedicated to the Fyrfichen goddess
would be taken to Hierapolis in Syria.

This writing cannot be attributed to Lucian himself, so it falls short.

but surely not earlier than Lucian, namely into the second

century after Christ's birth. A forgery is suspected in

It is quite impossible to think of that position, nor can one

assume the author has been reported on negatively; the whole

Language shows that one can find in it a simple, Greek—

Chinese terms, a pious man before me, who has his

Description of the service of the Syrian goddess not from

not from hearsay, but from personal observation.

First, he says in chapter 54, which also refers to the Jews.

a curious relationship is found: “the animals which they

(in the temple at Hierapolis) sacrifice, find bulls, cows, goats

They loved sheep. They found pigs alone abhorrent.

They are neither sacrificed nor eaten. Some believe,

This is not because they are an abomination,

but rather in the fact that these animals are sacred. Under

- to the birds, the dove is a most sacred animal; they

They consider it a sin even to touch a dove.

Chapter 58: “Another way to sacrifice is as follows. One...”

throws the wreathed sacrificial animals over the terrace of the Tem—

down into the pelvorhofes, so that they were killed by the fall—

Some even throw their children down from here, but

not like the sacrificial animals, but they put the same in

a sack and throw it down by hand, whereby

They hurl insults and say they are not children—

The, but calves. » |

Such human sacrifices were therefore still possible in the early

Centuries after the birth of Christ, those who entered the Syrian gods—
 tin gradually redesigned ancient Phoenician Astarte ge—
 must be brought. The rule of the Persians, the Greeks and
 Römer, a staunch opponent of human sacrifice, was able to year—
 Hundreds of times have failed to eradicate these atrocities. How deep

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must this human sacrifice cult have existed in those Phoenician and sy^r
 have taken root in various tribes! What might be in
 This happened in earlier times, when the state government
 in those countries the human sacrifices have not yet been—
 not offered, but favored! From news about the story
 of ancient Phoenicia almost completely exposed, we find immediately—
 Traces of a terrible horror can probably still be found among the Greeks.
 Human sacrifice service, with which one could create a bull-headed
 Goddess of the Greek islands and deeper into the north—
 worshipped in Asia; and this goddess cannot be worshipped in any way.
 those who are, as the Phoenician Astarte, who have their trading people
 accompanied him on his journeys, gained a foothold in his colonies,
 but especially in Carthage. For without two^r
 fel is the Suiuwv Kaoyndoviov, which, according to Polybius,
 the contract that Hannibal made with the
 King Philip of Macedon built the old Phoenician castle
 Astarte. We find her again in the gruesome Taurus.
 (Blessed Virgin?) on the shores of the Black Sea,
 in the goddess of Comana and Castabala in Kappa^r
 docien, in the Lacedaemonian Orthosia, in the Roman
 Bellona. Everywhere she demands human blood! — About this
 Some explanation.

The very name Tauria suggests a bull-headed [body].
 Image of a god. The Greeks did not merely give this name to
 the Crimean peninsula, where the damsel in distress, which
 when they found the strangers being sacrificed; also the island

5) Po b. VII, 1.

2) On the human sacrifices which this goddess performed according to Ovid.
 sad. IV, 4. 61. ff. Diodorus. IV, 44.45; Lactant. I, 21. The

The Taurians slaughtered all the foreigners they could lay their hands on to their Artemis. could be; Euseb. praep. evang. IV, 16. and Athanas. contr. gent. P. 21: Txugat ol xalovusvor Tavgiol rn rap' cf rapsevo xahovuevn ro ano vavayioy xal 00005 A JaBoci ray Eilyyoy eis Ivoia y avaypegovoy. »

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Lemnos, where Artemis is depicted as a goddess with the bull symbol who was revered bore the name Na² as a sacred designation. men Taurien, which very clearly refers to the ancient Phoenician Astarte rejects. Otherwise, Artemis is also called... Zavowrösg, the goddess with the bull-headed sword. On Lemnos These virgins were sacrificed to Artemis. That Iphi— genia, which according to legend are sacrificed to Artemis The name was probably originally the goddess herself; the name is in In the earliest times, this was undoubtedly an honorable designation. (of Artemis), whom later Homeric poetry used to make a virgin out of it, which the Artemis is to be slaughtered. Iphigenia flees, like the Greek poetry says, after the Taurian peninsula and She will become a priestess there of the same Artemis, who is the mother of men. to be sacrificed. Orestes and Pylades, who were there— Those who had come should be sacrificed to their goddess, Iphi² Genie recognizes them and flees with them, while Fie sees the picture the goddess takes with her; everywhere she goes on this flight² It seems she is introducing the cult of the Taurian maiden. lies in this connection between Iphigenia and the Taurian Artemis's proof is sufficient that Iphigenia and Artemis are one and the same goddess are, according to Herodotus, also the The Taurians themselves claimed, as was also the case in Greece Artemis bears the epithet Iphigenia). At the same time, however This legend also contains the clearest evidence that that ancient Artemis Men, closely related to the Astarte² were sacrificed. Herodotus deals with the men² The sacrifice of the Taurians in chapter 103 of the fourth book² ches. "They sacrifice to the Virgin," he says, "Those, who suffered shipwreck, indeed all Greeks,

1) Suidas in the Lexicon under ravewrog.

2) The old name Typiavaoca (still in Lucrez I, 85) indicates even more clearly pointing to a powerful goddess.

3) Pausan. II., 35. in Hermione.

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which they get into their power, in the following way. After to whom the prisoner had received the consecration, they beat him with a club to the head. Some claim to freeze the body from the top of the rock (for the temple stands on a rocky outcrop) down and impale the head on a stake; Others disagree regarding the head, but they say the body will not be lifted from the rock's peak, not overthrown, but buried. The goddess to whom they sacrifice, the Taurians themselves clarify for Iphigenia, the daughter of Agamemnon's. It is remarkable that Diodorus claimed that the Carthaginians had the same customs at the sacrifices, which are offered to Kronos. We also have as already seen above, one can give the kin to the Syrian goddess, which also descended from the terrace of the temple courtyard-fell. N

Where the Greek in his own homeland or in white
terren Kreises of his geographical knowledge those with Men
Sacrifice-related veneration of the Virgin Craod'evog,
(as is also the name of Artemis,) found that the same
were instigated by Iphigenia, who introduced this cult with
I introduced her brother Orestes to it. Orestes is said to have...
Temple of this Taurian Artemis at Hale, on the border
of the Attic area in the district of Brauron), the one in Lacedaemon
founded in monia and those at the outflow of the Tiber.
The Greeks attribute this to their Apollo.
back, who gave the oracle to Orestes, his delusion
His senses will be healed when he goes to Tauris and
the image of Artemis that fell from the sky there
bring to Athenians. As Euripides in his Iphigenia...
directed, was on the orders of Pallas, when Orestes the Tem—

pel to Halä had built, the Taurian Artemis a man sacrificed. Even the chaste Pallas severed her relationship with the

1) Dio d. XX, 14.

2) Pausanias. I, 33,

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ancient Astarte, like the related Artemis; at her command
The service of the Taurian Artemis is introduced in Attica.
In a curious way, she too is known by nicknames, such as the
Artemis, in association with the bull and the sea—
brought. It is called ravooporog ') on the island of Andros;
And legend says that it got its name from the fact that once
Anius gave Agamemnon a bull, with which
Desire to drive him into the sea and where he
He went ashore to build a temple to Pallas; this
This happened on the island of Andros. So the
Greeks, the ancient legend of a bull-headed goddess, which
came across the sea, transformed into a more pleasing myth-
Shapes. In Troy, Pallas receives human sacrifices. Ajax
Cassandra, priestess of Pallas and daughter of the
Priam, have been dishonored. Since then, the Locrians have had to pay an annual tribute.
two virgins into the temple of Pallas after Troy
send which will be burned there 2). On others
Greek islands, namely on Icarus, Samos) and.
In Amphipolis, Artemis Tavoono was worshipped.
dog, allegedly, because they drove a raging ox through the
The whole world hunted Poseidon from the sea—
to pass through; here again an indication of a
a bull-shaped deity who came from across the sea, who
a terrible service which is widespread
was. The goddess is depicted on the coins of the island of Icarus.
naked with flowing robes on a bull, just like that,
as Achilles Tatius describes the painting of Europa,
that he saw in Sidon?). The name Tauropolos

) Suidas in feinem Lexicon, unter den oben beigegeben Bezeichnungen.

) Callimach. fr. p. 564. Ern. |

3) Strabo XIV. p. 639. edit. Paris. Casaub. Aoreuidos legov
xalovusvoy TRVEORXOÄLOY.n

4) Liv. XLIV, 44. "templum Dianae, quam Tauropolon vocant.,

5) Strab. XIV, p. 639.

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Is for that gruesome Taurian Artemis among the Greeks the
common name, their temples are called zzvoorVlior.

She is the same being as the goddess of Com ana.

and Castabala in Cappadocia, also the Seythians

ren fie. "In the deep valleys of the Antitaurus," reports

Strabo :), «it the temple of Liu, which is from the

It is called Comana by its inhabitants.

A crowd of enthusiasts (Heopoorjrov). The temple has a

large area and the high priest takes part among the Kappa=

They teach the next rank after the king. One maintains

this service for the same with that of the Taurian Ar=

temis and says that Orestes with Iphigenia brought him from

Brought here from Taurian Scythia. At Castabala

In Cappadocia there is a temple of Artemis Perasia; there

They tell the same story that is told about Orestes and

the Tauropolos has; it is claimed that the goddess will Pe—

called rasia because they came there across the sea.

Even in Lacedaemonia, where Orestes is said to have his legend

When the king was king, the Taurian Artemis had a temple. Pau=

fantias gives quite detailed reports about this. He

says the place which is called Limnaeon (initially the

The city of Sparta), is sacred to Artemis Orthia, and that

The image of the goddess should be the same as that of Orestes and

Iphigenia from Tauria; under the rule of the

Orestes was brought here, like the Lacedaemonians.

He asserted that this was also more likely to him; for he saw

I don't understand why Iphigenia, like the Athenians want, should do that.

They should have left the picture in Brauron. The viewing

The Taurian Artemis is still so great that the

Cappadocians, the inhabitants of Pontus, and the Lydians, at

- — — — —
- 1) Diod. Sic. II, 46. N
 - 2) XII, pp. 535 and 537 in the Paris edition by Casaubon—
Pausanias III, 16.

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to whom the sanctuary of Artemis Anaitis is, they assure, possessed the true image; however, this was currently in Be- seats of the Syrian city of Laodicea, which Seleucus used as his base I made a gift. That the Artemis Orthia in Lace- demon, the image from the land of the barbarians, for that He also finds proof in the following. Those who Those who found the picture were instantly driven mad. became, and some Spartan tribes, while they were the They sacrificed Artemis, got into a dispute that escalated into a murder- who passed over, so that many before the altar gave their lives- atoned; the rest subsequently died from illness. I have come. An oracle that I received about this... ordered that the altar be sprinkled with human blood. Then One person is always chosen by lot to be the victim; Lysurgus, however, softened this usage to the point that young children would be scourged at the altar so that their blood would be shed for them. (drinking waters). The Spartan column, therefore, had been derived from the Sacrifice in Taurida retain the peculiarity that they reveling in human blood.

Here, then, is clear proof that that Artemis Tauro- Polos were also used to sacrifice people in ancient Greece. were. The customs at other temples of the Ar- were also observed. The temis point to earlier human sacrifices. For example, the priests of Diana at Ephesus (the Cut-Down Ones), like those the Syrian goddess in the temple at Hierapolis, who, like Lucian reports), in a fit of frenzy, here- evoked by roaring music, in the temple with its own- mutilated with a hand. This castration is a milder form. Use for a real sacrifice of maturing youths;

Instead of life, they brought the chaste goddess a man.
Ability to sacrifice. The temple and grove of Ephesi—
Diana was allowed to, as Achilles Tatius did in the eighth

1) Cic. Tuscul. quaest. I, 14.

) Strabo XIV, p. 641.) Luc. dea Syr. c. 51.

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Buche reports, besides the effeminate priests, only Jung
Women enter. At the Temple of Artemis at Aegira
In Achaia, the institution was that the priestesses...
were not allowed to reach manhood; they had to...
to leave temple service. One may assume that this
The custom suggests an old practice, according to which the after
The high priestess sacrificed human blood to the thirsting goddess.
was, yes, as she came of age; for that
The fact that the priests themselves had to bleed as victims was, as we
will be seen immediately, not uncommon in Phoenician cult—
lich. In Pausanias's work, however, the human sacrifices are described as...
who find themselves in the service of this doreug Týpic, differently
justified. It is the way of the ancients, who practiced human sacrifice.
which arose from ancient times in the service of Diana—
had inherited, through a sexual transgression of a Prie—
to explain sterine in ancient times; they did not think of the
To seek the origin of this cult in Phoenicia, whose color—
They had transplanted him to Greece. That's how it's told.
also Pausanias in the cited passage, a handsome young man
Ling Menalippus had a priestess in ancient times.
Artemis Triklaria, also known as Kamätho, married to him as his wife-
That's enough; the marriage would not be illegal for her according to the law.
She had been, but she could no longer have been a priestess.
Since the parents refused to consent, the young
People used the temple as a bridal chamber, but they were
died soon after. The goddess, whose revenge was exacted through the death of the
Since both people were still not satisfied, there was a failure to thrive and
Plague was sent across the land. When the Delphic Oracle was consulted...
When asked about this, the explanation given was that Artemis would
will be reconciled if she receives a handsome young man every year
Ling and a beautiful maiden was slaughtered. — In Trözene

(the brides had to dedicate their locks to Hippolytus),
And this was, as Euripides reports in Hippolytus,

1) Pause on. VII, 19.) Pausan, II, 32.

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a reward from Artemis to the chaste
Youth. Now, however, the consecration of the hair, namely
The burning of the same on the altar, as we know it
even among the Jews, even in the New Testament at
Apostle Paul, certainly referring to earlier human sacrifices; one
Finally, only the god or goddess burned the
Part of the body which is used for special ornamentation
held and yet detach without pain, even through the
Nature itself could be restored.

An important insight into the old branch service
gives us the Roman Diana Aricina. It was already mentioned above.
Under the article Moloch, it was noted that even the
Mouths of the Tiber: Traces of the ancient Phoenician Moloch
The same is true for the Astarte. In
The groves of Aricia, not far from the outflow of the Tiber, were ruled
The Taurian Artemis as well. From there, according to the
Legend has it that her image was only brought to Sparta after
The Romans wish to rid themselves of this gruesome service
ten; Orestes had also brought the image here). Strabo
explains the service of this Diana Aricina as similar to the
the Taurian Artemis 2); and so a strange
Cruelty, which is mentioned in connection with the cult of this goddess,
alongside other traces of the same use in the service of
Astarte, probably justifying the conclusion that this fear—
bare facility to the old Moloch and start-up service over
was mainly peculiar. I mean here
the customary practice in the service of Diana Aricina, that
the high priest always owns his predecessor of the goddess
had to sacrifice by hand, an inherited from ancient times
Cruelty, which also refers to the disappearance of Moses and
Aaron casts an important light on a mountain. After a
The Romans later established this dangerous prize

- 1) Servius ad Virg. Aeneid. II, 116. et VI, 137.
) Strabo.V, p. 239th ed. Paris. Casaub.

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Diana's place at Aricia with a runaway slave
occupied, who was already doomed to die. He led as
The priest took the name Rex Nemorensis and retained his office.
until another runaway slave killed him.
N. then came into possession of this priestly glory.
Therefore, he was constantly confronted with his bare sword—
riding, to ward off unexpected attacks, and also
He still had to go with a different slave once a year.
to fight to the death; for he was not allowed any natural—
die of a certain death. This institution maintained itself throughout the entire period.
Duration of the Roman state up to the introduction of the
Christianity. The cruel Caligula once asserted himself,
as Suetonius reports 2), a Rex Nemorensis for too long;
He made preparations for someone stronger to come after him. Even the
Portraits of the gladiators, who fought to the death—
Having fought, it was customary to gather in the colonnades of that temple—
pels, like an offering, to hang up).
To this temple of Aricia now also extends the
strange myth of Hippolytus, which in turn refers to those
old custom, according to which the high priest of Astarte depending on
was sacrificed by his successor at a certain time,
points out. Against the chaste Hippolytus, Neptune points to the
Theseus' plea that God would remove this son from the way
may clear, a monstrous bull from the sea em—
This makes the young man's horses skittish.
He is torn to pieces; but Aesculapius brings him back to life,
Diana transforms him into an old man and brings him
to Aricia, where he founded the temple for her and the first
He becomes a priest. Since that time, Hippolytus has been called Virbius.
ist so Viel als Vir bis, „twice man.“ The legend lets
now Hippolytus will marry the nymph Aricia, with

Ovid, *Fasti* II, gives a description of the grove on pages 260 ff.
Service. N
) Suet. Calig. 35.) Plin. *hist. nat.* XXXV, 7.

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from whom he fathered a son, who was again named Virbius.
– Here again we find that terrible thing, from the sea
coming bull, and it requires, as Böttiger says N),
no great shrewdness required to follow the old custom, where from
A new priest always rises up in the place of the slain old priest
lives, the reason for this myth of revival—
to find Hippolytus's exercise. Also the son of Hippolytus—
polyt ist Vir bis, which means nothing other than that also
the successors of the first priest suffered the same sacrificial death
die.

Will the Roman Bellona also be associated with this Diana Ari-
Although they differ, she very likely leads her
Its origin also dates back to the Phoenician Astarte, which,
as with the Philistines, so too probably with the Phoenicians and
throughout Western Asia (as Tanais, Atergatis) goddess
of the war. Even chaste Pallas had her war.
German armaments in an old context with this war
to thank the goddess Astarte. The cult of the Roman Bellona
is very closely related to that of Astarte. The goddess
No sacrifice other than human blood may be made.
Their priests had to cut their arms and shoulders with knives.
to cut themselves bloodily and sacrifice their own blood to the goddess 2). The

1) Ideas on the mythology of art. p. 402,

) Horat. *Satyr.* II, 3. 223; Tibullus. I, 6. 45. This mangling
of one's own body, especially the arms, by the priests
is not only in the service of the Roman Bellona, but everywhere
It was usually in the branch-starting service. Apuleius metamorphosed.
de asin. lib. VIII: "Ad postremum ancipiti ferro, quod fere-
bant, sua quisque brachia dissecant," Prudentius *Rom.*
Martyr.: Cultum in lacertos exserit fanaticus sectisque

Matrem brachiis placat Deum." The Oberpriester to this substitute replacement of self-stop verobliges. Tertullian apolog. c. 25: » Archigallus ille sanctissimus sanguinem impurum lacertos quoque castrando libabat. “
 – Lactant. I, 21: “Ipsi sacerdotes non alieno, sed suo cruore sacrificant. Sectis namque humeris et utraque manu districtos gladios exserentes currunt, efferuntur, insaniunt. “

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Its use clearly proves to be a mitigation of early symptoms. rer human sacrifices, and here again it is the The priests themselves, who serve as sacrifices. The priests seized, after blood had flowed from their wounds, with Each hand a sword, they ran in a frenzy of enthusiasm. They ran around frantically, uttering prophecies. Something Lucian reports something very similar about the galls in the temple. the Syrian goddess of Hierapolis). Also the scourge, which Bellona carried in her hands, and her yellow hair was (sprinkled with human blood).

The Scythian peoples had a similar service.

“Am meijten,” says Strabo of the inhabitants of Albanien's), » they worship the moon goddess. Her temple is a high priest was appointed, who held the next rank after the King takes over. The priests of the goddess are Many were at times seized by a furious enthusiasm, in which they prophesy. The one of them who, of seized by rage to a special degree, solely through the wanders through the forests, is captured, bound with the sacred chain— felt and receives the most abundant food throughout the year; fo Then he is brought forth as a sacrifice to the goddess, abundantly anointed and killed with sacrificial animals. This sacrifice takes place. So. The human sacrifices must be performed with the holy lance. to be presented; one who is skilled in the matter steps forward. emerges and thrusts it through the priest's side into the Heart. Once it collapses, the Prophecies taken from the corpse, which were taken from the assembly The death was announced. Then the body was taken to a certain place where everyone then steps on it, which for a means of purification. »

) Lucians *de a Syr.* e. 51.

2) Compare the service of this goddess Lactant. *instit.* div. I, 21; Martial. XI, 85.

) In the fourth chapter of the eleventh book.

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The news among the old folks about the Astarte in Kar—
Thago provides little insight. Augustine says in the above
The passage mentioned states that Astarte is Juno; it may
This is further proof that the Romans were that god^s
They also gave her the name Juno. Strangely enough, in a way.
the older Roman writers refer to the Carthaginians^s
The deities showed almost no consideration; only later, when they
under Roman world rule the gods of all under
When peoples mingled, the Carthaginians also became more
to the foreground; but they already had significant [efforts] at that time.
Changes have been suffered. The Church Father Augustine, himself
an African, mentioned in several places in this Juno, who
he also calls *Coelestis virgo*. This can also be found on
ancient stone inscriptions bear the names: *Coelesti Augustae, In-*
victae Coelesti, Invictae coelesti Uraniae, Bona dea
sanctissima coelestis, Juno coelestis, Diana coelestis);
Alone, one keeps together the meager accounts of the ancients,
It follows that in those later times of the beginning and
Aster cults had already adopted much from each other,
that this *Coelestis* appears sometimes as *Diana*, sometimes as *Venus*—
occurs, and nothing has been gained for the former Astarte cult 2).

1) Münter, *Rel. der Karthag.* p. 75.

2) From accounts by Roman writers about this
Having served in Carthage rather exposed, one naturally turns to...
firstly, to the Church Fathers Tertullian and Augustine.
However, these only provide information about the service during their time.
who is pretty much for the goddess whom they call *Virgo Coelestis*,

and for the Berecynthia mater deorum of the same Be-
Creativity was. In Tertullian, first and foremost, one finds only
few meager relationships. He once said (Apolog. c. 23):

“Ista ipsa Virgo Coelestis pluviarum pollicitatrix,” from which we
at least enough can be gleaned that the Coelestis also apply to him
was known as Virgo, and that this goddess called for rain-
fen was. The latter point is intended to indicate that this
heavenly virgin (namely Astarte), ruler of the

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Since we are now everywhere on the coasts of the Middle East-
sea, where the Phoenicians founded colonies in ancient times,
encountering the remnants of the start-up service; so it may well be

The sky, the rain, and the winds were, therefore for the seafar—
The Phoenicians and Carthaginians considered it a very important deity.
Elsewhere he refers to the Coelestis as the main—
deity of Africa and the Astarata as that of Syria, which the
Coelestis just as the ancient Astarte cha, brought from Phoenicia—
racterisirt and provides proof that they also existed in Carthage for
the chief deity (Apolog. c. 24: Unicuique)

provinciae et civitati suus Deus est, ut Syriae Astartes, ut
Arabiae Disares, ut Noricis Belenus, ut Africae Coelestis,
ut Mauritaniae reguli sui ,). — Augustine mentions the Celestial
stis more often (e.g. de civit Der II, 4.26; Ennar. in Psalm. 62, no. 7;
98, no. 145 Sermon. 105, c. 9). The main passages are in de civit II,
Chapters 24 and 26. The church is listed first.

Father admitted that he himself had participated in the service of the Coelestis.

have. Etiam nos," he says, "Judis turpissimis, qui diis dea-
busque exhibebantur, oblectabamur, Coelesti Virgini et Be-
recynthiae matri omnium. , Here he clearly distinguishes the
Coelestis (ancient Aftarte) from the Bereeynthia (no doubt the
(Roman name for the ancient Asherah), and it follows from this
Highlight that, however much the cults of both goddesses have changed over time
who became related to each other over time, they themselves, however, except for those
in recent times applied to various deities. In the 26th century...

In the chapter he first complains about those in the service of the pagans.

Deities committed “turpitudines palam aperteque erudelitati-
bus mixtas. Diese erudelitates find without doubt those fearful—

terrestrial scourgings, which the priests of Astarte also practiced differently committed crimes against himself; whether he thereby committed child sacrifices and men

Whether one even considers a sacrifice can remain an open question. Then However, he concedes that those in the service of these Coelestis Initiates would have to follow strict moral principles, that this goddess herself is a virgin, who takes away sensuality of the essence, and finds it very puzzling and wrong that that the common man worships them through a lustful cult, since everyone knew that she was a virgin goddess and He demands chastity. He writes this on behalf of the evil ones. Spirits who are hidden behind these deities and

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From this, the conclusion can be drawn that even in the old Carthage, the Astarte, will receive a truly excellent veneration. have enjoyed. Prosper Aquitanicus gives message of a magnificent temple built by the Coelestis in Carthage had; he praises its magnificent colonnades and says that the precinct of the temple is two Roman miles in had an extent. Even in the first centuries after At the time of Christ's birth, this goddess had a famous place in Carthage. Oracles. The prophetic priestesses of the temple could ten still under the proconsulate of the later emperor Pertinax may cause unrest). In general, this service may be who very soon, as with the Syrian goddess, a mixture of gruesome ascetic exercises and lustful sweating. It was discovered that the foundations in Carthage were deeper. than anyone else. By order of Emperor Honorius

through moral precepts the better-thinking, through expulsion They sought to bind the large crowd with their detours in their cult.

“Foris,” he says, “celeberrimo strepitu impietas impura circumsonat et intus paucis castitas simulata vix sonat; decus latet et dedecus patet. Ubi et quando sacrati Coelestis, audebant castitatis praecepta, nescimus: anfe ipsum tamen delubrum, ubi simulacrum illud locatum conspiciebamus, universi undique confluentes et, ubi quisque poterat, stantes, ludos, qui agebantur, intentissimi spectabamus, intuentes alternante conspectu hinc

meretriciam pompam, illinc virginem deam, illam- snppliciter adorari, ante illam turpia celebrari; non ibi pudibundos mimos, nullam verecundiozem scenicam vidimus; cuncta obscoenitatis implebantur offieia. Sciebatur virginali numini quid placeret, et exhibebatur quod de templo domum matrona doctor reportaret. Nonnulla pudentiores avertabant faciem ab impuris motive scenicorum et artem flagitii furtiva intentione discreet. Hoc palam descendum praebabatur in templo, ad quod perpetrandum saltem secretum quaerebatur in domo. , — On the service of the Phrygian Cybele, cf. August. civil. dei VII, 26; Lact.], 21.
) De predicationib. et promise. divin.

) Capitolinus in vita Pertinacis cap. 4.

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and Theodosius II finally became the Tem^r in the year 408
 Pel cleaned of idols and repurposed
 determined, after the order had already been issued in the year 399
 was. Other traces of high veneration of this Juno or
 Diana in earlier times can be found in Cicero and Valerius.
 Maximus and Pliny. Cicero recounts I, the Temple
 Juno on the island of Malta is held in such high veneration
 admitted that he remained unharmed in the Punic wars^r
 ben sey. Apparently, the Carthaginians found in this Juno
 their origins; perhaps the temple itself was a foundation.
 The Phoenician for the starter cult. The leader of the fleet.
 of the African king Masinissa from the temple
 two elephant tusks of extraordinary size were taken
 and gave them as a gift to his king; but from him
 They were returned to the goddess with the—
 Note that the robbery had occurred without his knowledge. Pli^r
 (Nius reports) of an ancient temple of Diana in
 Sagunt, whose image Zazyntus created 200 years before Troy's destruction
 I brought the downfall here; most likely this was
 Image of Phoenician origin. This temple was built by Hanni^r
 bal during his conquest of the city for religious reasons^r
 Founders spared. Ä

Let us now summarize these among different peoples.
 The numerous comments are compiled, so it will be addressed in the subject line.
 of the cult of Astarte in that earlier time, where they were also of
 The result was certainly that the Jews were worshipped.
 to admit that their people were sacrificed. Not un-
 It is likely that, like the firstborn to Moloch,
 Son, thus presented the firstborn daughter of Astarte
 had to be. This is nowhere explicitly stated.
 However, the present investigation and evidence show that

1) Cicero in Verr. IV, 46. The same person reports with slightly different details.
 Words, probably according to Cicero, Valerius Maximus J, 1.
) Plin. hist, nat. XVI, 40. pepereit religione inductus. “
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namely the biblical passages already mentioned above,
 that girls were sacrificed just as much as boys, and
 The victims of female children are sending themselves
 more towards Astarte than Moloch. As a mitigation of the
 The offering of the Virgin appears to be the true sacrifice.
 Shaft, as this is almost entirely due to the latest antiquities scholars
 unanimously recognized. The pure goddess was the
 She hated carnal mixing; she wanted only virgins.
 have; they therefore sought to reconcile them by...
 She sacrificed her firstborn virgin. Later, a
 The means of information consisted of telling her about her virginity.
 who brought girls to victim: and this circumstance constituted a
 Transition to the sexual excesses, which
 Over time, they joined the cult of this goddess.
 The news from the priests is extremely strange.
 to sacrifice in the service of this Astarte. There is good reason to do so.
 to conclude that in the cult of Moloch, it was in the earliest times
 the same institution, which in a curious way
 also found among the pagan Prussians. The high priest
 was not allowed to die a natural death; just as he had lost his dignity
 Having accompanied him for a certain period of time, he had to die as a great
 A sacrifice of reconciliation for the people. I don't need to know that.
 to indicate how similar precepts were also found in the Epistle to the Hebrews-
 Positions occur, such as Christ with a

is compared to a high priest who is not through the goats and Calves' blood, but reconciled by his own blood.
Other peculiarities of this starter service are the castration of priests and their prophecy.
One may assume that castration already began at the was performed on children who were destined to become priests were; however, in the frequently cited writing of Lucian "on the Syrian goddess" an explicit testimony-
niß, that adults emasculate themselves in honor of the goddess-
ten. Lucian tells in chapter 51 that there are feyen at the Main festival of the goddess through roaring music in the Tem-

The presence of the people present was filled with such enthusiasm, that each time a number of young men stepped forward, ready— seized standing swords and, in honor of the goddess, himself emasculated. With the severed part in his hand.
Then they ran around the streets like mad.
and threw the member itself into a house. One will be here-
involuntarily reminded of the New Testament passage:
"If a limb bothers you, tear it out and throw it away."
from you!"

Finally, a few words about the Phoenician
Cults in general and especially appearing in the start-up service
Prophetic beings. After various experiences,
which history shows us, one can be sure of-
assume that the so-called gift of prophecy originated-
It was a disease in which the person rapidly...
rare attacks of abnormal nervous activity individual
uttered words or sentences. Some of these utterances had
a natural relationship to the future, partly one sought
to attribute such a meaning to them. Either they were infected
Individuals of their own free will commit such a holy madness,
or. one sought out this atmosphere through dancing and music.
to move the mung. Phoenicia was the true homeland.
this holy frenzy; from there it spread in service
of Dionysus and Cybele throughout the entire Roman
Empire). The frenzy of the Bacchantes was nothing other than,
as that state in which the Phoenician priests knew—
pronouncements. At the Pythia in Delphi, the-
The same ecstasy was induced by vapors. Later came Be-
W and position added; the prophets gave

Je IV, 27: Ecce aliquis instinctu daemonis pereitus
dementia, 1 insanit." — Minucius Felix in Octav.

p. 30: "Hi sunt et furentes, quos in publicum videtis excur-
rere, vates et ipsi abs que templo, sic insaniunt, sic bacchantur,
sic rotantur, par et in illis instigatio daemonis, sed arguments-
tum dispar furoris.,

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clear and natural prophecies about the presented
In that case; where this takes place, it cannot be of any ecstatic nature.
The situation is no longer the subject of discussion. Even the earlier prophets
They are brought into ecstasy by music. Even the prophetess
Mirjam, Aaron's sister, moves among dancing and pausing
ken before the Israelite women; even in the books
Samuel, the prophets travel in trains and prophesy un—
(with timpani, pipes and harps), apparently a very similar one
A dignified procession, like that of the Phoenician prophets. Elisha
requires a string player so that "the hand of the Lord may be upon him"
come to him 2). Prophetic enthusiasm is infectious—
Kend. When Saul comes near the prophets and
He also prophesies when he considers their nature; the same is done by the
servants whom he sends to the prophets: and one such
Contagion is indeed manifested in this pathological condition.
Nerve activity to this day 3). Still into the

) 1st Sam. 10, 5. *) 2 Kings. 3, 15. 16. |

It is the same disease, which is found in several sects of the Mit:
Telalters, among the flagellants, dancers, etc. shows. People
were discovered through the careful observation of such elevators by
seized by the same fury. The dancers, as Cha says—
peaville Gesta Pontifium Leodiensium T. III, p. 19: Ho-
rum tale erat institutum. Utriusque sexus homines a daemoni-
bus possessi seminudi sertis capita cingebant, choreas non in
plateis tantum, sed in ecclesiis et domibus absque ullo pudore
ducebant, nomina daemonum hactenus inaudita in carminibus

suis usurpabant. Choreis finitis eos daemones gravissimis pectoris doloribus eruciabant, ita ut, nisi nexibus quibusdam umbilicatum fortiter stringerentur, magnis furiosisque ululatibus se mori proclamarent. , — At the end of the seventeenth and on
 At the beginning of the eighteenth century, among the persecuted Re-
 Camisards in southern France formed the gift of prophecy
 in a contagious way. The people who heard the prophecy—
 When others looked at him, he was initially overcome by a weakness in
 arms and legs, then they fell unconscious onto the
 The ground fell, foam came to their mouths, their limbs-
 They twitched, their bodies and necks swelled. Thus they remained in the
 They usually lay speechless for some time, then they began to speak.

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The new testament says that the Phoenician prophetic system is obsolete.
 The enigmatic tongue speaking (y}woouiz N,] and Pro:
 phezeihen Croopnreicir) in the first Christian communities
 is a remnant from the ancient Phoenician and Jewish
 Prophetism. In speaking in tongues, one spoke in a—
 Statistical state, unrelated, probably self—
 educated, therefore completely incomprehensible and meaningless
 Words in which one sought a hidden meaning; that
 Prophecies were made in understandable words, but in
 Sentences whose meaning was mysterious.

to say, even to deliver entire sermons. This state of affairs overwhelmed them.
 Children, against the will of their parents, who then fast-
 They tried to drive out the evil spirit by letting it be and beating it; this
 It is said to have been partly effective and partly ineffective. In the
 In the prison at Uzez, there was a large number of such white people.
 children saying "saying" together; the medical faculty of
 Montpellier was tasked with investigating their condition and
 to submit an expert opinion on the matter. "They didn't want to deal with it."
 "To speak of it as devilish," chases the Theatrum Europaeum ad ann.
 1703, "they did not desire to consider them divine; nevertheless
 The child should be given a name, and so they said,
 It would be fanatical to do so without clearly explaining what is meant by that.
 would understand this word. In those regions there were
 There were several thousand such prophets at that time. Those who
 Those who already possessed the gift of prophecy sealed their allegiance with a kiss.

Enthusiasm. (Cf. Brue, *Histoire du Fanatisme*; Theatrum Europ. XVI, p. 351.) — In the last days
A prophetic illness was reported from Sweden (cf. village
(newspaper of March 26, 1842). A large number of farmers
girl aged 8 to 12 years appears with Prophe-
They gave letters. The girls "preached, assured, and helped."
At night, heaven and hell are open; they know who is in them.
sits, and proclaims the end of the world. Usually.
They are quiet and like other children; but when the attack comes,
They begin to convulse and preach. The people stream towards them.
Thousands flock to it and believe in the prophecies. The doctors
explain the appearance of a disease that is most severely related to
He was stuck. Many girls have been taken to hospitals.

Second section.

The ancient Hebrew national god Jehovah.

—

The Jehovah of the New Testament is usually
also carried back into the older history of the Hebrews.
The old, true Jehovah, however, is different from the New Testament one.
very different, although the latter, despite all its fine "mil-
whose properties, even insofar as the character of the al—
ten retained the belief that he could only be reconciled through blood.
may even require the sacrificial blood of his son to
to be merciful to people.

The claim already made above may be relevant here.
Preceding: the Old Testament Jehovah is human blood
flowed, publicly and by state authority, for as long as
it was permitted for the Hebrews from abroad to bring people
to make sacrifices. Only through the rule of the Persians—
the human sacrifices, which were also carried out by Israelites and Jews
...which were still practiced in captivity, were suppressed.
Voices which a few prophets in the last
During the time of the Jewish state, protests were raised against these atrocities,
They remained unsuccessful in Palestine itself. In captivity

Only then was this better spirit able to help a small
to find favor with parts of the Jewish community; until then, sacrifices were made.
People according to an ancient law of Moses, to which
not only the kings and the people, but also Priests
and prophets held.

This will be the task of our further investigation.
to substantiate this claim in detail. First and foremost

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We have, for their justification, the essence and the character
to consider the raft of the Old Testament Jehovah.
The ancient nature of this God is indeed present in ours, from which
later reformist party from elected and revised
teten alttestamentlichen Bücher fehr perwifchtz doch find uns
sufficient traces remain to reveal its original state
To recognize the being by it. Will it now turn out to be...?
suggest that this Jehovah possesses attributes which
who are pretty much opposed to those who believe in the Christian faith
Dogmatics attributes to its Jehovah; however, there could be arguments against it—
a number of passages from Old Testament books
be raised, as they already are the Christian dogmas
The ancients have been placed in the foreground for centuries.
have. These passages alone can only prove so much,
that some of the later prophets refined their Jehovah,
which is certainly not denied by us either
is stated. We, on our part, build upon what has already been said above.
explicit principle: Where in the Old Testament two
contradictory attributes of Jehovah or religious
Facilities appear, so the one for the old and
Thus, truths are valid which are true for the later prophetic spirit.
This contradicts itself. For on the one hand, the entire Hebrew history shows...
story that this prophetic spirit until the downfall of the
Stagtes Judah had absolutely no support among the people themselves;
But then it was proven that the Mosaic and over
main Old Testament writings in the spirit of those later ones
Prophets were edited. These newer editors were
who probably wanted to incorporate their own views into the text as much as possible.
have [genes], but not claims and facilities that
contradicted their convictions. They now find each other immediately.

religious views, religious institutions, in particular
in the Mosaic books, which others, in the later pro-
Passages that contradict the Phetic meaning; thus they must
The former are considered the original and true ones. Because
The god of the same age cannot even once be a universal god.

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One time a tiger, the father of all men, the other time a god.
of the individual nation, which cruelly destroys all other peoples-
follows; he cannot now be a spiritual being, transcending all sensuality.
wanting to be a sublime being, now again sacrificial food
long, show breads and libations. Also in the later Je-
hovacultus are those sublime views, as they are especially
Isaiah, Pseudo-Isaiah and Jeremiah declare, not in the
God's service itself has penetrated; the omnipresent Jehovah
nevertheless lived under Ti- until the destruction of Jerusalem.
still in the Holy of Holies, where it is performed three times a year-
had to search; the saint who does not want the blood of bulls,
but good works, nevertheless still received his daily blood
tigon victims and could not escape the "sweet smell".
honor; yes, even today's Jews still respect the reform
mori-like spirit of those ancient prophets, in whom Jesus
from Nazareth continued to have an effect, so little that it affected even the
in recent times their ceremonies are withering away; how
for the Sadducees' party, the prophetic ones
Scriptures not recognized as holy and binding. Regarding this...
In its place, a greater number. Evidence for our Be-
There is no lack of substance; rather, they flow in abundance.
It is difficult to see. Those who want to see will find it.
There was enough evidence; but the dishonesty of the dogmatists left
Up until now, everything that didn't fit into their system had been put aside.
and gave the little she needed as a result
a sincere investigation.

a. Jehovah is the national god.

First and foremost, the information already mentioned in our heading will be addressed.
to prove the given claim in more detail, that the previous-

Prophetic Jehovah is not the only God, but only
He was the God of the Hebrews, who also worshipped other gods.
His existence was acknowledged, but he was considered the god of the nation by the

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Hebrews alone, or at least venerated with distinction
wanted to be. It has been this way for a century already.
unbiased theological and historical research
granted; however, they want to remain on the orthodox side.
this undeniable result of an unbiased Bible research-
The situation is still so inconvenient that I too find the reasons difficult to understand.
I must present this again here, convinced that one can probably do so
Do, to say something you believe to be true so often,
until it gains recognition. Orthodontics, however, is in=
always with a reply at hand, this or that,
What is not good for you has already been said, and
would like to avoid the inconvenience of this in the future.
Necks manage to hear it once more; but since they themselves
their well-known results incessantly to the eyes and ears
who presents people with this, then she will probably excuse me,
if I dare to bring up an issue here
bring, which so far has only been in a very narrow circle
is known.

The main evidence for our claim is provided by the whole
Jewish history. Jehovah doesn't care about that anywhere.
The fate of other nations; it's always only the Jews,
to whom he devotes his attention; in them he strikes
he takes up residence, from them he demands his sacrifices, ih=
He grants his protection to them alone and even gives them gifts.
A country already inhabited by other peoples also attracts
with them into war against neighboring tribes). A
A single, universal God would certainly have also considered the ancient ones.
must take into account the inhabitants of Palestine who have their good
had a right to their native land; Jehovah
However, he doesn't care about her; he only cares about his own.
Hebrews; he even commands them to expel those nations,
yes, to completely eradicate them. Later Jewish history=

19 Pf. 60, 12. The Ark of the Covenant even gets into the Ge-
The Philistines' captivity.

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Writing motivates this gruesome procedure through the
Idolatry of those tribes; the expulsion and extermination
It is supposed to be a punishment for idolatry. But would it be from
It would have been to be expected from a benevolent God that
he would have taught these peoples instead of consuming them-
gen. To the Jews, an Abraham, Jacob, Moses, Jo-
fua fol er direkte Offenbarungen erhaben, wo—
had been enabled by the Hebrews to
to recognize the reprehensibility of idolatry; those peoples
But they remain abandoned by him; he sends them no Moses.
like his people, and yet they, who do not have the better
knew and certainly could not recognize in the Jews
They were punished with extermination for their idolatrous cult.
Only a national god who is outside his own purview could act in this way.
The nation did not take any people into account; moreover, these people have
his Jews, who passed the sentence of extermination against the nations
They should carry out their duties, continually devoting themselves to idolatry.
surrender and, at their higher revelation, such a punishment
They earned far more than the Cananites.

The patriarch Abraham concludes for himself and the-
His people make a covenant with Jehovah, such as a ruler.
with the other. Abraham takes Jehovah as the God
of his tribe, and in return Jehovah promises power and
Lands. "I will establish," it says Genesis 17:7, "my..."
a bond between me and you and your seed
to you, according to their genders, as an everlasting covenant, that
I will be God to you and to your descendants after you. And
I will give to you and to your descendants after you the land of your
During his stay, he granted the entire land of Canaan as his perpetual property,
and I will defile their God." Exodus 12:3: "I will bless,
Those who bless you, and those who blaspheme you, I will curse, »
The sign of the covenant is circumcision; the soul
of an uncircumcised man will be exterminated from their
People; he has broken my covenant (Genesis 17:14).
Whoever is uncut means, in other words, is

apart from the covenant; Jehovah does not tolerate him among the Hebrews;
 The uncut one shall be destroyed, like the Canaanites;
 all uncut ones, including the Old Testament in general
 Those who believe that non-Jews understand that they are an abomination to Jehovah;
 God not only fails to provide for such people, but
 orders them to be exterminated.

Jehovah does not want to be the God of other nations; "Jeho—
 Va's inheritance is his people, Jacob the lot of his own—
 thums; he found it in the land of the desert, there he surrounded it
 It guarded it like the apple of its eye, like an eagle watching over its surroundings.
 hovering over his young, he spreads his wings over them and
 She carries it on his wings; Jehovah alone guides it.
 and no foreign god with him).» He recognizes the
 after the gods of the peoples as real beings.
 This view, although several of our prophets have already opposed it
 its occurrence has spread throughout Judaism and into the
 preserved from the first Christian centuries. Initially, stan
 the gods of the individual nations, according to their opinion
 the Jews, to their peoples in the similar relationship ei
 a covenant, like Jehovah to his Hebrew people. When he
 with the appearance of our prophets and especially through
 the stay among the Persians, the concept of Jehovah
 refined, as the national god gradually became the sole
 and the all-powerful deity was lost to the pagans
 Although deities retained their divine prestige, one thought each-
 but now, supported by Persian demonology, mach—
 evil spirits were active in the images of the gods, a belief,
 which can also be found everywhere among the Christian Church Fathers
 (finds). In the Mosaic books, Jehovah is still described.

1) Deuteronomy 32:9 ff.

2) The evil spirits that infect humankind are also mentioned in the Quran.
 to lead people into idolatry. Sura VI, p. 112, Wahl's edition.

– According to Palm Sunday 97:7, all gods worship before Jehovah; "for
 "You, Jehovah," it says in verse 9, "are the highest over all the earth,

exalted far above all gods.

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Moses enters into battle with foreign gods; he struggles to... through his deeds before Pharaoh, the miraculous powers of Egypt to preempt the magician. But Jehovah is more powerful, than all the gods; Moses wants to prove this to Pharaoh, "You shall know," he says, "that there is no God like any—" Jehovah, our God»), and Jehovah confirms this statement— by saying that he also asserts his right to the firstborn of the Egyptians expands; 2. Mof. 12:12: "I will be through the The land of Egypt will go this night and strike down everything Erft-born in the land of Egypt, from humans to cattle; And I will administer judgment upon all the gods of Egypt. That these gods were understood to be divine beings That it exists will probably not be disputed; for what A demonstration of power would be if Jehovah [regarding] life who wanted to demonstrate his power over objects? Even the The expression "courts practice" commits an offense, so a crime. knew this in the subject of the court. Still In Isaiah (19:1), the gods of Egypt tremble before Jehovah's face.

It is a well-known fact that Jehovah in the Mosai is always referred to in books as "the god Abra—" Ham's, Isaac's and Jacob's, "the God of the fathers, "the Hebrew God", "the God of Israel 2): Benen nungen, which very clearly characterize him as a national god Siren and all other peoples to separate themselves from him, as it also otherwise quite the intention of our Mosaic Law is. Only very rarely does a place occur which the Se-hova is described as the only god. Wisdom of the prophets influencing the spirit of the priesthood- to have an effect even in that late period when one can... older pieces of our mosaic writings, such

) 2. Mos. 8, 10.

) 1. Mof. 31, 42; Cape. 32, 9; Cape. 33, 20; Cape. 46, 1; Exodus. 3, 6, 15, 16, 18; Cape. 5, 3; Cape. 6, 3. 7. x. 3c.

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Beautiful evidence of a better understanding only as rare occurrences
Inserts appear that do not belong to the rest of the presentation.

(votes)! There are so many gods among the patriarchs,
who invite to their service, so that Jehovah almost with fear-
lichkeit sich es ans sey, den Jacob für sich zu
win. He appears to him and says (Genesis 28:13):

"I am Jehovah, the God of Abraham, your father, and
The God of Isaac; the land on which you rest, that will
"I will give to you and your seed." Jacob is very surprised,
that Jehovah is also in the area of Bethel:

"Truly Jehovah is in this place, and I knew it."

"No." God accompanied him, "See, I am with

"To you," he says, "and keep you wherever you go;"
Out of gratitude, Jacob makes the stone on which he
He slept once and anointed him with oil; from then on, the
The place Lus bears the name Bethel, meaning house of God. But the
The existing privileges are sufficient for the celebrated patriarch.
not yet, to accept Jehovah as God; he sets the
God to test me one more time. "If God is with me
"It," he says, "and protects me on this path, which
I move, and give me bread to eat and clothes to wear—
move, and I happily return to my father's house—
ters: so Jehovah shall be my God, and this stone, which—
I have placed this as a memorial; it shall become a house of worship, and
Everything you give me——leaves him the priesthood
to close wisely — "I will tithe it to you. But—
Sometimes Jehovah draws Jacob's attention to the advantages,
which he would give him, Genesis 31:12: "Raise up
Open your eyes and look! Every goat that kills the sheep—
fspringen, find bunt, gefprenfelt und geflecken; drauf fährt
he continued: "I am the God of Bethel, where you once stood."
"Anointed, where you made a vow to me." But Jacob has
still has not decided to follow Jehovah; his wife

) So e.g. B. 5. Mof. 4, 35, 39; Cape. 10, 17; Cape. 32, 21.

Rachel can still use her father's household gods for a
 They hold a great treasure and steal it; about that is also
 Jehovah is not angered; rather, God stands with the
 The idolater Laban, in direct contact, appears to him
 at night in a dream and warns him, to bring suffering to Jacob
 to do. The God of your father spoke to me yesterday
 "spoken," Laban said, as he saw the fleeing Jacob.
 has said, "Beware that you do not speak to Jacob, neither
 Neither good nor evil! Jehovah finally gives Jacob a serious warning.
 A fine promise, Genesis 35:1: Arise,
 Go to Bethel and live there and establish a church there
 Altar to the God who appeared to you during your flight from
 Esau. Now Jacob commands his noble lineage: Remove
 "The foreign gods that you find among you." Even the Joshua.
 But the Old Testament has Sof say to the Sfraelites.
 24:15: "If you do not like serving Jehovah, then
 Choose for yourselves today whom you will serve; whether the gods,
 which your fathers served beyond the river, or
 to the gods of the Amorites, in whose land you live; I
 But my house and I want to serve Jehovah, »
 It is peculiar and certainly based on ancient legends.
 is based on the fact that Jacob was everywhere Jehovah appeared to him.
 He shall, or where his presence is needed, erect a stone.
 tet, whom he anoints), as he also does at night, not to
 to sleep on it, but far more likely than a
 The guardian deity carries a stone to the place where he will be
 He laid his head down. Like Jacob, Laban also erected stones,

) 1. Mof. 23, 11, 18; Cape. 31, 45; Cape. 35, 14. The Phoeni-
 The stones were idolized; they were images of the gods.
 Philo of Byblus in the preface to the history of the
 Sanchuniathon (in Euseb. praep. evang. I, 10). Likewise
 They revered the tree trunks; the service of nature in a crude age.
 He chose the simplest thing as an image of his God. Even in late
 In ancient times the prophets made the smooth stones, the He-
 Bräuern to the accusation.

when they both entered into the union. This proves that in those Ancient times, raw stones, images of the gods among the He Bræren were, as is typical of a nomadic tribe that had many Centuries later, under Saul, still without a sword, with going into battle with mere rags, it's no different— may be abandoned.

Particular importance is attached to the expression ge— Exodus 20:2-3 states: “I am Jehovah, your God, who you were taken out of the land of Egypt, out of the house of slavery. You shall have no other gods before you. my attack.” This passage is meant to prove that the Ju— who only believes in the existence of Jehovah, one God would have believed what Moses had already prescribed for them here. I have. I disregard whether this saying is from Moses. be or not; he could agree with it in terms of its content— they will be, since it is quite possible that Moses had from the Hebrews the sole worship of what was given to them national god demanded, with which he would then of course not have can penetrate; only the verses that follow— Ben, namely the derivation of the Sabbath celebration from a Jehovah's rest after the six days of creation, let the above At least don't mention Moses in this context. to trace back. But if one now considers this statement wants to find proof that the Jehovah of the Hebrews is not He was merely the god of the nation, but of them alone. that a divine being has been conceived; thus one stands This proof rests on very weak foundations; for the This passage actually argues for the opposite view. Will to make a legislator understand to a crude people that the God he teaches, the one and only God, ruler of the world and that it is the fate of all peoples, he may not say: “I am Jehovah your God; for with this he says, that Jehovah did not want to be the God of other nations as well, He shuts out the other nations before his God and... These deities are seen as unique and essential.

He is also not allowed to say: "You shall not do anything else."
 The gods have before my face; for thereby
 He confesses once again that other gods exist; rather
 He would have to say: I am the only, eternal, almighty one.
 God; besides me there is no god; all the gods of the nations are
 "Vain illusions;" such as the fifth book of Moses
 has a few such passages that evoke the spirit of a Je—
 Saiah and Jeremiah remind us." But now Jehovah also goes
 even in the fifth verse: "You shall not worship them,
 nor let yourself be led to serve them; for I Je=
 hova, your God, I am a jealous God, punishing
 the offense of the fathers against their sons, on the third and
 fourth sex of those who hate me, but by which=
 when the foreign gods were recognized as real beings=
 those whom Jehovah envies for the honors which the
 Hebrews present.

It would take me too far afield to go from Moses through the
 the whole Hebrew history, the evidence is gathered=
 Places that present Jehovah as the national god. He is
 God remained the sole Jewish nation until the
 Babylonian captivity. I'm only closing a few more doors.
 Places that demonstrate this. Moses says in Exodus 15:11:
 "Who among the gods is like You, Jehovah? Who
 how You glorify Yourself in holiness, terrible in fame,
 Miracle-practicing? » Moses' brother-in-law Jethro speaks 2 Mos.
 18:11: "Blessed be Jehovah, who has saved you from the
 The hand of the Egyptians. Now I know that Jehovah is greater.
 is, as all gods. Jephthah means the king of the
 Ammonites Judges 11:24: "Isn't it true, what Camos told you,
 Your God, who gives you possession, do you take that? And so
 What Jehovah, our God, has given us, that we need.
 We also acknowledge the gods as We=
 fen an, when he speaks to the Sfraelites in 1 Samuel 7:3:

1) Exodus 34:14

"If you turn to Jehovah with all your heart, then you will be far away."

"The gods of a foreign land from among you!" Psalm 48:14.
 It says: "This God is our God forever and ever;"
 Pf. 68, 36: "You are terrible, O God, in your sanctuary."
 Israel's God gives power and strength to the people. Rev.
 77, 14: "What God is as great as God?" Pf. 113, 5:
 "Who is like Jehovah our God, who dwells on high?"
 Psalm 82:1: "God appears in the assembly of God
 and in the midst of the gods he holds court (here, of course).
 According to verse 6, they wish to have an official among the gods—
 (to understand sons). Psalm 86:8: "No one is with you
 equal to the gods, Lord, and nothing is like yours
 Deeds. Psalm 95:3: "The Lord is a great God and
 a great King over all gods." Psalm 97:7: "To
 Shame will come to all the servants of images who worship idols.
 To praise; to worship before him all the gods. P. 136, 2:
 "Give thanks to the God of gods, for his is eternal."
 Grace). Even in Isaiah, chapter 19, verse 1, tremble.
 Egypt's gods before Jehovah's face, when Jehovah on
 A swift cloud travels to Egypt, and chapter 8, verse 19 says
 The same prophet said: "If they say to you, 'Consult the
 Murderers and wise men [fo replies:] Should
 "Not a people should consult a fine God?" (Ezekiel)
 10:9. The Jews promise: "Jehovah has given the land-
 "Let them do it and Jehovah does not see it." The Prophet Elijah
 He says, at Jehovah's command, to the messengers who are the sick man
 King Ahab sends to the god Baal-Zebub to destroy him
 to ask for advice: "Probably due to the lack of a God in
 Go to Israel to question Baal-Zebub, the
 God of Ekron).

1) Compare also Exodus 3:6, 10, 13, 15, 16, 18; Exodus.
 4, 5; Exodus. 20, 2, 3; Exodus. 23, 13, 24, 25, 32; 2. Mom.
 29, 45, 46; Exodus. 34, 14; 4 Mos. 15, 40; Deuteronomy 3, 24;
 Deuteronomy 6, 14; Sofia 24, 2, 14, 20; Pf. 114, 2. 7.

2) 1 Kings, Chapter 1.

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Jehovah was also the Jewish national god.
 Held by foreign peoples. The Philistines ask (1 Samuel).
 5, 8: "What shall we do with the ark of God?"
 Israel's?" The inhabitants of Efron complain 2 Samuel.
 5:10: "They have taken the ark of the God of Israel."
 brought!» Foreigners bring their sacrifices to the god;
 1 Samuel, Chapter 6. Rabshake, the general of the Assyrian king—
 King Sennacherib summons the besieged inhabitants of Serufalem to: "Have the gods of the other peoples given-
 Each one saves his own country from the hand of the king of Assyria? Where are the gods of Hemath and Arpad?
 Where the gods of Sepharvaim, Hena and Iva, that they
 Would Samaria have been saved from my hand? Which ones are
 among all the gods of the lands who saved their land from my
 ner Hand, that Jehovah should save Jerusalem from my
 Hand? So speak to Hezekiah, the king of Judah, let
 Do not be deceived about your God, to whom you rely.
 'Trust me!' In Psalm 42, the enemies mock, true~~r~~
 probably in captivity: "Where is your God?" "Me
 "Find my tears, food day and night," it says in verse 4.
 "Since I am constantly being hunted: Where is your God?" And
 Verse 11: "By crushing my bones they revile me
 My tormentors, they always say to me: Where is your God? »
 Psalm 79:10: "Why should the nations say, 'Where are you?'"
 God? Let it be made known among the nations before our eyes.
 against the vengeance of the shed blood of your servants! Give
 back to our neighbors sevenfold in the breasts their scorn,
 with which she mocked you!

This was already mentioned in the introduction.
 that especially the political impotence of the kingdoms of Judah
 and Israel gave rise to the idea among the Jews

1) 2 Kings 18:32; Chapter 19:10. Also Isaiah 36:18 ff., where
 The same words are found in 2 Kings, chapter 19. This is almost a word-for-word
 translation.
 with Isaiah chapter 37; likewise 2 Kings 20:1-11 with Isaiah 38:1-8.

I have, that Jehovah is also Lord over the victorious nations,

sole God. The humbled national sentiment of the reform—
 The Mori-Jehovahist party sought power, which
 Egypt on the one hand, Assyria, Babylonia and Persia on the other.
 On the other hand, they developed a consolation in the fact that
 Jehovah brings about these events and only as punishment for
 the idolatry of his chosen people against other nations—
 to let them fade completely into the background. With the
 Return from Babylonian captivity, the Jewish
 Jehovah, however, extends his sphere of influence over the entire earth.
 extensive; yet he is not the sole lord of the earth, it
 He is now confronted by the evil god of the Zoroastrian system, who
 Devil, opposite whom he only encountered after several thousand years
 can overwhelm. The gods of the pagans have not been since.
 more like Jehovah, but angels of the
 evil God (as was also the case with the Christian Church Fathers),
 those who dwell in the statues of the gods and the people
 deceive. Even now, the Jews remain the chosen ones.
 Jehovah's people; God does not take the other nations away.
 He said they were unclean, and he tolerated them only because of the Hebrews.
 First, they are saved so that the Jews can use them during the—
 The appearance of the Messiah will allow him to take revenge on them.
 the hardships they themselves suffered at the hands of the heathens.
 Jehovah in his own person then chokes among the heat—
 “Who is he?” it says in Isaiah 63:1, “who is coming.”
 of Edom, in red robes of Bozrah? He, resplendent in
 his garment, proudly striding about its mighty
 Strength? — It is I who promise salvation, mighty to save—
 ten. — Why are your robes and your clothes red like
 of the winepress treader? — I treaded the winepress alone and from
 None of the nations were with me; and I entered my—
 In my anger I crushed them, so that they
 Juice splashed onto my clothes and all my garment—
 I scribbled. Because a day of revenge was in my interest and
 The year of my redeemed had come. — This Ge—
 18 *

Thanks to revenge, it is predominant among all prophets; we
 We will return to this in more detail below. The rest
 The Gentiles are pardoned, not out of Jehovah's compassion, son= because the world empire of the Jews is of subservient peoples—

may; the remaining heathens must do the work of the Hebrews do; their treasures go to Jerusalem. Until Today, the Jewish God stands by all non-believers. Jews in this relationship. The Jews are continually the chosen people, to whom Jehovah enslaved the other nations—ten determined. Their messiah, who of course has not yet has appeared, should still be considered when it appears after the These are letters of the Old Testament promises that at the beginning of the messianic kingdom, the seed Abra~~h~~ They said there was a great deal of choking among the non-Jews and then let the Jewish world empire enter into existence, in which the Hebrew lords, the non-Jews forced into Jehovahism~~h~~ who are servants. In this sense, the Jewish Jehovah is universal god since the Babylonian captivity, in

no one else. Just don't see through the orthodox lens.

Glasses that may only find the Pauline system, into which Old Testament, and the evidence will be found on all pages. approaching. A Jew, in any case, will be difficult for me to... dare to contradict; for these things are known to him. nug. The presentations of more recent rabbis, which include such articles~~h~~ Those who would like to be removed from their belief system are not true Judaism no longer; this stands and falls with the hope~~h~~ nung on a secular king who made the Hebrews lords of the earth. Especially chapter 30 of book 5. Moses is important in this regard. In advance~~h~~

Compare Zeph. 3:9; Jer. 30:9; Isa. ch. 60; Isa. 66, 19, ff.; Yes. 45, 22, 23; Yes. 49, 7/6/22; Yes. Cape. 25; Me. 5, 7; Habak. 3, 12 ff.; Hagg. 2, 6, 7; Zecharj. Cape. 14; Yes. 49, 26; Yes. 11, 13 - 16; Yes. 26, 11; Yes. 30, 28; Yes. 34, 3. 6. 8. 9; Yes. 35, 4; ef. 43, 3.4.

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Those leaving will hear the most horrific curses against the Jews. identified those who would turn away from Jehovah; convert them

They, however, resist and remain faithful to the Mosaic faith—

“Set it down, so Jehovah sets it down,” it says in Deuteronomy 30:7, “all these Curse your enemies and your haters who have ensnared you—

(follow). This is one of the primary motivations—

Reasons for the Jews to cling firmly to the old folly;

for the most faithful adherence to the Old depends on the—

the appearance of the Messiah. In rabbinic writings,

It is no secret that the promised bloodbath

This applies to Christians at the appearance of the Messiah; in the book

Zeror hammor ?) e.g. the above passage from Isaiah, where

Jehovah returns, dripping with blood, from a strangling in Edom,

understood by Christians. Behind names like

“Children of Esau, Edomites,” is how the modern Jews described their Threats and hostile hopes against non-Jews

“The enemies who hate you,” says Rabbi Bechai in the book Cad hekkemach fol. 9, “find the children of Esau, (di the Chri= (sten). Cf. Eisenmenger discovered. Judenth. II, 98.

2) Fol. 37 in Eisenmenger J. c. Likewise, in Abarbenel's Book of Mashmia Yeshua, fol. 31, the passage in Ezek. 38:21 ff. applied to the Christians. Eisenmenge. J. c. — In the Ge= Pray on the Day of Atonement in the so-called thick tephilla fol.

350. It says: “Make me also worthy of the coming of your To see the Messiah and swiftly avenge the vengeance of your people. in our days., Fol. 70. in prayer on the Sabbath before Pentecost= sten: "May our God grant in our days before our eyes..." avenge the shed blood of his servants, just as in the law. It is written by Moses (Deuteronomy 32:42). In Machiavelli or It bites: “How a person feels enmity towards that one, who hates him, keeps him in his heart until he finds a place who finds ways to take revenge: so too does the holy, blessed God his enmity against Esau and takes the right, appointed course Time in heed, to take revenge on Easter night; for we who— who will be redeemed in the month of Nisan (March)., Eisenmen= ger J. e.

hidden), and with curses against such peoples, they find the filled with rabbinic writings. Perhaps this will be newer rabbis want to deny it and speak of spitefulness¹ chen, as is the custom; but who then should the Edomites and sons of Esau, who are the future Messiah Should they devour it? — One should no longer... Don't be deceived! Ancient Judaism is characterized by hatred towards Completely permeated by dissenters; the Jewish God wants no other people than the Jews; all the uncircumcised. are unclean, the chosen Hebrew sins when he forms a community with them: This is not only written in the book² literally in biblical and rabbinic writings, but the Hebrews have also been doing so for two millennia through their Mode of action, by closing itself off from all peoples

Truly clearly enough demonstrated.

b. Jehovah is fire.

N The Old Testament Jehova is therefore not the only

God, but rather the original god of the Hebrews. He is also Nor is he a spiritual, invisible being; rather, he is A form, consisting of a fine matter, is fire. Fire was considered, as it was for the Persians, also for the Jewish ones. Priests, as a representation of the sun, for the divine element. The nature of fire, its clarity and vibrancy, Its subtle, beneficial, and terrible effects demanded the best restricted field of vision in the earliest times especially to a divine worship of this element on 2). That here The British people needed a more obvious physical one. to have; the altar, on which the eternal fire burned, was dedicated to him

1) Cf. Eisenmenger Th. I, Ch. 17.

2) The thunderstorms played a role in this. Cf. Psalm 29; Pf. 68, 34. The lightning was the punishing arm of the Fire god, the sun; thunder, expression of his wrath.

burned, for the image of God or perhaps also for the
 God himself. The bull was the symbol of divine power.
 The altar of the Hebrews had four bull's horns, which were without
 Doubts related to the four cardinal directions; between—
 The eternal fire burned within them; here the
 God makes fine sacrifices. The upper part probably had the—
 The altar in the oldest times took the form of a bull—
 pfes and the whole thing was a similar picture to what we were used to.
 still preserved by Moloch; for, as I already said before
 I took the opportunity to remark that the old Jewish Jehovah is
 according to its nature and its cult, that general semi-
 The divine king (Melech). That he as fire upon-
 trete, had to admit the old orthodoxy, so sour
 She too received such a confession; the biblical stelae-
 len find too clear and too frequent. »Between the Cherubim,
 Lund says, for example, at the end of the ninth chapter of his
 Jewish sanctuaries, "on their wings dwelt the
 great, almighty God in a fiery wolf's rot, »
 He adds, with concern: "the great, almighty God,"
 because he probably feels how little sitting over the Bun—
 deslade sich zu Omnipresence, Omnipotence and Dominance over
 who wanted to send the universe. "But what might God, the
 "Mr., have moved," he asks on page 70, that he is above the
 "Want to live in the Ark of the Covenant?" He knows how to do that with Masius.
 and Buxtorf three reasons; 1) Jehovah wanted this to be
 he took his seat above the law, proving to the Hebrews—
 that he should be strict about the same; and he appeared in a
 a visible sign, because those inclined to idolatry
 Israelites needed such a thing if they were not at
 other visible gods should fall away; 33 "God has in
 This sign of the cloud and the fire represents the person of Jesus.
 Christ and a fine apartment among us want to educate! —
 These sentences do not require evaluation. — The
 The relationship between the Jewish Jehovah and Moloch had to be proven.
 It became increasingly clear the more openly one approached it.

To shed light on the dark area of Eastern religions. Also
 learned men who are intent on upholding the orthodox
 To maintain their position, like movers, they must already have these
 To acknowledge kinship. Movers says, for example, in his
 Works on the Phoenicians, p. 318, that already the Sfraeli-
 Those who worshipped El as Moloch can be deduced from the following:
 Considerations: 1) due to the fact that even in the later
 Idolatry of the Israelites Jehovah Moloch was also
 (cf. Judges 11:34 ff.; 2 Samuel 21:3 ff.; Numbers 25:4;
 Micah 6:7) and just as the Chiun of Hierapolis
 was worshipped alongside the female nature goddess (cf. Deu—
 ter. 16, 21; 2 Kings 23, 15; 17, 16.); but then 2) from
 the appropriation of the cultic ways of Moloch, where I am headed—
 Men, the consecration of the firstborn and the circumcision
 Calculate. Fire is particularly important in this respect.
 in the cult and in the symbolic language of the Israelite script-
 steller, the eternal fire on the altar, the distinction
 between the sacred and foreign fire, the theophanies
 Jehovah's in the flame of fire or in the column of fire of the
 Israeli army camp, the symbolism of Jehovah as a freak-
 "Sending fire." Movers wants to save Moses by doing this.
 that he explains that the legislator has taken to heart the ideas of the people.
 accommodated, like the Christian apostles to the Jews; alone
 That doesn't help. The whole Jewish history
 This view is refuted. "It is Died," he says, "only
 partly symbolic forms, it is unlikely anyone will be there-
 to deduce that the Islamic god is like Moloch
 "Being thought of as a fire or fire god" — why
 Isn't that right? However, we deduce this from it, and with good reason, we have good
 reason to do so.
 Reasons. How should the Sfraelites behave in the same
 Cultusweise thought something completely different than their
 Neighbors? They were also participating in all the other cults of this country.
 neighbors with whom idolatry was the state religion until the
 The fall of the two empires: the Accommodation of Moses

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would therefore have been very inappropriate!) — But now
 for our investigation!

I will first mention some points in general,
where Jehovah is described as fire; further we will
a look at the historical appearance of this divine
throw fire and then conduct a special investigation into
the altar of burnt offering, as an ancient image of Jehovah-Moloch, so
how to connect via the Ark of the Covenant.

Fire is the visible image of Jehovah and through fire
He also has a very special effect. The god is depicted as fire.
carried ahead of the Israeli column in the desert. Of the
Days when the sunlight obscures the glow of the fire—
hinders, he appears to the common people as smoke or wolves-
Column, at night it shines as a column of fire. We read
Exodus 24:17: “And the Lord called to the Lord on the seventh day
Days from the cloud; and the appearance of glory.
Hova's was like a devouring fire on the top of the mountain—
“Before the eyes of the sons of Israel.” — Deuteronomy 4:24
“For Jehovah your God is a consuming fire, a
“Jerky God.” — Deuteronomy 9:3: “Therefore know that...”
that Jehovah, your God, is the one who goes before you, a
“A devouring fire.” — 2 Samuel 22:9: “Smoke rose up
Fire ate from his nose and from his mouth; coals
burned out of him). — P.S. 50:2: God appears out of Zion;
Our God comes and he will not be silent; fire devours before
A great storm is raging around him and all around him. — Isaiah 30:27
“Look, the name of Jehovah comes from afar, in burning
with anger and mighty flames; his lips are full

) Recently, my learned friend Daumer has been discussing the Mo—
Lochdienst underwent special investigation. His work,
“The Moloch service of the Hebrews, is with the present
appear approximately simultaneously and certainly not have an effect
miss.

) The same passage verbatim, Palm Sunday 18:9.

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Grimness and a sharp tongue like a ravenous fire... — Captivity 33, 14:
“Listen, you distant ones, to what I have done, and understand, you near ones”

My power! Sinners tremble in Zion, they quake.
 seizes the wicked: Who among us may dwell with the Lord?
 consuming fires and who among us dwells among the eternal
 Gluten?" — Jeremiah 5:14: "Therefore Jehovah says,
 the God of hosts: Because you speak this word,
 See, this is how I set my words on fire in your mouth.
 and this people will be turned to wood, and they will be eaten." — Jeremiah
 20:9: "I thought I wouldn't mention Jehovah's again
 and no longer speak in his name; so it was in my
 a heart like burning fire, enclosed within mine
 bones; and I grew tired of enduring them, and—
 I didn't like it anymore." — Jeremiah 23:29: "Do not be my
 A word like fire, says Jehovah, and like a hammer, which
 Rocks shattered? — Ezekiel 10:4. And it rose up.
 the glory of Jehovah from the cherub to the threshold
 of the house, and the courtyard was filled with the splendor of the Lord-
 Sehova's happiness." — In the first book of Kings, where the
 Prophet Elijah sees Jehovah, his appearance is described in chapter 1.
 19:11. It was described as follows: "Look, Jehovah passed by, a great—
 Large and strong winds, tearing mountains apart and shattering rocks-
 ternd, before Jehovah; Jehovah was not in the wind.
 And after the wind an earthquake; not in the earthquake
 was Jehovah. And after the earthquake, fire; not in the
 Fire was Jehovah. And after the fire, the sound of a
 gentle woes... The fire is therefore here indeed the gentle one
 The next contractions, which include the essence of Jehovah,
 Even in Hebrews 12:29 we read: For our
 God is a consuming fire.

The divine fire, which represents Jehovah, will
 definitely different from any other fire; it is hot—

) Compare Luke 3:16; Acts 2:3; 1 Corinthians 3:13, 15;
 Numbers 11:25

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lig and may be placed on the altar, like that of the vestibules, which
 (also depicting the goddess herself again), never to be extinguished 2).
 Only from this one sacred fire may the sacrifices be made.
 be set on fire?). It is the god who makes fine sacrifices

who also wants to consume himself; all victims must be brought before the fire= They will be brought to an altar of sacrifice under penalty of extermination. Aaron's sacrifice reveals "the glory of the Lord before" to all the people, and fire comes out from Jehovah and He eats the burnt offering and the pieces of fat on the altar, and The whole people see it, they shout for joy and fall on it.

"Faith builds an altar to Jehovah and He offers burnt offerings and thank offerings, and calls upon Jehovah, and He answered him with fire from heaven on the altar of the (burnt offering). This can be seen in the later passages. It is lovely how they strive to keep this sacred fire, which in earlier times, as a divine being, he offered his victims—to make him a divine messenger, at least to separate from "Jehovah's glory." At Abra—ham and Mofe appear to God as a mere flame of fire"); The chronicles and the books of kings do indeed bring that Fire with Jehovah in the next connection, distinguish However, it is from the god. The text recounts Solomon's sacrifice. Chronicles"): "When Solomon had finished the prayer, it fell the fire from heaven and devoured the burnt offering and the Sacrifice, and the glory of Jehovah filled the house.

1) Ovid. almost. VI: "Nec tu aliud Vestam, quam vivam intellige flammam. "

) 3. Mos. 6:12-13 a

3) Leviticus 6:9, 12, 13. This also applies to the Greeks and Romans. The sanctity of the sacrificial fire is evident in the fact that the Holy water, with which the sacrificers were sprinkled, by dew—was consecrated from the altar after a fire. Athenaeus IX, 76; Aristoph. Pax. 559.

) Leviticus. 9, 24.) 1 Chronicles 22, 26.

6) 1 Mos. 15, 17; Exodus. 3, 4.) 2 Chronicles 7, 1 ff.

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And the priests could not enter the house of Jehovah; for it had the glory of Jehovah, the house of Jehovah

fulfilled; and all the sons of Israel saw how the fire and the glory of Jehovah descended upon the house, and bent down with their faces to the earth Paving stones and worshipping. — Elijah calls upon a fine God):

“Jehovah, God of Abraham, Isaac, and Israel! Today I will Know that you are God in Israel and I am your servant, and that I did all these things according to your word. Ant² Words to me, Jehovah, answer me, that this people may know, that you, Jehovah, are God, and so direct their hearts— um. Then fire from Jehovah fell down and consumed the fire— sacrifices, and the wood, and the stones, and the earth, and that It leaked water from the ditch. And when the people saw it, they They looked up at her face and said: Jehovah, he is God! Jehovah, he is God!

This divine fire now consumes not only his Sacrifice, as a lovely food, it also makes itself known through its Consuming violence, terrible to the enemies, kills natives and strangers. In part, it is the divine personality. itself, which manifests a destructive power as fire, part— White fire only appears as a means of punishment in Je— Hova's Hand. When the Hebrews worshipped the cast calf, Jehovah said to Moses: Let me, that my anger may be directed against them (I ignite and I eat them?). Moses warned the Hebrews before idolatry; for Jehovah is a ravenous beast. (Fire), thus consuming those who anger him.

1) 1 Kings 18:36 ff.

2) Exodus 32:10. De Wette translates: “that I may destroy them;

To consume, to devour, is precisely the expression which belongs to the divine.

Fire is set when it is to be described as consuming.

5. Moof. 4, 24; 2. Mom. 24, 17; Yes. 29, 6; Job 1:16.

3) Deuteronomy 4:24.

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Aaron's sons Nadab and Abihu once dared to...

to light the smoke pan without extinguishing the fire from the holy
 to take fire, "then fire came out of Jehovah and
 He devoured them, and they died before Jehovah. In the outrage
 Korah's "fire came out of Jehovah and devoured the two"—
 One hundred and fifty men, who offered the incense
 (brought).“ When the people in the desert before the ears of Ses
 hova's laments the distress it endures, as it grows enraged
 Jehovah's anger "and a fire burned among them"—
 Hova's and ate at the end of the camp. Then the
 The people went to Moses, and Moses prayed to Jehovah, then he lay down.
 the fire). Upon entering Palestine, they fear
 Israelites before the great and noble people of the Anakites.
 Then Moses encourages her: “Know that Jehovah, your God, is your God.”
 It is God who goes before you, a devouring fire;
 He will devour them!» Even during the passage through the red
 Sea had Jehovah's pillar of fire for her people against the
 Egyptians fought.” In the Book of Joshua 10:14, Je
 The same applies to the Israelites. Under Samuel they fear
 The Hebrews before the Philistines; Samuel sacrifices a lamb.
 and cries out to Jehovah for Israel, “There,” it says in 1 Samuel.
 7, 10, Jehovah thundered with great blows on the same
 Days over the Philistines and confused them and they were
 Defeated before Israel... The divine fire proves itself...
 riding, the servants of Jehovah through his consuming power
 glorify; “Am I a man of God?” says the pro-
 phet Elijah to the commander whom King Ahaziah had with
 who sent him a request for medical assistance, «so falle
 Fire from heaven, and it will devour you and your fifty. There
 Fire fell from the sky and ate him and his fifties.
 Fire and consuming heat are among the threats.
 and Jehovah's punishments predominate, displays of power that
 1) Numbers 16, 35.) Numbers. 11, 1-3.

) Deut. 9, 3.) 2. Mof. 14, 24.) 2 Kings. 1, 9th fl.

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best correspond to his fiery nature. Isaiah says:

“Bon Jehovah of hosts will be punished with thunder.”
 and crashing and great sound, storm and weather and
 “The flame of consuming fire.” (Moses threatens the Jews):

“Jehovah will strike you with consumption and with fire—
 over and with heat and with inflammation and with drought and
 with burning and yellowing (of the grain); these will
 “They will haunt you until you die.” “Fire blazes in my...”
 “In anger,” Jehovah says, “and burns to the core.”
 deepest underworld and devours the earth and its fruits and
 “Sets ablaze the foundations of the mountains,” Sodom is through
 Fire from heaven destroyed even pious Job.
 “Flock: Fire of God fell from heaven,” reports Job’s
 servant”), and burned among the sheep and among the
 Mine and devour them, and I alone escaped, it to you
 to report. “Like wax melts before fire,” it says.
 Psalm 68:3, “thus the wicked vanish before God.” Psalm 21:10:
 “You make your enemies like a fiery furnace when you—”
 in his presence; Jehovah destroys them in his anger and they
 consumes fire. (P.S. 89:47) How long, Jehovah, throws
 If you constantly seek refuge, your life will burn like fire.
 Grim? Psalm 97:3: Fire goes before him and
 It devours all its surrounding foes. The mountains crumble like wax.
 melt before Jehovah’s face, before the face of the Lord
 “The whole earth.” In the later performance, this will be...
 Fire surroundings, garment of Jehovah’s human form;
 Pf. 104, 2: “He wraps himself in light, as in a garment.”
 Let us now follow this sacred fire in its ge—
 staggered appearance in the books of Moses. The earliest
 The place where Jehovah appears as fire is found in the Ge—
 Abraham’s story, Genesis 15:17. Here it also appears
 the altar on which the fire burns, as part of the

1) Yes. 29, 6.) Deut. 28, 22.) Deut. 32, 22.
 Job 1:16.

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God’s; we will return to this place later, where it is about the burnt offering—
 The altar is being traded, and we need to examine it more closely. Then
 The new God, previously unknown to the Hebrews, reveals himself.
 first to Moses in the desert of Midian, where he the
 He tends his father-in-law Jethro’s sheep, like a flame of fire.
 Exodus 3:1: “Moses was tending the sheep of Jethro, his son

father-in-law, the priest in Midian, and he led the
 He led sheep beyond the desert and came to the mountain of God.
 Horeb. There the angel of Jehovah appeared to him in a
 Flame of fire from the bush; and he looked, and behold,
 The bush burned with fire, and the bush was not destroyed.
 consumes. And Moses said: I will go, that I may
 Look at this great face, why the bush does not burn.
 And when Jehovah saw that he was going to see, God called him
 out of the bush and said: Moses, Moses! And he said:
 Here I am! And he said: Do not come near, draw your
 Take your shoes off your feet; for the place on which you are standing,
 It is holy land. And he said: I am the God of your land.
 Father, the God of Abraham, the God of Isaac, and the God
 Jacob's. Then Moses hid his face, for he was afraid.
 "To look at God." — The passage leaves in its broad scope
 In this context, an important insight into the origins
 The relationship of Jehovah is to do. The object will
 will need to be examined more closely later; here it is provisional.
 only so much. Jehovah is a very— to the Hebrews in Egypt.
 unknown God (Exodus 3:13 ff.). His homeland
 is Mount Horeb or Sinai), where he also later fine

The names Horeb and Sinai mean the same mountain; the
 The mountain has two peaks, one of which is perhaps Horeb, which
 Another name was Sinai, from which the whole mountain was then called Horeb, soon
 Sinai was called (cf. Winer's bibl. Realw. II, 549).
 Just as Olympus is the mountain of Zeus, so is Sinai with its
 The surroundings of the Hebrews were the ancient homeland of Jehovah. Exodus.
 34:2: "Go up to Mount Sinai in the morning," says Je.

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Law granted; (the god retains a fine inclination for the mountains;
 His temple, too, must be built on a mountain.
 Midian, at his father-in-law Jethro's house, learns Moses
 to know Jehovah, and the kinship of God
 with the deities of other Arab tribes is therefore
 Very understandable. For four hundred years the Hebrews had been
 already in Egypt; the memory of the deities,
 which the patriarchs venerated may have been rather unclear.
 have been. Moses recognizes that independence is necessary.

that his people necessarily needed a special tribal god; he explains the fine Midianite Jehovah as the God of Abraham. The god is fire; he visibly draws his way during the journey of the Israelites in the lead; by day they see him at the top of the mountain. During the day as a column of smoke, at night as a column of fire; but no one may approach him; he is always at the side of the train. An uninitiated person may approach him; he is always at the side of the train. a good distance ahead, and if you stop, then you have to... He and the camp were to be kept at a distance of 2000 ells.

hova; and stand before me there on the mountaintop.. Deuteronomy 10:1: "Hew two tablets of stone and ascend to me on the mountain. Habakkuk 3:3: "God comes from the south." Her and the saint of Mount Paran. IND a mountain in the

Near Sinai, of which Deuteronomy 33:2 says: Jehovah came from Sinai and ascended before them before Seir, appeared from the mountain Paran; and he came from the holy myriads, to his right. ten fires, to guide them, (Judges 5:5: Mountains he: trembled before Jehovah's face, this Sinai before the face of Jehovah's, of the God of Israel., The same passage is found in Psalm 68, 8. 9., then verse 16 continues: "You mountains of God, Basan's mountains, you peaked mountains, Basan's mountains, why do you, peaked mountains, lie in wait for the mountain chosen by God? to his seat? He will inhabit it forever! The car God's are twice ten thousand, one thousand, and one thousand again; Among them is the Lord, the Sinai in the sanctuary. You ascend to the high seat, you lead prisoners, you receive gifts from people; and the rebels too shall dwell with the Lord God.

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(must be observed). This is an advantageous arrangement. 'for the priests, to whom the people could not access their secrets' could see. Without a doubt, there were also those involved in this fire. secret chemical arts were effective; it soon burned small, soon large, perhaps also in different colors, to match the To proclaim the people's approval or disapproval of Jehovah. True The holy one, which preceded the procession, was probably located there. Fire on a copper sacrificial altar, which the priests tru—

gen; for it will burn even later on such a one. Uebri-
 It becomes quite clear to us, as it continues in the Old Testament.
 while it may mean that Jehovah brought the Hebrews out of Egypt—
 ten led. This leading is to be understood literally.
 Jehovah goes before us as fire, shows the way and gives
 by halting and by departing, he made it known that one
 Now camp, now continue the march. The fire is not
 done with the intention of leading the army campaign
 serve, as on the trains of Alexander the Great;
 It does fulfill this purpose, and was probably designed for precisely that reason.
 preserved in a higher flame; but it is God himself,
 who goes before the army. Psalm 68:8: "God, when you
 you went out before your people, as you marched through
 "The desert, and the earth trembled." — 2 Mob. 13:21: "And
 Jehovah went before them by day in a column of cloud,
 to lead them on the way, and at night in a column of fire,
 to shine for them, so that they could travel day and night.
 The column of clouds that formed during the day did not yield, nor did the fires—
 (pillars at night before the people). When the Egyptians the
 The Israeli army is being pursued, the divine pillar is preparing itself.
 to protect her protégés. She leaves her location.

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at the head of the army and steps between the pursuing
 Egyptians and the Israelites; Exodus 14:19: Then it broke
 the angel of God who marched before the army of Israel,
 and went behind her; and the column of clouds broke open from
 in front and stepped behind them. And she came between the army.
 the Egyptian and the army of Israel, and was the cloud
 the darkness (namely on one side, against the Aegypt-
 ter hin), and illuminated the night (on the other side);
 And so these did not approach them all night. Under-
 whose, when the pillar with darkness haunted the Egyptian army
 It covers, but shines brightly for the Israelites, as usual, they pull
 These through the Red Sea. At daybreak, they set sail.
 Egyptians continued the persecution, "then Jehovah looked upon the
 Army of the Egyptians in the clouds and pillar of fire and ensued
 The Egyptian army was confused; this gaze should be without

Doubts suggest that Jehovah hurled lightning bolts at the enemies;
The Egyptians said: "Let us flee from Israel; for
Jehovah fights for them against the Egyptians. Not always
The divine fire is visible to the people. As often as one sees it...
Gert, you can no longer see it at such a height; but if
the people turn to Jehovah when Jehovah faces important matters
Matters to be brought before the assembly, about—
main, if the priests were concerned with their God on the
Let the people act, then the flame will appear in mighty glory.
High altitude. The Israelites demand meat in the desert;
Moses says (Exodus 16:7): "In the morning you shall
to see the glory of Jehovah; draw near before Jehovah;
For he heard your grumbling. And it happened when Aaron
spoke to the entire congregation of the sons of Israel, then wander-
ten they turned against the desert, and behold, the glory of Je—
Hova's appeared in the Wolfen. So the god was let
appear as a mighty flame to silence the grumbling people
fright. Strangely, something appears here where Israel—
liten near Mount Sinai or Horeb, Je—
hova again near this mountain; «they turned

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against the desert, namely Mount Sinai. But
Jehovah reveals himself when the people have no water and
Moses mutters against it, on a rock of Mount Horeb:
"Go before the people," says Jehovah (Exodus 2).
17:5, "and take with you from the elders of Israel, and
Take your staff, with which you struck the Nile, into
Take your hand, and go. See, I will stand before you there.
You yourself are on a rock at Horeb, and you shall see the rock
Strike, and water will flow out for the people to drink.
And Moses did so before the eyes of the elders Sfrael'3, »
– The presentation badly conceals the artwork, where
through which one sought to influence the people here. Moses was
well known in the vicinity of Horeb; for there hü
He had recently killed his father-in-law's sheep.
Jethro, he also knew the springs of that region. Je
But now he must perform a miracle and Moses must accomplish it.
gen. As one gets near the source, the Ge
presupposed by the settlor and the initiates; one lets the fire

Jehovah's appear above the spring; the train arrives,
The water is already there; Moses brought it through a miracle.
Brought forth, the elders saw it! —

The train is now camped on Mount Sinai.
God's), where Moses' father-in-law Jethro lived, who
now with his daughter Zipporah, Moses' wife, and her
Both sons, Gershom and Eliezer, come to the army.
Jethro rejoices in all the good that Jehovah has done.
to Israel. Now I know, he says, that Jehovah is greater,
as all gods; he accepts burnt offerings and sacrifices
for God, and Aaron and all the elders of Israel are coming,
(to eat the bread with Moses' father-in-law before God).
– This relationship of Jethro to Jehovah must not
to be overlooked. Jehovah is by no means unknown to the Midianite.
an unknown god, like the Israelites; Jehovah is much

) Exodus. 18, 5. 7) 2. Mof. 18, 10, ff.
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more originally God of Jethro; Jethro's homeland, the
Mount Horeb, or Sinai, is also the home of Jehovah; the
Berg is literally called the Mountain of God. When the train
Having reached the mountain, Jethro joins the family.
of Moses, and the stranger immediately consulted the council of the
The elders had a significant voice. At his instigation
It is likely that Jehovah is being left by his holy
To give some laws for the people down the mountains. So far, the following have been
done:
Moses departed alone, without having a divine law for himself.
Ben; this autocracy offended the elders; Jethro met
the institution that the sovereign power is distributed and
Laws were established. "What is that which you do?"
"With the people," he says (Exodus 18:14), "why does he..."
You alone, and all the people will stand with you from morning till night.
For the evening? What you are doing is not good; exhausted.
You and this people who are with you will be destroyed; now
Obey my voice; I will advise you, and be God.

with you! Represent the people before God and bring the hands
 del before God, (let Jehovah give a law), and
 Make them aware of the laws and statutes and teach them the
 The way they walk and the deeds they do
 They shall. But you, choose for yourself from all the people a brave man.
 Men, and they may judge the people at all times and
 May all great troubles bring them to you. If you
 Do such things and God commands you (and a divine commandment).
 (You base your decision on what you have for yourself); so you can be
 They will stand, and all the people will come to their place.
 "Men in peace." So, on Mount Sinai, a
 A solemn enactment of the law was held. The people encamped before it.
 Mountain opposite; but Moses ascends to God)).
 Jehovah calls him down from the mountain; Mount Sinai is considered
 Therefore, actually as Jehovah's residence. Here first
 The Israelites enter into a covenant with God, Jehovah.

) Exodus. 3, 1; Cape. 18.5; Cape. 24, 13.) 2. Mof. 19, 3.

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He spoke if they wanted to obey a finer voice, so he would
 He shall take them as his own from all peoples, they shall
 ten fein heilige Volk, ein Königreich von Priests sein.
 Moses goes down and presents these words to the elders;
 They agree, and he goes back up the mountain to the
 The answer was to be proclaimed to Jehovah. God replied.
 Then: "Look, I will come to you in the thick cloud,
 so that the people may hear how I speak to you, and may rebuke you.
 "Trust forever." One makes all preparations for a future marriage.
 to make a strong impression through fire; in order to be unheard, one must
 Jehovah commands: "Beware of going up the mountain and
 to touch his end; whoever touches the mountain shall be put to death.
 He shall be stoned. No hand shall touch him, but he shall be stoned.
 or be shot, be it man or beast, it
 must not live. When blowing the Jobelhorn, they should...
 "Fly up the mountain." — On the third day, Je appears
 Hova as fire god in his highest glory, Exodus 19:16 ff.:
 And it happened on the third day, when morning came,
 Then there was thunder and lightning, and a heavy cloud.
 on the mountain and a very loud trumpet call; and it trembled

all the people who were in the camp. And Moses led the people went out of the camp to meet God, and they marched the foot of the mountain. But the whole of Mount Sinai was smoking, because Jehovah descended upon him in fire, and Its smoke rose like the smoke from a furnace, and The whole mountain trembled. And the trumpet sounded. On and on, very strong. Moses spoke and God answered.

— —

) The author here leaves the pillar of fire, which until now has been the Israelites moved ahead, not, as is natural, going up the mountain, but it comes down from the sky to the mountain. Different. in the fifth book of Moses. There the fire does not come down, sons whose flames rise to heaven. 5. Mof. 4:11: The The mountain burned with fire up to the sky at midnight. Clouds and darkness...

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to him in the thunder. And Jehovah flew down upon the mountain. Sinai, to the top of the mountain, and Moses went up. Then Jehovah said to Moses: Go down and warn the people, that they do not break through to Jehovah to look, and many of them fall. Even the priests who belong to Jehovah Those who approach Jehovah should sanctify themselves so that Jehovah may not be under They shattered. And Moses said to Jehovah: The people I cannot climb Mount Sinai, because you have We were warned and told: Guard the mountain and keep it holy him. And Jehovah said to him, "Go down, and Come up again, you and Aaron with you; but the Priests The priests and the people shall not break through, to rise up. to Jehovah; lest he should crush them. And so Moses went down to the people and told them. In the In the following twentieth chapter, God gives the law. Verse 18 ff. then continues: "And all the people saw the thunder and the flames and the sound of the trumpet and the smoking mountain; and when the people saw this,

They fled and stood at a distance. And they said to Moses:
Speak to us and we will listen; but do not speak.
God be with us, that we may not die. And so it stood.
The people came from afar, and Moses approached the darkness, in which
God was." Soon after (2 Mof. 24:12) Je commands
hova once again: "Climb up to me on the mountain and
Be there, and I will give you the stone tablets.
Moses and his servant Joshua set out, and Moses
He ascended the mountain of God. And so Moses ascended the
The mountain and the cloud covered the mountain; and the glory
Jehovah's rested on Mount Sinai, and it covered him
The cloud lasted six days. And he called Moses on the seventh day.
out of the cloud. And the sight of Jehovah's glory
It was like a consuming fire on the top of the mountain in front of
in the eyes of the sons of Israel."

The cloud column now follows the army again.
from Sinai; Exodus 33:9: When Moses went to the tent

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came, yes, fly down the column of clouds and stood in the
He opened the door of the tent and spoke with Moses; and all the people saw
The pillars of cloud stand in the doorway of the tent, and everything
The people stood up and bowed, every one in the doorway.
his tent. And Jehovah spoke to Moses in his presence.
In his presence, as if a man were speaking to a close friend.
Moses demands to see the inside of the cloud column, which
It is only the shell of Jehovah. He must return to the...
climb Mount Sinai, to the top of the mountain where Jehovah
who wants to reveal himself to him. The god then descends into the
cloud and pronounces the name of Jehovah after he
who stood beside Moses; but he fell to the ground and
worship. From now on, the pillar leaves the mountain and
moves into the small hut that was her home, until
when the tabernacle was completed; Jehovah had to
Moses gave the promise to also fer- with the Sfraelites
to draw a new one, and therefore he is now leaving his holy place.
Mount Sinai). As well as the larger Tabernacle and the
When the Ark of the Covenant is ready, the cloud will enter there, Exodus.
40, 34: Then the cloud covered the tent of assembly and
The glory of Jehovah filled the dwelling place. And Moses

could not go into the meeting tent; for it was resting
The cloud and the glory of Jehovah filled him.
Apartment. And when the cloud rose from the apartment—
nung, fo the sons of Israel set out, on all their
Trains. And if the cloud did not rise, then they broke.
She did not rise until she had lifted up. For the cloud Je=
Hova's was on the apartment that day, and fire was
in her at night, before the eyes of all Israel
all its features. Since the creation of the Ark of the Covenant
The cloud remains above them in the Holy of Holies; on the
Jehovah chooses a fine seat for the lid of the Ark of the Covenant; Exodus.
25, 22: “And I will meet with you there

) Exodus. 34, 34; Verse 9. ff.

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and wants to talk to you from the lid, between the two
Cherubs who are on the ark of the law, everything,
what I will command you concerning the sons of Israel.” Numbers 4.
7, 89: “And when Moses entered the tent of assembly,
to talk to him, he heard the voice that spoke to him
spoke from the lid that was on the ark of the law
was, emerging between the two cherubs, and he spoke to
him. It was a sign of Jehovah's wrath when the
Cloud moved away from the hut. Just as Moses...
marrying a Black woman from Ethiopia, whereas Mirjam objects.
and stop Aaron. The pillar of cloud descends, steps
in front of the meeting tent and Jehovah speaks through her:
“If there is a prophet among you, then I, Jehovah, will do
Visions reveal themselves to me; in dreams I speak to him. Not so
My servant Moses; with all my band is ex bes
I trust; I speak to him mouth to mouth and let him
look, and not in pictures, at the form of Jehovah.
he looks. And why aren't you afraid to speak like this?
who is my servant Moses? And the anger of Gethsemane was kindled.
Hova's against fie, and he I away; and the cloud departed from
the tent, and behold, Miriam was leprous like snow. »
Just as the cloud punishes with its fire, so too do we above
Seen. After a later presentation, she granted it.
The Hebrews also received the further favor of being allowed to serve the army—

The train overshadowed the burning suns of the people.
(radiation prevented).

After these points listed here, it can now be the
Even an impartial observer would hardly doubt what this is all about.
Fire and cloud column had a significance.
Jehovah dwells in the fire; the smoke, the cloud, is the
outer shell of this fire dwelling; by lighting it
The presence of incense on the incense altar was made clear.
God's "smoke drifted through the tabernacle"

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) Pf. 105, 39; Book of Wis. 10, 17; 18, 3; 19, 7; 1 Cor. 10, 1.

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through to heaven and gave the outside shrouded
The people provided proof that Jehovah associated with the priests.
Moses steps into the smoke when he speaks with God.
When Jehovah appeared by day, the people saw nothing but the
A cloud of smoke; but at night the radiance of the fire shone through.
through, and Jehovah revealed himself as fire. It goes on for quite a while—
a clear trend through the Old Testament is that one should
the fire (perhaps only at a later time) only as
a garment thought, radiating through a hidden element within it-
Gene human form of Jehovah. This innermost being
No one can see without dying; Jehovah promises—
to Moses, to see his true form
let; but even this chosen one may only receive God from
see the back; for at the sight of the face one would have to
(he dies). Jehovah covers his hand over Moses, who is in a
The gap remains until its glory has passed, then
(He takes his hand away so that Moses can see his back).
Another time, the elders of Israel also beheld Jehovah.
on Sinai. "And they gazed," it says, "at the god
Israel's, and beneath his feet it was like work of
transparent sapphire and as clear as the sky itself.
But he did not lay a hand on the noble sons of Ifrael.
And they saw God and ate and drank. Since here

only the feet are mentioned and the face of Jehovah is never mentioned

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9) 2. Mof. 33, 20.

2) A curious parallel to this passage can be found in Herodotus II, 42. The Zeus in Egyptian Thebes was with a ram's head depicted. This was explained by the Egyptian priests. According to Herodotus, Heracles had pressed Zeus to compel him to do something. I wanted to create a fine form, but Zeus refused. Finally, when Heracles persisted in his gentle pleas, Zeus created a cloak— He held up his fur and allowed himself to be seen in this covering. Since— To him, one should depict the god with the ram's head.

) 2 Mos. 24:10

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one can see without dying; so thought the biblical authors, the elders, would have spoken of the actual Jehovah's figure only noticed the feet, which were sticking out from underneath. emerged from the flame; as did the Christian ones Artists interpreted this passage as referring to Jehovah as Represent a flame of fire with feet. (Ezekiel describes) Jehovah's appearance was like this: "Above the fortress was, as the View of sapphire stone, the shape of a throne, and on the shape of the throne a shape as if from the appearance of a People on top of it. And I saw the look of Gold's ore, like the sight of fire within, all around, from the looking upwards from his loins, and from the sight of his loins I saw below it as the sight of fire, and there was A radiant glow all around. That was the appearance of the figure. the glory of Jehovah. » |

e. The image of Jehovah is the altar of burnt offering.

We come to the altar of burnt offering, from which
As we have already noted above, it was originally a
It was a sacrificial statue of Jehovah.

) Ezek. 1:26 ff., where the prophet apparently refers to the passage in Exodus.
24, 10. in memory. — Compare also regarding the
Fire Jehovah's Judges 13:30; Malachi 3:3; Daniel 7:9; and in
New Testament Acts 2:3; 1 John 1:5; 2 Thessalonians 1
7. 8. — According to the Book of Enoch, around the castle of God
an crystal wall, surrounded by trembling flames; into the
The castle, made of crystal, stands against the wall; the gate
The valley is ablaze with fire, the roof is aglow with twinkling stars.
forms. Inside the castle it is as hot as fire and as cold as ice.
Inside this castle stands a second one, which houses the throne of God.
in the shape of a shining sun. All around the
The throne is fire; beneath it flow rivers of fire.
The floor of this second castle is fire, the ceiling of the room
consists of lightning and circling stars, the roof is ablaze
of the fire.

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The bull is a symbol in all Near Eastern religions.
common symbol of divine power; in particular, he is
Image of the divine king of the Semitic tribes, the Me
Lech, Moloch. That this beast was also an image of Jehovah.
sey, is decided by the idolatry of the Israelites, to whom
the bull service, namely the worship of Jehovah under the
The image of the bull is used as a common accusation. Also
As is well known, Aaron had an image of the Je— erected in the Sinai desert.
to create the hova in the form of a bull. By having the god on the
Mountains themselves appear as fire and give laws, glorify—
The Israelites below worshipped him as a fine bull—
image. Moses' zeal against this bull is a late
tere addition, which intended to replace the ancient bull symbol of
to have it rejected by the legislator as idolatrous. Regarding this...
in its place More; here only the remark that
also the bronze sea of twelve stones erected in the temple—
carried by cows and the chariot of the Ark of the Covenant

or bulls are drawn). The image of the Moloch of

1) 1 Samuel 6:7; 2 Samuel 6:6. To the horned statue of Jehovah
It would be very fitting if Moses, when he came down from the mountain,
came down with the law, according to Exodus 34:29, and appeared horned.

he wore the badge of his god, just as Alexander did with
depicted on the horn of Jupiter Ammon and the Hebrew
Prophets put on horns when they symbolize the power of Jehovah
to present it in a clear and concise manner. The Vulgate has the expression in that
Place 2 literally grasped by horns, and Moses has been since then

formed with horns. The newer ones have just done this
considered it ridiculous and explained that horn meant so much here.
as a ray, Moses' face shone. I don't see why,
why one cannot fix the idea of horns, that
The word should not be understood in its first meaning, and I confess
I agree with Grotius's view insofar as he believes one
The spot where two horn-like things shoot out of the head must—
To understand the transmission of radiation segments. Macrobius also says so. Sa-
turnal. I, 19. of the horns of Jupiter Ammon: Ammon-

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Ammonite was, as we learned under the article Moloch » ge:
They saw a hollow, metal statue with a bull.
head, which also served as an altar, since the sacrifices were made in
They were burned. May this image be the fol-
The description of the burnt offering altar is compared.
will be.

How to procure the old burnt offering altar of Moses
We have no reliable information about its nature.
judge; for none of our Old Testament authors has
We have seen him, and we do not know how far the [unclear] has spread into our [unclear].
sources used in the Old Testament writings
stretch. This remark also applies to others.
on our investigation regarding news from the mo-
Saxon ages apply; but we will always be with Zziem-

can assume with reasonable certainty that the most essential Parts of the Hebrew worship service, the veneration of a National god Jehovah, his symbols, sun, fire and The bull, the altar of burnt offering, and the Ark of the Covenant on Moses trace back; however, the representation of these objects will Things were far simpler and cruder in Moses' time, than in Solomon's time. The description of the Mosaic altar of burnt offering, which Exodus 27:1ff. and Exodus 27:1-38, 1. ff. is probably given according to the pattern

nem, quem Deum solem occidentem Libyae existimant, arietis cornibus fangunt, quibus maxime id animal valet, sicut: radiis sol. "Grotius means in the annotations. to the biblical Passage: "Videtur Deus, cum in Moses hoc praestitit, respexisse ad vituli cultum. Vultis aliquid rapsum, "I have given Jehovah", says, "habete et experimini, an ferre possitis.", This selection Of course, this is not tenable. But completely it would be in our The context of the meaning fits that Moses, as a herald of divine law, with the symbol of divine omnipotence, with appeared with shining horns. "To shine," is the Hebrew word for "to gleam." Expression is absolutely out of the question, at most a beam; for horn, is the basic concept of the word and requires something pointed.

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of Solomon's altar, only the altar was given Moses's scale, although of course the The height of three ells seems too low. The burnt offering The altar of Moses shall be five cubits long, five cubits wide, and to have been three cubits high; a height of three cubits. But it afforded the assembled people no sight, whereas A width and length of five ells is again superfluous.

The Mosaic altar of burnt offering was moved during the procession to Poles carried; This is the first point where we enter which must be stopped; Exodus 38:5: "And he poured out four Rinken to the four ends of the copper grid as a container— ter for the poles. And he stuck the poles into the Rinken at the sides of the altar, to carry it with them. » The patriarchs had built altars from earth and stones.

The Israelites are also offered a gift of earth and stone.
 to erect altars?), even Moses built altars at
 (Place of the victim); but here we have a
 Altar, which is carried along on the arduous procession,
 how other nomadic peoples carry their idols with them.
 ren. Was this altar of burnt offering not meant for more than the
 other altars: why go to such great lengths to clean them?
 to be dragged along on the trains, whereas otherwise one can be everywhere
 Is he ready to build stone altars? The altar of burnt offering
 But it was now also hollow inside. Why? One
 will say, in order to transport him more easily; alone
 There would have been no need for transport at all if this Al-
 should imagine nothing other than a sacrificial site;
 One could have looked at the altars of earth and stones.
 could be content with what was also built. Also
 The Moloch statues were made of bronze and hollow inside; we know
 sen 9 a intention; they should take in the victims; no

- 1) 1. Mof. 12, 7, 8; Cape. 13, 4, 18; Cape. 22, 9; Cape. 26, 25;
 Cape. 33, 20; Cape. 35, 2. 3. 7.
- 2) Deut. 27, 5; Jof. 8, 30.) Exodus. 17, 5; Exodus. 24, 4.

30%:

The hollowing out of the Jewish fire serves another purpose.
 They had a sacrificial altar. It says in Exodus 27:8:
 "You shall make it hollow from boards, and the expression."
 Breter seems to be a use of fire inside
 to oppose; but instead, a copper will be added.
 a coating is granted: «coat him with copper» read
 we 2. Mof. 27, 2. The place would like to distinguish itself through the falos
 explain the monastic altar. This one was also made of bronze,
 However, according to 2 Schron. 4:1; 7:7, it had a width and length
 of 20 cubits and a height of 10 cubits; at this Al-
 However, a framework of beams will be necessary inside.
 beings to support the copper, also here was the
 inner space so large that a sacrificial fire, especially if the
 The interior was clad in copper, the supporting timber frame
 couldn't attack. I think the board...
 The work in the mosaic altar is an addition of the later Ver-

Fassers, who decorated this altar in his own way. That
 the metal object that one carries on the trains
 led to the conclusion that it was more than an ordinary altar.
 Acknowledged. What is this hollow, copper, with hearing aid supposed to do?
 nern verfezene, hochheiligt ehrt Objekt, der auch
 described as an altar, it has depicted something other than what it represents.
 a bronze sacrificial statue, image of the god and altar at the same time,
 as other Semitic tribes also had? In one case...
 The metal statue was now a broad covering.
 not necessary inside. But even if the mosaic
 If the altar had been lined with wood on the inside, then it could be
 This does not yet constitute proof that one is inside oneself
 I could not set a fire; for he could also be inside
 coated with copper and the rotten wood after
 At certain times, it has been replaced by something fresh!
 The difficulty with the wood remains even when
 The fire may only be stoked above the altar and there
 alone allows the victims to be burned, and this must surely lead to
 At least something must have happened. The heat could, of course, have also...

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 from above, only the copper plate consuming the wood
 worked.

Of utmost importance to our claim that this ironclad
 The altar of Moses and the later altar of Solomon, a metal image
 The one who was Jehovah, to whom sacrifices were made, is the Um
 It was stated that the Jews were involved in the founding of the new state.
 After the captivity, nothing was offered by a bronze altar.
 want to know. This is already what is apparently meant.
 Jehovah's prohibition, attributed to Moses for this purpose
 Exodus 22:23: You shall not have silver gods before me.
 You should not make golden gods.
 You shall make me an altar of earth and place it upon it
 sacrifice your burnt offerings and your thank offerings, your sheep
 and your cattle; in every place where I have named myself
 Let me praise you, and I will come to you and bless you. And
 If you make me an altar of stones, then build
 They were not struck; for you will swing your iron there
 "Over, so you desecrate them." The passage bears clear traces.
 that they already before the founding of the new temple,
 probably written in captivity; Jehovah
 no longer requires that one stand before the metal statue, the

altar of burnt offerings; offer sacrifices to it; the altar shall be...
 to build from earth and he wants to be in every place
 be ready to give a blessing. Yes, the hatred against the metal on
 Altare goes so far that the stones of the altar are not a
 to be beaten with iron tools, which
 It was previously usually explained that the stone in the nose
 The state of being holy is the iron, but the iron that is used in war
 would be turned to desecrate the altar — and yet the
 constantly busy at the altar with the iron sacrificial knife! —
 According to this commandment, Jehovah expressly forbids
 All metal at his altar, he wants a burnt offering.
 have tar of earth: and yet the Mosaic and
 Solomon's burnt offering altar of copper; how could the
 Could this commandment have already been given by Moses?

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But we now have an equally explicit, repeated statement
 offered in the Mosaic Law that the altar of burnt offering be of
 It should be copper: why does Serubabel align itself with the
 Construction of his burnt offering altar not according to the plan established by the Ge
 use of the fathers' sacred precept, which copper was used
 Was it enough?) Was there a lack of funds? Cyrus gave up the old one.
 Temple treasure out; they had thirty golden basins and
 Thousands of silver basins, and moreover, rich bean flowed
 Tax 2): one should not consider the number of copper plates. ha,
 be able to procure which are necessary for the manufacture of a
 would have been necessary for a mosaic burnt offering altar? Ju
 that, the Maccabee, tears through Antiochus Epiphanes
 demolished the burnt offering altar and built another one.
 (again, not made of copper, but of stones).
 Likewise, the altar of burnt offering was in Herod's temple,

in a time when the temple had enough money and Hero
 who himself decorated it most magnificently, not by Ku
 horse, but without iron and of unhewn stones).
 — Why this? — Because the old bronze altar was an image of Je
 Hova's depicted the reforming Jewish party on the
 deeply abhorred; hence also Ezekiel, who otherwise so
 pretty much according to the provisions of the Mosaic books

tet, in his description of the new altar of burnt offering, none (Syllabic for copper or other metals mentioned). Already Jeremiah may mention in chapter 52, where he describes all the equipment, also the copper, which the Chaldeans mention from the temple in Jerusalem, this copper The altar of burnt offering is not mentioned at all. In any case. It still existed in his time; King Ahaz had

) Esther 3:2.) Esther 1:6 ff.

) 1. Macc. 4, 47. Joseph. de bell. Jew. I, 4.

9 Joseph. antique. XV, 11.5: “ Kareoxev&097 ares . xai ovderore Eiyavey Kurov qidugog.

Ezekiel 43:13 ff.

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He had moved him aside and with the consent of the High Priest's another, following the pattern of an Altar in Damascus, built, also this latter altar seems not to have been made of copper, since the old one had opposed it (above the copper one is called); but we read nowhere that the old bronze altar had been destroyed; 2 Kings 16:14. It is explicitly stated that he should be worshipped in the temple, at the I have placed it on the side of the new altar.

The bronze Mosaic and Solomonic altar now had furthermore, horns, like the Moloch statue, and this ornament It also remained in the later stone altar in the temple. According to our information, there were four such horns. Exodus 2. 27:2: “And make fine horns on the four fine corners; on His horns shall be his. One will not be mistaken if It is assumed that the altar was originally made according to the image The bull only had two horns. But these horns They were symbols of divine power, so they were increased. Over time, according to the four cardinal directions, to four, in order to to express that divine power extends in all directions (extend towards?). The horns were the most important part of the

1) 2 Kings 16:14-15. It is not mentioned to what extent the altar of Ahaz had been made, and whether he intended it for the future. I received it as a burnt offering altar, nor does one learn anything about it. the fate of the old bronze altar. In the 15th verse it says Ah: I will consider the copper altar.

Perhaps he should, since Jeremiah was no longer in the temple. "Does he mean to have come to the valley of Hinnom? Perhaps they would have been on No more people were sacrificed at the altar of Ahaz, but from then on these sacrifices would have been made on the old altar in the Thale offered Hinnom and would be after the sacrifices were completed. then came to the temple? The 19th chapter of Jeremiah

This might suggest something like that.

2) One cannot think of mere ring-shaped decorations, it were real horns. The Hebrew expression 0 is the

The same as is customary with bulls and goats. Josephus calls fie de bello Judaic. VI, 6: "xeparosideis ywviag.n ' 20

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Altars: the priests had to attend every bloody sacrifice. or even smeared with sacrificial blood. This already happened at the dedication of the altar Exodus 29:11: Slaughter the bull before Jehovah, before the door of the assembly tent, and take some of the bull's blood and smear to the horns of the altar with your finger and everything Pour the remaining blood onto the floor of the altar. This had to happen daily immediately: Exodus 29:36: "And you shall slay a bull daily as a sin offering." ten to atone and to purify the altar by cleansing it You will reconcile him and anoint him to make him holy. Seven For days you shall reconcile the altar and sanctify it, that it Most holy jey.» Under the anointing is not the Be Stroking the horns with blood is meant; this is already implied in

the «Grown», but a real anointing, smearing

with a fragrant, fatty substance; for Jehovah

loves the fat and anointing of the burnt offering altar with

The use of fragrant oil is explicitly prescribed.

Exodus 30:28. The anointing of the horns with blood...

Shah, especially on the Day of Atonement, Leviticus 16:18:

And he went out to the altar that stood before Jehovah, and

Reconcile him, and take of the bull's blood and of the

Blood of the goat and smear it on the horns of the altar.

all around. And he splattered it with blood with his fin.

ger seven times and cleanse him and sanctify him from the sins

purities of the sons of Israel; » even in the bloody sacrifices,

which private individuals contributed); only in very small cases

Animals, such as pigeons, seem to benefit from the smearing of the

to have horns with the blood; the measure was

too little; otherwise, the horns of the burnt offering would have to be used.

altars from the blood of every animal their

Pay tribute.

) 4, Mos. 4, 25, 30; Pf. 118, 17.

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Diese Hörner ee nun u den reformatorischen Pro

They did not like the prophets; they were attributes of idolatry to them.

a circumstance that provides further evidence that the horned

The altar was originally a statue with a bull's head.

Be. In the kingdom of Israel, where Jehovah was worshipped as a bull,

The altars also had horns; the less they could

those at the altar of burnt offering in Jerusalem, from elsewhere their

The origin is traced back to a bull image of Sehoa. Listen,

Amos says in chapter 3, verse 13, "and warns the house of Jacob!"

says the Lord Jehovah, the God of hosts. For to

Time, when I punish Israel's misdeeds against him, so punish

I at the altars of Bethel, and be cut down by the
Altars, horns, and fall to the earth. Jeremiah expresses
Chapter 17, 1: "The sin of Judah is written in iron."
Stylus, with a diamond tip; engraved in the tablet
to their hearts and to the horns of their altars.

The interior design of the altar of burnt offering is described below.
We find only dark traces in the Old Testament writings.
remained; it had to be the post-exilic editors of the Pen-
Tateuchs are keen to keep this institution shrouded in secrecy.
to broaden. We first learn, as noted above, that
The altar was hollow. This hollow was made quite arbitrarily.
Previously, attempts were made to eliminate this by removing the above-mentioned items.
second location, where Jehovah erected all metal altars
forbidden, with that first place where Jehovah has a hollow
demanded a bronze altar, threw it together, and, in order to both...
to reconcile conflicting points, he claimed,
Because of its weight, the altar, which was on the
had to be carried in trains, made hollow; just as one
He wanted to sacrifice, but it was filled with earth. There-
But there is no mention of "von" in the text. Since the Mosaic books
otherwise in their religious precepts down to the smallest detail-
If they had gone to the most convenient way, they would have reliably ordered that
If one were to fill the bronze altar with earth, the-
The same thing actually happened. As I said, it doesn't mean either in

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the one place where a hollow, bronze altar is required,
that the cavity be filled with earth, still in the
other, where Jehovah set up a burnt offering altar of earth before
writes that this earthen one received a bronze coating
must. Both positions are opposed to each other, must
to be kept apart; the hollow, bronze altar is the
original, ancient burnt offering altar; made of unhewn stone
Stones and earth is the new one, from the reformers after
introduced into exile. Nowhere can one be found.
Trace that the Mosaic and Solomon altar was made with earth
would have been filled; rather, other Andeu show

They were hollow. This is what it says in Exodus 27:1.
 "And make for him a grid of net-like work, of
 copper, and make four copper grooves on the net, on
 its four ends, and place it under the frame of the altar.
 below, that the net extends to halfway up the altar. ≠
 The area is somewhat dark and therefore also varies in color.
 It has been clarified. Some place this net above between the
 four horns of the altar, so that it was a kind of roof
 would be; Others, and among them Josephus 2), want that
 the net had formed a rust on the surface of the altar,
 through which the ashes fell into the altar; again An≠
 those, and among these was Rabbi Solomon, to whom Lund
 (follows), claiming that this bronze grid has the four outer
 surfaces of the altar up to the upper half were identified, which
 then no longer broken through, but made from whole slabs

4) In the Hebrew text it says NY “ and it becomes fepn“: the
 Network Pl h to the middle.. Should 7y beer not be considered “on,
 or “in. to grasp? For would the author have had to express
 want the net to extend from the base of the altar to the side surfaces.

If the altar were to reach halfway up its height, then
 He probably also described the lower half more clearly.

2) Antique. III, 7.) Lund, Jewish. Antiquity P. 181.

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— —ꝛp¹ꝛ2T̃ —y^e—j

It had been assembled. However, one cannot see that.
 one, for which purpose the lower half of the altar is made of a grid≠
 The work should have existed. At most, one could surmise,
 which would mainly support my view, this
 The latticework around the lower half of the altar is certainly meant to be≠
 beings, to allow a view of the fire, which is below
 a fire was kindled in the altar to burn the flames of the victims in the upper part of the
 church.
 to consume half of the altar. Others say that

A grid ran through the inside of the altar, in the middle.
 This view is certainly the correct one. That the grille on the
 It was located in the center of the altar, as stated above.
 The position was granted. But what is the purpose of such a grid?
 Apparently to hold the victims over the fire and thereby
 but the flame has free rein in seizing the victim
 to procure. Without a doubt, initially it wasn't on top of things.
 offered to the altar; the upper part was formed by a bull's head,
 Between its horns burned the eternal, holy fire.
 The sacrifices took place inside the altar of burnt offering, or,
 which is the same for us as the statue of Jehovah; truly, how
 As we shall see shortly, Jehovah also appears as an oven.
 Inside the altar were two sections; at the
 large Solomonic altar, perhaps even several, like this one
 as claimed by the Moloch statue. In the lower abbey
 The fire was kindled, which was fueled by the sacred fire.
 had to be taken between the horns; into the upper
 Section which is separated from the lower one by the grate
 When the time came, the sacrifices were made. This way of sacrificing was
 also quite suitable for the altar of burnt offerings, since in case of fire
 They always sacrifice the entire animal, which is consumed by the flame.
 had to be done; this could be done in an enclosed space.
 It will happen more safely. For the burning of living people.
 It was, in any case, a closed room that thwarted any attempt to...
 removing it from the flame was impossible, far more suitable.

The altar of burnt offering was very holy; it stood there
 not in the Most Holy Place, but first in the same place, Exodus.

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40:6. Jehovah commands: "Set up the altar of burnt offering."
 the door of the dwelling of the assembly tent. It indicates
 This is based on a peculiar idea of the Jews, whereupon
 we must come back down below; the altar of burnt offering was
 a subordinate appearance intended for the people Je
 Hova's represented the angel of Jehovah, who frequently appeared in the ancient world.
 ten testament takes the place of God and yet how
 Jehovah himself. All sacrificial fires had to be extinguished under penalty of law.
 the extermination, lit by the sacred fire
 the one that burned upon him. This sacred fire was the

living God; he wanted to consume all the sacrifices himself; his half was not allowed to give a sacrifice to any other flame who to make the sacrificial meat pleasing to the god, It was salted beforehand; the libations were poured, little Stens in the new temple, through tubes into the interior of the altar's and thus gave the god something to drink. After the From the Jews' point of view, the place in the temple where this Altar stand, the same place on which Abraham s²his

“He wanted to sacrifice his son and later use him as a sacrificial site for the Je⁸buster, David bought from Aravna). Nobody was allowed to enter or even touch the altar of burnt offering, as the priests. They too had to prove themselves beforehand, just like everyone else. when they entered the Holy of Holies, hands and feet were shen, «so that they do not die). Even the Levites were allowed⁸ They must not approach the altar of burnt offering under penalty of Death, Numbers 18:3: Only for the holy vessels and They should not approach the altar, lest they die. However, Exodus 29:37 states:

“Whoever touches the altar shall be holy; and completely like it.”

Lund, Jewish Antiquities, p. 315. To burn the entire sacrificial animal⁸ nen was undoubtedly the oldest type of victim, and remained so. the most solemn and effective among the Greeks (oAöxavora, from Moloch also served as a nerdizix lig, compare Xen. Cyrop. VIII, 3; Anab. VII, 8.) .

5 Mof. 30, 20.

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lich of the utensils in the Most Holy Place (Exodus 30:29): Whoever stirs them up shall be holy. These sayings have caused great difficulty for the outriggers; for us They offer none of that. How, one thought, the priests must wash their hands and feet before touching the altar⁸ ren, otherwise they would have to die; the Levites, who nevertheless belonged to the Ab: tare are much closer than the common man, may at The punishment of death should not be approached too closely: the common But man, for he or the people in general are called not the general "who" — this one would be holy if he

Did he touch the altar? They helped each other and said, "Such a..."
 I then had to be admitted to the priesthood;
 But how flawed this explanation is! Truly, then they would have
 the poor Jews can do nothing better than to give the Al~~o~~
 to touch them in order to get rid of their misery all at once;
 then it would have been easy to join the first class,
 to whom the priests are to be added, and the number of fine members~~o~~
 That would certainly reach the hundreds of thousands within a few weeks.
 It has grown! Apparently, in this lies the idea that "he should be holy!"
 a terrifying threat; This gives the whole picture~~o~~
 hang; if even the Levite must die, how much more
 The ordinary Jewish man? I find in these images...
 s~~o~~prok one of the most striking proofs that the pre-exili~~o~~
 Jehovah said that people had been sacrificed to him. Whoever the
 By disturbing the holy places of Jehovah, he dedicated himself to Him.
 God offered him up as a sacrifice; he became a sanctified one, to Jehovah
 One being had to be sacrificed to him). Thus it will be

1) A curious parallel can be found in the religion of the ancients.
 Germans. In a sacred grove of Hertha on an island.
 In the Baltic Sea stood a chariot dedicated to the goddess, which was equipped with
 was covered with a carpet. Only the priest was allowed to remove this carpet.
 Sometimes the goddess would descend from the sky and
 lived inside the car. This was a time of great

Festivities. The wagon was then hitched with cows.
 and traveled around the country. Wherever he went, they felt

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The message in the Talmudic tractate Succa is very explanatory,
 after which a woman named Maria once lived in the
 Temple went, removed a slipper and the burnt offering~~o~~
 Tar struck with the words: Wolf! How long will you
 "nor consume the treasures of the children of Israel!" Certainly,
 the woman did not smash the altar because of a sacrificial animal~~o~~
 gen; her sweetest thing, her greatest treasure, was a child
 torn away, and in furious despair 8 5 ie
 a horrific crime in the eyes of their people.
 Burnt offering~~o~~Altar was the god, he received his sash

sacrifices for consumption, namely the firstborn, and were
Therefore, to the women who gave him his dearest, his firstborn child
They had to offer up a child, a terrible creature.

In addition, the altars in old
Time Jehovah · meaning that Jehovah in the form of a out

The inhabitants were delighted. After his Nückkebr, the Wa=gen and the goddess washed in a remote lake; the
Slaves who helped carry the holy chariot
who had touched and seen the goddess, devoured each time
the lake. — Diefer covered wagons with cows, which
a car driven around the country that no one is allowed to touch,

whose contents one cannot see without dying, dies in

a most peculiar relationship with the Ark of the Covenant
the Hebrews, who also covertly targeted one with cows or bulls
is driven in a horse-drawn carriage and their contact causes death
brings (1 Samuel 6:7; 2 Samuel 6:6). I put the place of the
Tacitus here, the above de morib. Germ. c. 40. reports:

“Est in insula Oceani castum nemus. dicatumque i in eo: vehiculum veste contectum, attingere uni sacerdoti concessum. Is adesse penetrati deam intelligit, vectamque bubus feminis multa cum veneratione prosequitur. Laeti do this, festa loca, quaecunque adventu hospitioque dignatur. Non bella ineunt, non arma sumunt: clausum oinne ferrum; pax et quies tunc tantum nota tunc tantum amata, donec idem sacerdos satiatam conversatione mortalium death templo reddat. Mox vehicle and clothes et, si credere velis, numen ipsum secreto lacu abluitur; servi ministrant, quos statim idem lacus haurit. Arcanus hinc terror sanctaque ignorantia, quid sit illud, quod tantum perituri vident. “

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The presence of the oven in the area indicates that there are still very clear traces of it.
hands are, which demonstrate that the altar of burnt offering is as
a person has been considered and treated).

In ancient times, the altars were called Jehovah.
2. Mof. 17:15, for example, tells us: “And Moses built

an altar and called his name: Jehovah my Pa-
 "It might not be noticeable that this isn't exactly the..."
 The altar of burnt offering is called Jehovah; if even ordinary altars...
 Those who bear this name, to see how much more that before all
 Holy altar! One is, of course, prepared with the reply.
 The passage is meant to say nothing other than that Moses
 An altar was erected to commemorate the victory over the Amalekites.
 I built it, which only bears the name as a memorial.

"Jehovah my banner" led, it only wanted to express-
 It is expressed that Jehovah is the banner, the protection of Israel's
 Be. But I doubt anyone will dispute my right.
 want to do something, to take a passage literally, if they
 literally gives a meaning which, in my opinion, about
 the old testament fits perfectly into the circumstances.
 Such are the traces one looks for. 3
 the; for it is for us to know these conditions
 only that which was left over, which the later editors of the
 Old Testament writings, which were concerned with the old religion-
 to blur the area, which escaped during its revision;
 and these points cannot naturally be such,
 which openly and without any embellishment expose the old nature

Even the ancient thinkers couldn't get past the idea-
 to resist the notion that the altar of burnt offering represents a being. The Je-
 suit Villalpandus in the second volume of his commentary on
 Ezekiel p. 39 says, by naming Ariel as a lion

summarizes: Deus quasi discerptor, id est leo ferox, seu leo sacer
 Deo dicatus, p. 393: vitulorum cornua gestasse quasi trophaea
 factae praedae.,

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Eyes lay, Our place says literally: 5 Gr mW RN)"

"And he called the fine name Jehovah my banner." Je-
 Hova is the general name for the altar, as a special
 But this altar receives a name with which Moses the Je-
 who wants to honor the awarded victory, the nickname

“My banner. The passage in Judges 6:24 is quite similar.”
 Here Jehovah appears to Gideon; he wants to see the stranger
 Honor the guest and slaughter a billy goat for the occasion; Je-
 Hova orders him to place the meat on a rock,
 "And the angel of Jehovah raised the tip of his staff."
 out, which was in his hand, and touched the flesh and
 the unleavened bread: and then the fire sprang from the rock
 He went up and ate the meat and the unleavened bread, and
 The angel of Jehovah disappeared from his sight. Then he built
 Gideon built an altar to Jehovah there and named it:
 Jehovah Shalom (Jehovah Salvation). To this day...
 he still went to Ophrah the Abi-Esriter. — Even later,
 "Without a doubt in Babylonian exile," says a devout Hebrew.
 Psalm 43:3: “Send out your light and your faithfulness, that they may
 guide me, bring me to your holy mountain and your
 a dwelling, that I may come to the altar of God, to the
 God of my jubilation, and I praise you on the lute,
 God, my God!

That the altar had been the image of Jehovah, for that
 Another noteworthy commentary also speaks out.
 The first and crudest image of God is a stone;
 Jacob anoints stones, as already mentioned above.
 The next step was to assemble the stones into
 an altar; furthermore, it seems that in the age of the patriarchs
 not having come; the bronze altar is a product
 of Mosaic times. As often as the patriarchs addressed Jehovah-
 Before they want to call upon the saint, they first build an altar, and why is this?
 Apparently, because the altar presented them with the image of God.
 was, to whom they turned with their requests; Genesis.

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12:8: “And Abraham set out from there toward the
 Mountains, eastward from Bethel, and pitched his tent
 Bethel towards the evening and Ai towards the morning, and built there
 Jehovah erected an altar and called upon Jehovah's name.
 Later, in Genesis 13:4, he comes again “to the place of the
 The altar he had built before. And Abraham himself called there
 the name of Jehovah. It is also said of Isaac, Genesis.
 26:5: “And he built an altar there and called the

(in the name of Jehovah).

This includes, in particular, the standing expression.
mim? 0 «before Jehovah's attack. It shall be sacrificed
will be “before the face of Jehovah.” For example,
Moses to Aaron (Leviticus 2:9): Take a young calf.
for the sin offering and a ram for the burnt offering, and bring
"They should be before Jehovah." Then the people should also some
Animals are brought to be sacrificed before Jehovah.
the animals which Moses demanded to be brought to the door of the assembly=
lung tent, where the altar of burnt offering stood, and it enters the
The whole community before Jehovah, » they rearrange themselves
the altar. Finally, fire goes out from Jehovah, namely=
from the altar, and eats the burnt offering and the
Fatty bits 2). — A lot of similar expressions speak
for a physicality of Jehovah in ancient times; one sees God=
(face of God), comes before God's face, seeks
God's face), flees from God's face"): Everything
Indications of Jehovah's physical representation in
altar of burnt offering, to the God who was visible to the people;
For he who was in the Holy of Holies kept himself hidden. Of course, we are
The outriggers with such places will soon be finished; it is a
Anthropomorphism, it is said, is an image of man=
taken advantage of; the Jews did not think of it, so Et=

.) 1 Mos. 26, 25.) Compare 3. Mom. 1, 3; Cape. 3, 7/1/12;
Cape. 4, 4. and f. w.) Psalm 42, 2. 9 Psalm 100, 1. 2.
Psalm 105:4. Jonah 1:2.

*

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which is to be taken literally. But these Jews can...
Yes, until very recently, I haven't been free from that thought.
to make Jehovah have a form; a refinement is
It's already good if they deviate from the old metal statue.
and give it human form. This refinement was called=
However, some prophets have taken this to the point,

that they see Jehovah as a spiritual, omnipresent being
 They explained; but the Hebrews never understood this any differently.
 as Ezekiel in the passage mentioned above, namely that
 Jehovah in a fire-radiating human form on a
 I sit on a throne in heaven. The beautiful place of the Pseudo-Je-
 Saiah Chapter 66, 1: "Heaven is my throne and the earth
 My feet's stool: where is a house that you will build for me?
 "Could you, and where is a place for my resting place?" — how
 They exploited the rabbis so miserably! In the rabbi-
 Niche beech Rasiel, which according to legend was made by the angel
 Rasiel, who was supposed to have been handed over to Adam, will be, on
 this place, to which Jehovah assigned a monstrous body-
 (wrote)). The whole height of Jehovah is, according to the-
 sem Buche, two hundred thirty-six times ten thousand
 Miles. From every single member of Jehovah's family, here
 The measurement is given in miles. The height of his feet-
 soles is three times ten thousand miles; from the sole of the foot to
 The height to the heel is one thousand times ten thousand and five-
 one hundred, from the heel to the kneecap nineteen times
 ten thousand and four miles, and immediately to the brain-
 shell, three times ten thousand miles in length and
 It has width. The beard is 11,500 miles long;
 The black area in the eye measures exactly that many miles; the
 The right eyeball is thirty thousand times ten thousand times the size of the left eyeball.
 Miles away. The length of the right hand is two-
 twenty times ten thousand and two miles," — and this
 Measure is so important that Rabbi Ishmael and the Rabbi

— —

1) Eisenmenger discovered. Judaism I, p. 2.

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Akkiva assures everyone who knows that he is a child of
 I will be in the future world.

The expression 257 «vor. expresses very clearly a kö-
 personal presence of that before whom something happens;

For it literally means: before the face. Thus it throws
 Aaron laid his staff before Pharaoh (Exodus 7:10); so reads
 Shaphan the book before the king 2 Chronicles 17:18; so
 The riches are brought before the King of Assy.
 Isaiah 8:4. The sacrifice before the face of Jesus—
 va's is also literally to be ver= in relation to the older time
 They all had to stand before the burnt offerings.
 to be brought to the altar, which, as an image of God, is to be his well-being=,
 one should enjoy the sight. Even the large ones.
 Every animal had to be sacrificed at the sites where side altars were built.
 first led before the altar of burnt offering, to be shown to God;
 "him, on penalty of extermination." Even Hezekiah commands, before
 to worship at the altar. The Assyrian general Rabshake
 to this king, who relies on Jehovah, he replies:
 And when you say to me: "On Jehovah our God,"
 Let us trust: is it not he whose heights and altars His=
 kia abolished and spoken to Judah and Jerusalem: before
 "You shall worship at this altar." In the same way
 The "ar" in the Ark of the Covenant is also of a material nature.
 The presence of God is needed. Moses goes into the holy place.
 tent, to speak before Jehovah; 2 Mof. 34:34. When the
 The Ark of the Covenant, which the Philistines had held captive,
 David is overtaken with great solemnity, play
 David and all the people before God, with all their strength=
 ten; Usa will hold the cart on which the chest lies, since
 The bulls became timid; over this Jehovah became angry and
 The man dies there before God. =

We come to the main piece of evidence for our claim=

D mob

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The notion that the altar of burnt offering was originally dedicated to Jehovah
 I imagined Jehovah appearing personally as a smoking man
 Open the oven.

The passage is found in Genesis 15:17 and reads: "And
 The sun had set, and there was darkness: look

There was a smoking stove and a flame of fire.
which passed between those pieces. Let's go to
the connection back. Jehovah promises Abraham,
that he would give him the land of Canaan as his possession.
Abraham demands a guarantee for this promise:

“Lord, how will I know that I shall possess it?”

Jehovah answers: Bring me a three-year-old cow and
a three-year-old goat and a three-year-old ram and
a turtledove and a young pigeon. Then he brought it
all of these and divided them in the middle and laid each one
Half of the other half opposite. Jehovah says: “bring me”
and Abraham, “brings him; the God is therefore corporeal
present, namely in the metal statue; a spirit could

do not say that one should bring him physical objects

should bring; for such a one would be invisible. In the
The intention behind “bring me” remains on Jehovah’s side,
Even to do something with these animals; the god steps
as a person who, together with Abraham, shared a Ge
Abraham wants to carry out the task. However, Abraham takes the Zerthei
len of the sacrificial animals alone, and this proves just how
that the author imagined Jehovah as a statue;
The god is indeed present in this statue; he speaks from it.
he; but he does not allow himself to be approached for manipulation; Abraham
The dismemberment of the sacrificial animals alone puts this into action.
The ceremony is nothing other than the one practiced in antiquity.
customary way, a solemn promise or alliance
and to affirm it under oath. A sacrificial animal was slaughtered,
laid it in two halves, and both parts went
through the space between the two, in order to indicate
that a breach of the oath would bring the same fate upon one another.

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They bring full [something], as over the dismembered sacrificial animal. From
Abraham, the biblical narrator, imagines that he is
on either side through the passage between the sacrificial items
does, as soon as they were ready. But Jehovah, the God

The terror loves the night. The sacrifices must lie
 They stay until night falls, then Jehovah also wants to go.
 through. Meanwhile, Abraham gets everything in order;
 as the birds of prey approach to devour their victims,
 He scares them away. With sunset, it now becomes apparent
 Abraham "a deep sleep, a terror and a great
 Finfterniß." The expressions terror and sleep want
 of course they don't fit together, one could either
 to understand a terrible dream, or a fright,
 who robbed him of his senses; but it seems to me probable
 The author only let Abraham into a deep...
 fall asleep because Jehovah never sleeps with awake eyes.
 one can see without dying; and so it shall be here,
 where the Jehovah statue becomes a living being, Abraham
 To see in a dream the apparition that exists in reality
 passes. Jehovah, it seems, first steps forward.
 Abraham went and spoke his promise, which he now fulfilled.
 who wants to swear an oath, to explain it to him once again in detail.
) Liv. I, 24; IX, 5; XL, 6. Among the Chaldeans Ephrem
 Syrus ad Gen. 15. Among the Boeotians Plut. quaest. Rome.
 c. 111. Hence the expression soxíc, orövdas reuveiv, foedus
 ferire, and for the victims of oaths themselves, ra row. Pau-
 San. V, 24. Another ceremony at the oath of the ancients
 The Hebrews were those who touched each other's private parts (Genesis 1).
 24, 2.). The expression, placing the hand under the hip,
 is euphemistic. Cf. Gramberg I, 439. Also the Arabs
 They took the penis in their hand; the Greeks swore an oath.
 in the excised reproductive parts of the sacrificial animal; therefore
 perhaps the Latin *testis* and the German *Witness*. The
 Usage is therefore written in such a way that one considers the reproductive parts to be
 held close and in them, like the seat of manhood, so too

found the seat of man's honor.

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Security, with which this is based on a four-hundred-year-old
 When stays in Egypt are discussed, it is clearly indicated
 nug on the much later origin of the whole story
 there. Meanwhile it has become dark, and behold, Jehovah
 in the form of a smoking oven and a fire
 flame n), which as a Jehovah statue, in whose interior
 Fire glowed like in a furnace, and on their heads

the flame of the eternal fire burned, he performed his oath.
 He also swore, by passing his hand between the offerings.
 goes. On that same day, it continues, Jehovah closed
 "A covenant with Abraham." — A clearer testimony for
 Our claim can no longer be demanded. — At
 The legislation on Sinai takes over the entire mountain.
 The image of Jehovah, of a smoking furnace, in Exodus 19:18:
 "But the whole of Mount Sinai was smoking, like the smoke of the..."
 Ofens, and the whole mountain trembled violently. 5. Mof. 4, 11:
 "The mountain burned with fire all the way up to the sky, at
 Darkness, clouds, and gloom, and Jehovah spoke from the
 "Fire. Deuteronomy 5:22: These were the words Jehovah spoke to
 the mountain from the fire, from the clouds and the dune.
 Kel in a loud voice. Like the altar of burnt offering, nobody
 who was allowed to touch, including Mount Sinai at that time,
 2. Mof. 19:12: "Beware of going up the mountain and
 to touch his end; whoever touches the mountain shall be put to death.
 be; no hand shall touch him, but he shall be stoned or
 It shall be shot, be it human or beast, it may
 not live. »

Finally, the Jewish altar of burnt offering also leads
 the same epithet as the fire gods of the Ammonites and
 Moabiter, Moloch, and Camos. His name is, like Ariel's.

) Literally WIN D ey N m» and behold an oven of the

smoke and a flame of fire 3c.

9 Not: Lion of God; cf. Movers d. Phon. I, p. 335.

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Description of the altar erected in the new temple
 will be; here he mentions the upper part of the same, which
 Without a doubt, in ancient times it had the shape of a bull's head.
 had, Ariel. "From Ariel above," it says in the 15th verse,
 the four horns. And Ariel is 12 cubits long and
 12 ells wide, squared, on four fine sides. This
 The name of the Jehovah statue referred to the city of Jerusalem.
 lem, the seat of Ariel, as well as the city of the
 The Ammonite was named Ariel. The whole city was a holy place.

The god's name, she bore his name in solemn speech;
 The entire people were holy to God and led their lives in worship.
 Naming as an honorific. Ha! Ariel, Ariel,
 The city where David camped, says Isaiah chapter 29, verse 1. "adds
 Year after year, let the festivals circle: then I oppress
 Ariel, and there are groans and moans; but it remains with me
 as Ariel,» In addition, we now have this Ariel,
 altar of burnt offering, everywhere not like a thing, but like
 A person is treated. The altar is reconciled.
 The expression 2, which denotes this action,
 It means both expiare and placare; both terms are based on
 the Holy of Holies and transferred to the altar of burnt offering
 They have been. They are partly due to the sin of the people.
 They are contaminated and therefore, like the people, need blood.
 as cleaning agents, some are holy, through sin
 Objects offended by the people, which are destroyed by blood=
 must reconcile. Exodus 29:36: "A bull for sin."
 You shall sacrifice daily for atonement and the almighty
 purify him by making atonement for him, and you shall cleanse him of his sins—
 to consecrate it. For seven days you shall renounce the altar—
 to reconcile and sanctify him; whoever touches the altar shall be made holy.
 feyn). The altar of burnt offering, the outward appearance Je—
 Hova's is in closer contact with the people, he is
 Representative of the Hebrews, daily orders their affairs=

i) Ezekiel 43:30; Leviticus. 16, 19, 33.

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ten; all public acts of worship will
 before him; he is therefore also daily through the
 The sins of the people defile and therefore need daily cleansing.
 a purification. In contrast, the God in the Most Holy Place is
 withdrawn from the human environment, is by
 less affected by sins; for him, therefore, even one [penance] is sufficient.
 (a one-time reconciliation in the year on the great Day of Atonement).
 As was customary among the ancients, using a portion of the sacrificial blood.
 the image column of the god, with the other the sacrificers
 were sprinkled; so too with the Hebrews; one half

of the blood they burn on the altar of burnt offerings, which are on those on the people 2). Should there be an alliance between Jehovah and closed to the people, then the altar of burnt offering, as the passage just mentioned shows, as Jehovah rises; everywhere he is visible before the people. Jehovah appearing and acting in form. Very clearly described. This is also confirmed by passages such as the following from Psalm 118:

“My praise and song be to Jah, he was my salvation.”

Open for me the gates of godliness, that I may enter and
Yes, thank you! This is the gate to Jehovah; the righteous go to
She is one. I thank you that you heard me and are my Savior.
You were. O hear, Jehovah, help! O hear, Jehovah, bless!
God is Jehovah and he illuminates us. Binds the sacrifice.
With ropes, to the horns of the altar! My God, you are
You and I praise you, my God, I exalt you! — A

— —

) 3. Mos. 16:14.

2) Exodus 24:6 ff. The God on the ark of the covenant is also described with Blood sprinkled (Leviticus 16:14); seven times and just as often the altar of burnt offering (Leviticus 16:10); everywhere the sacred number seven of Saturn.

5 INN of N shine, a tribe to which Ariel is related.
is. Bright Face of Jehovah Pf. 80, 20; Pf. 119, 35.

* May the face of Jehovah shine upon you and be gracious to you,
ö 6, 25.

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According to this passage, a devout Hebrew wants to give to Jehovah for to express one's gratitude for being rescued from an accident.

He goes to the temple: “Open to me the piety

“Gates,” he says, “that I may enter and give thanks to Jehovah!”

He leads a sacrificial animal with him. After he entered

is, he turns to the altar of burnt offering, the statue of Jehovah,
and says: Jehovah is God; that is, this Jehovah
He truly possesses divine power; he is truly God.
The statement "God is Jehovah" can only be made by the one who
do who think of Jehovah as a specific person,
where it could be questioned whether they really
He has divine power. The Hebrew is through the answered prayer.
He was assured through his prayer that Jehovah was God; That
Here he steps before the statue in the temple and speaks the above.
Words. It goes on to say that Jehovah illuminates us. These
The position is significant. It is to be taken literally; that
Fire shone between the horns. Very likely.
The priests thereby expressed Jehovah's favor and displeasure.
proclaiming that they have the eternal fire on top of the burnt offering
altar either in a friendly, calm flame, or with
Steam and crackling sounds burned. A friendly glow.
A sluggish flame was a good sign; therefore, here: Jehovah
illuminates us;» and elsewhere) the request: «Let your
Shine upon our faces; "Raise the light above us."
of your countenance! Enthralled by this friendly light!
Then the Hebrew calls out: "Tie up the offering, go to the
Altars Horns! He wants to thank the god for his expression
to immediately prepare the enjoyment of the gift through grace,
that he had intended for him. One should, of course, expect:
"To Jehovah's horns! Even if the..."
the author of the Psalm used this expression: the reform
The authorial editor of the Old Testament could not find him
Don't leave it standing there.

Psalm 67:2; Pastor 4:7; Pastor 80:4, 8; Pastor 89:16. God's wrath.

smokes Pf. 74, 1. | '
31"

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—

The gifts that Jehovah receives, he consumes whole.
The altar of burnt offering is particularly noteworthy; it is also in this respect Je=
The victims are made before Jehovah, as shown above.
or also to Jehovah, to Jehovah), namely before

and on the altar of burnt offering; it consumes them, and they are a pleasing sensual pleasure for the god, as we will later will be demonstrated in detail. One might object that... Greeks and Romans sacrificed on altars; among them were but the altars are not at the same time images of God, so I object: the situation was different in fire service; here First it was the fire itself, but then the spaces in Connection with the fire-place image of the god. In the Ue However, others everywhere also attach themselves to the altars. The gods used the same terms as their statues; God is present on the altar, as in the statue. Egg It was customary in the religion of the Semites that their image A depicted divine Melech, both statue and altar. was, and the Hebrews are no exception. The altar of burnt offering actually appears as a column of images. 2 Chronicles 6:12 ff., where it is mentioned on the occasion of the dedication of Solomon's Temple it says: "And Solomon stood before the altar of Jehovah, in the presence of the entire assembly lung Israel's, and spread out fine hands. Namely Solomon had made a frame of copper and attached it with ten placed in the vestibule, five cubits its length and five Its width was a cubit, and its height was three cubits, and thereon... He stepped forward and knelt on his knees in the presence of the whole crowd. Zen assembly 9 and spread his hands out to him He turned south, and said: Jehovah, God of Israel, there is no god like him. You in heaven and on earth, preserving covenant and grace to your servants who walk before you with all their heart » u. s. f. — At this point one can truly say: What

) me Isaiah 18:7. "At that time gifts will be brought

* * .

to Jehovah of hosts, 2c.

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Is another certificate really necessary? She proves everything. If even the chronicle leaves such clear traces here has left, what might the original report have been like

Ben? In the following verses, she does distract more, it
 From verse 18 onwards, later prophetic ideas are described.
 interwoven, according to which Jehovah is enthroned in heaven and
 no house is needed; but the first verses say enough;
 Solomon prays at the fine new copper altar of burnt offering in the
 new temple literally; he has a staff placed before the
 to raise themselves up, to be honored by the entire people's assembly.
 to be seen. He steps onto this platform, kneels down,
 spreads his hands against the statue of Jehovah, which at its
 He looked out over the assembly, towering ten ells high.
 and addresses them: Jehovah, God of Israel! And this is true.
 also quite in line with the other historical news, which
 we possess from Solomon. The man who gave Moloch
 and, in general, erect statues to the gods of his wives
 He who let, must also have such a thing for his national god.
 The statement that Solomon was only destroyed in his old age by his wives
 The claim that someone has been seduced into idolatry is without merit.
 All support. We will discuss this further in a more appropriate setting.
 have. Incidentally, the same report also contains a
 The site, which houses the altar of burnt offering as a statue of the nation,
 nalgottes refers to: The oaths had to be sworn before the fire
 sacrificial altars were laid down); This remained a custom until the
 later times; it also became common in everyday speech
 (Habit of swearing at the altar). It can be
 This use is not based on any other conception than
 that one stands before Jehovah at the altar of burnt offering, that oneself
 the presence of God linked to the altar; precisely this
 The present should deter perjury. One more thing.
 another passage from the story of Solomon, which refers to the old altar
 As far as that's concerned, he would like to join the evidence that the fire

1) 2 Chron. 6, 22.) Matt. 23, 18.

The sacrificial altar was said to have been the image of Jehovah. Adonia, the
 Solomon's brother, whose life the latter seeks to destroy, be
 Seek refuge at the altar, flee there, and seize the
 Horns of the altar). However, they were not present in antiquity.
 not only statues of the gods, but also altars as to

Refuges were respected precisely because the altars, like the Image columns, for which objects were valid, at and in which of the God stay; only here do the horns and the seizing the same object to more than one mere altars, they transform it into an image of God's. Horns were by no means necessary for the victims, A mere sacrificial flock did not need them, they found much more symbols of the power of a living being; if When Adonia seizes the horns, he turns to the part of the divine image, which the power of the god permeates; lichen should I.

We come to the relationship of the altar of burnt offering.

) 1 Kings 1:50 and 51

2) Incidentally, it may also be noted here that before the exile The altar of Jehovah in the temple is indeed the most excellent, the Re- Jehovah's presence was such that one could safely travel around the land. other altars of Jehovah on mountains and under large trees; men had. The reforming party assigns all these altars to the idolatry; in their view it would be against Moses' precepts. There had been writing and idolatry, an altar outside the temple to have. But on the contrary, the temple and the pre- Scripture, to sacrifice only there, an innovation; the worship of Jeho- va's on mountains and under trees, on the other hand, is the ancient one, until the undisputed cult that was based on the founding of the temple, which also among the kings, it continued as lawful in the eyes of the people. preserve. When Hezekiah attempts to abolish the high-altitude cult; The Assyrian general Rabsake considers this an intervention. into the national Jehovah's service. He says in 2 Kings 18:22: So You say to me: In Jehovah our God we trust: Is it not he whose high places and altars Hezekiah abolished? and spoke to Judah and Jerusalem: Before this altar Should you worship at Zerufalem?

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to the Ark of the Covenant. The altar of burnt offering alone was not the only image. Jehovah's; Jehovah is also sought on the Ark of the Covenant. The relationship between the two casts a most peculiar light. on the idea that became so important in later times;

lung of a "son of God," and precisely these pre-
 The position again serves to clarify the old relationship.
 between the altar of burnt offering and the Ark of the Covenant. It is towards the east.
 Italian terms, not even for a secular king
 proper to expose oneself to the gaze of the crowd and with
 to enter into external life; even less so one's own
 nete sich ein facher für den Gott der Nation, na-
 mentally for Jehovah, in whom, as in the old Semitic
 Saturn in general, the prevailing idea is that he
 averse to the world of the senses. Meanwhile, other gods are connected to the world.
 to enjoy joy and pleasure, to have their veneration
 even in the sensual pleasures of people, is the
 Jehovah considers the sensual world unclean; he withdraws from it.
 Back, it craves to come into contact with her. The
 The world, however, remains the same. How can we help?
 Jehovah is to rule the world, but he must not quarrel with it.
 to put into circulation: he therefore releases a middleman from himself
 emerge, which as ruler of the world with the same in enmity
 A bond is formed. This is the beginning of that idea of a
 Sons of God, whom we later see so artificially formed.
 It may be noted in passing that the same
 The idea of a divine, world-ruling Middle God-
 sen also among the Persians in the god Mithras and at
 the Phoenicians in the Tyrian Hercules, to whom one
 annually, as the fire god, he held a great festival, to which, after
 the report of the frequently cited Lucian (de dea Syra),
 People from far and wide, from Phoenicia and Syria.
 came together. They straightened large trees that had been cut down.
 up, hung sacrificial animals and human clothes on it and
 set the trees on fire. This appears to be the case among the Oxyphians.
 Central Europe under the name Phanes, a designation,

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which apparently bears the Old Testament name of this
 Mittlers, DI or yd "face of Jehovah like Ur
 (sprunges is). The real Jehovah dwells in and on
 the Ark of the Covenant; but its outward appearance, that which is made of
 Middle Kingdom that emerged from it, which the Jewish Ans
 opportunities are led, represented by the altar of burnt offering.
 sentirt. Ä u

Everywhere in the Old Testament the angels of Jehovah
 When this appears, it refers to this intermediate being, the god who
 wrestling with Jacob in the sand at night, this is the angel);
 (also Heracles, who came from Phoenicia, from whom phö-
 Nizisian Archal, fire and D conquer, wrestles with
 Zeus went to Olympia and in the fight with Hippocoon he dislocated
 (his hip). Jehovah's angel leads the Hebrews
 from Egypt), he comes between the Jewish and Egyptian
 (Table army); Jehovah sends a fine angel before the Sfraelis
 ten her; they should beware of their face; the
 Jehovah's angel fights against the Egyptians; he is also said to have fought before
 "To go and drive out the Canaanites"); to
 In David's time, he stretches his hand over Jerusalem to...
 (to destroy the city). Jehovah's angel encamps around
 fine admirers and saves them), but he persecutes the
 Enemies of Jehovah's Witnesses). He associates with the prophet

— — —

) Compare Movers, The Phoenicians I, pp. 556 and 432.

2) Genesis. 32, 24. 3) Numbers. 20, 16. + 2. Mof. 14, 19.

) 2 Mos. 23:20-21

Exodus 32:2. Jehovah does not want to go with the Sfraelites,
 But he wants to find the angel, with a fine face, with them.
 Exodus 33:14.

7) 2nd Sam. 24, 17, 19, 5) Pf. 34, 8.

) Pf. 35, 6. It is in these battles of the angel or Jeho-
 va's against the enemies of the Hebrews to a material appearance
 and the intervention of God was remembered. Jehovah says to David
 2 Samuel 5:23: Come to the Philistines opposite the Becha-

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Elijah). Jehovah also sends a fine messenger before him in Malachi.

(here). In Isaiah, this angel leads a bloody battle for (the Jews): Who is it that comes from Edom, in red Bozra's clothes? He, resplendent in his garment, Proudly carrying on in his immense strength? It is I, the It promises salvation, mightily to save. Why is red yours? Your robe and clothes are like those of the winepress treader? The winepress—I went there alone, and none of the peoples were with me. me; and I trampled them with my anger and crushed them. In my anger, that her juice splashed onto my clothes And I soiled all my clothes. For a day of revenge was in my spirit and the year of my redeemed was I came! And I looked around, but there was no helper; And I was amazed, there was no support. Then my My arm and my wrath sustained me. And I trampled. the nations in my anger and crushed them in my Wrath, so that its sap ran to the earth. In Ezekiel The angel, the manifestation of Jehovah, appears as a man: Ezekiel, chapter 43, verse 5; the glory of Jehovah filled the House, and I heard one speaking to me from the A crowd, and a man stood next to me).

This angel is also called King, Melech, and Son Jehovah's, precisely as a burnt offering altar, the Jehovah statue in the temple. The second psalm relates to this, where It says: "The one enthroned in heaven laughs, the Lord He mocks them; then he speaks to them in his anger and In his fury he frightens her: "Have I not my King anointed on Zion, my holy mountain! Tell I was informed of the decision; Jehovah spoke to me: You are mine Son, today I have begotten you. Demand of me, so

Perennials; and if you hear the sound of footsteps in the tops of the Becha shrubs, then hurry; for then Jehovah goes before you to strike down the Philistine army.) 1st king 1, 3.) times. 3, 1.) Jef. 63, 9. ff. Ezekiel 9:3; 10:3. x

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I will give you the nations as possession and property. the ends of the earth; you shall shatter them with iron.

Scepter, like a potter's vessel, shatter them. And now, her
Kings, come to your senses and be warned, you judges of the
Countries. Serve Jehovah with fear and tremble with quaking.
Kiss the son, lest he become angry and you perish.
on your way. For soon fine wrath will blaze forth! Hail Als
Those who trust him! — ö

The Son or Angel of God, who in the fire—
The altar depicted as a sacrificial altar is also a representative of the
Jewish people; its power and the fear which it inspires
Having spread among the surrounding nations, it originates with the Hebrews.
over; and so the Hebrews themselves are called son
Jehovah's Psalm 80:16: "Protect what your hand has laid
Plant and the son you have chosen! Keep your
Hand over the man of your right hand, over the man of man.
Son, whom you have chosen! Then we will not waver.
"From you; revive us, then we will call upon your name!"
The kissing in the second psalm actually points to
The Jehovah statue. It was initially a sign of worship.
(offer against superiors); but also the images of the gods
They were kissed; in Baal worship, there was a kissing of the god.
(as a matter of course). Jehovah's bull images at the
Israelites were also kissed: Court 13:2: "Whoever
"If you want to sacrifice, kiss the calves!" or according to another Ue= Translation: "He who wants to kiss the calves must follow men."
sacrifice 3). »

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1) 1. Mof. 41, 40; Esth. 1, 13.) 1 Kings. 19, 18.
The place is called: pi oz DIN mar, and it | wonders
The only question is whether THE human being is superfluous and needs to be translated.

Be with everyone or who, so everyone who sacrifices, or whether
to take it as an object, so that it would have to be translated:
"Who sacrifices people?" For the first interpretation, find the

But the angel is now Jehovah himself again; he
 In the same context, it is sometimes called Jehovah, sometimes angel.
 Jeho va's. Thus it appears in the 16th chapter of the 1st book of Moses « the
 The angel of Jehovah to Hagar; but she “called the name
 Jehovah, who spoke to her: You are the God of
 Looking.- In the 13th chapter of the same book, one reads verse 3:
 “And Jehovah said to Jacob: Return to the land
 of your fathers; ¯ but verse 11: And the angel of God-
 He spoke to me in a dream: I am the God of Be-
 Thel, go from this land and return to the land of yours
 Homeland. The angel Jehovah appears to Moses! s in

Newer ones, and however, DN comes more often in this sense.

danter before, 3. B. Jef. 29, 19. Compare Winer's Hebrew Lex. p. 19.
 Gesenius in Thesaurus I, 24 translates the passage as sacrificati-
 turi inter homines, ie homines, qui sacrificaturi- sunt, and
 adds: minime, qui immolaturi sunt homines. Oppose it
 a the oldest translations the THE all as object and

understand the passage about human sacrifice. The Septuagint says:
 Gûbbœre avdosroug, uosxor Y Eve pq, 7e ; also the Arabic
 and Syriac translation understand the passage about human sacrifice;
 In contrast, Targum Jonathan describes the passage in such a way that
 Cattle were sacrificed instead of humans. Cf. Bibl. poly-
 glossy. London. tom. III. under Hos. XIII, 2. The translation;
 "Whoever wants to kiss the calves should sacrifice a human being," would
 However, it makes good sense. Jehovah (and therefore also the calves) was
 holy. Whoever touched the altar of burnt offering, its image, was holy.
 was sacrificed. Only that person was allowed to touch the image.
 to kiss, who saves his person through the sacrifice of another man-
 fchen löseste. One sees from the sanctity of the altar, which is not
 was allowed to be touched if one was not offering sacrifice to the god
 Llanheimfallen wanted that kissing the image or the altar
 not just any expression of reverence by the Hebrews towards God
 was. Only the sanctified were allowed to kiss the god, but sanctified
 One became one by offering oneself up as a victim. Brought
 If one sacrifices a child, then one will have kissed God.
 because one gave the child a substitute for one's own life.
 Perhaps the right was later extended to include the right to...

The image also shows that she was allowed to kiss during an animal sacrifice.

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a flame of fire in the bush); when Moses then saw the bush
As he approaches, it says: "And when Jehovah saw that he was..."
He went to see, and God called to him from the bushes. In the book
the judge comes) the angel of Jehovah and sits down in
The terebinth tree; it appears to Gideon and greets him.
him; but then it continues: "And Je turned..."
He said to him, "Go and save Israel from
the hand of Midian; fie, I send you!" In the thirteenth
In a chapter of the same book, the angel of Jehovah appears
Samson's parents; when he is recognized, Samson calls out...
Son's father Manvah: "We will die; for we have
Ben God saw, and his wife answered: "If ever
If he had the desire to kill us, he wouldn't have had Brand
and received a grain offering from our hand. »

Apparently, this is an angel or son of Jehovah.
nothing other than Jehovah himself, insofar as he is before the
human beings appear, visibly emerge; and this happened in
Temple through the altar of burnt offering. How Christianity
applied this idea during its creation and from
It is known that... When the Jews in exile...
Having met Ferver's, this ancient angel or
Son of Jehovah, the second of the seven Amshaspands, or
Archangels of the Zend religion. In the Zend Avesta, seven
Such Amshaspand's, the highest good angels, are listed; likewise
Many welcomed the Jews; we find these seven good ones.
Spirits still in the Book of Revelation under the Na
(Men Sephiroth gathered around the divine throne). The
The first of these angels is the good God Or in the Zend religion.
Muzd himself. The second is called Bah man; he is king over
the five following good archangels, King of Gorod
man, namely of heaven, where the blessed dwell; he
helps people cross the Chinevad Bridge, which is in

) Exodus 3:2, 4.) Judges 6:11, 12, 14.

) Revealed. John 1:4; 5:6.

He leads the kingdom of heaven, he is king of the world, he feeds and
It rules the universe and sits in the sky at the right hand.
Ormuzd on a golden throne. So honored.

Is this Bahman, that the Zend-Avesta is not merely Ormuzd's, but also Bahman's teaching is called. In the preposition related to this Bahman, but essentially from what differs from him is the god Mithras, whom we already above, alluding to the Old Testament angel of Jehovah have compared them. This god is, according to Persian... Teaching in Zend-Avesta, the first of the Izeds, those good ones Angels who are initially subordinate to the Ashvins. He was called Mediator; for as the sun god he formed the Mediation between Ormuzd, the good god of light, and Ahriman, the evil god of darkness, by daily, traversing the realms of both gods. Mihr, Sun, In Persian, it also means love; Mithras, the god of love, brings a reconciliation after 12,000 years between Ormuzd and Ahriman came into being; the evil averts Towards good; Mithras is the reconciler of the world. His festival was around the time of the winter solstice towards the end of the celebrated on the 8th of December, according to Caesar's Roman calendar. Cal. Jan., on December 25th, and already the churches. Father Augustine must admit that the Christians have the uncertainty. They knew the birthday of their religious founder and celebrated it on this site. ten days; "the Ehren," he says, "celebrate not because of the sun this day, but because of this, who created them!?) O The worship of this god Mithras later spread throughout the entire Roman Empire; Human sacrifices were made in its secret service. celebrated until the latest Roman imperial period. The Chaldea Those who performed the service were made particularly...

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1) Meörns Plut. de Isid. et Osir. c. 46. — The Evidences can be found in Kleuker's Zend-Avesta. August Sermon CXI, in the fifth volume of the Benedict Edition

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also to the accusation that they were made from the flesh of the oppressed Children were eating. More on that in his own place.

Among the later Jews, who remember their ancient angel Jehovah's Persian ideas of Bahman and Mišra'el. When they connected with thras, this angel is then called Metatron. This Metatron is called the Prince of Fear in the Talmud. (called tes); he is called the King of Angels in the book Zohar; For the entire host of angels is under his command. and likewise the whole world; he is a ruler over all rulers and one king over all kings, Prince of the Law, of the Temple, of Wisdom, exalted above all things¹ reign in heaven and on earth, only to Jehovah un²terthan; Jehovah says of him: "My name is in him," He is "the beginning of God's ways and brings the commandments." before God. According to some rabbis, This Metatron is Enoch, who appears in the first book of Moses. According to the interpretation of the five books of Moses by Rabbi Menachem was assured by the angel Metatron himself that He said he was Enoch. After the holy God asked me, this angel had taken "from the earth, so that I before the throne of glory and the wheels of the wheel³ gens serve and all business of the divine majesty. I was supposed to fix it, but then my meat was immediately put into a flame. me, my veins on fire, my bones in coals, the light of my eyelids into the brilliance of the lightning, my eyeballs into fiery torches, the hair of my My head into a flame, all my limbs into fire, Burning wings, my body in a burning fire transformed. From my right hand came fiery Flames were struck, and fire burned from my left. Bright torches, all around me was a roar, a storm wind and stormy weather, the voice was in front of and behind me a shocking movement 2).

1) Eisenmenger discovered. Judenth. I, 311.

) Eisenmenger designed. Judaism II, p. 395. 398.

d. Image of Jehovah in or on the Bun eslade.

Let us now step away from the altar of burnt offering, which stood before the
(The door of the tabernacle has its place) into the tabernacle
itself. This is divided into two parts, the sacred.
8 and into the Holy of Holies D' wp; both abbeys

lungs are separated by a curtain, in which Che
rube artificially woven in; at least in later times;
In Moses' time, such artistry was not found among the
Israelites were not to be remembered. The sacred was a kind of...
Anteroom for Jehovah; all the furnishings in it were equipped with
Gold-plated. The show bread table stood here, on which
them the twelve loaves for Jehovah lay, which were laid out on every Sabbath day.
bath had to be replaced by fresh 2). On the same
Several vessels stood on the tables, the purpose of which was discussed in the article.
Individuals leave no messages. The bet about
Insert the passage from Exodus 25:29, where these implements are mentioned.
The saying is: "And make his bowls and his cups."
and fine jugs and fine bowls, with which [the drink
sacrifice! be poured out; of pure gold you shall make them
do." Winer, on the other hand, says,) fo Much is clear that the
The first two expressions are for dry things, the latter?
intended for liquids; there is no doubt that
the third vessel contained the wine, which was used during the
The meal should not be missing, the fourth one should be a drinking vessel.
stood there; enough, we have equipment here for
Food and drink; I only allow myself to speculate about
to add that such a bowl can also be used for blood donations
may have served. Furthermore, a large [item] stood in the sanctuary.

y Leviticus. 4, 7.) Leviticus. 24, 5-9.
) Winer's Bibl. Realw. II, 476.
up and T.) Hess and MIN.

golden chandelier, on which seven lamps burned, which

lit every evening; once again the sacred fire divided into seven flames, since Saturn is the seventh planet of the old one. In the middle of the holy place stood the golden one. Incense altar; it was small, only one ell long and wide. and two ells high, but it also had its four horns, which (were smeared with sacrificial blood). According to the biblical account... This altar was only used to honor the Je^s to light incense. This happened regularly at every morning and evening; any other use of the incense specifically designated for this altar, which, according to the Explanation of the Septuagint from Stacte, Seenagel, Galba^s If it contained frankincense and salt, it was punishable by death. forbidden). However, if this smaller, golden one now appears dene altar, in comparison with the altar of burnt offering, very innocent, since he only claimed incense for himself takes; so I cannot protect him, supported based on a message from Herodotus, in a bad way^s I thought. Smoking was an essential part of it. part of the Baal cult"); the use which is associated with Baal That it is rejected as idolatrous is undisputed with Jehovah. in daily practice. Now Herodotus reports in the already Chapter 183 of the first book of the above was discussed. great temple of Baal in Babylon, so that one there had two Al^s I have a large one, on which large animals were sacrificed. would, and a holier, small, golden one, on wel^s Only suckling creatures may be sacrificed.

1) Exodus 25:31; Exodus 30:7-8. All these implements were of solid gold; Joseph. de bell. Jud. I, 5; Pom^s Pejus entered the Holy of Holies during the destruction of the Temple. and saw them there, without taking them away.

2) 3. Mof. 4, 7; 2. Mom. 37, 25.) Exodus. 30, 38.

) 2 Kings 23:5; Jeremiah 7:9; but also the Semitic cults over^s bapt 1 Kings 11:8; 2 Kings 22:17; also during calf herding 1 Kings 11:33

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The relationship between the two altars in the Temple at Jeru^s The situation in Babylon is too close to that of those in the city.

one should not assume that there are also that more sacred golden altar in the Temple in Jerusalem. Infants were sacrificed. This AL also demanded blood. Tar. Once a year on the Day of Atonement and at every A priest's sin offering required the horns of the priest himself. (are smeared with blood); infants, who are also among the Ara. Those who were sacrificed in Bern are considered a sacrifice of particular importance. Purity, as is only fitting for this altar in the Holy Land. chic, have been considered. The kinship of those in the above ca. The temple furnishings in Baby described in the chapter by Herodotus. lon with that of the Jehovah's Temple in Jerusalem is striking. lend that we must linger on this for a moment longer.

“The sanctuary in Babylon,” says Herodotus, “has below (also another temple, Cynos, chapel). That same A large golden image of Zeus sits before him. There stands a large golden table, also the base (zodiac) and the throne is made of gold. Outside the In the chapel stands a golden altar. There is also... a large altar on which the perfect sacrifices brought by small livestock, for on the golden Nothing may be offered to the altar except milk. suckles. On the larger altar, the Chaldeans burn. annually, when they celebrate a festival to this god, for a thousand Talents of incense. Also, at this holy place stood at that time still a column made solid of gold, twelve "Ellen high." — Here we have the entire setup of the Tabernacle; only the seven-branched candelabrum is missing. Firstly A large altar is named, on which the Animals are sacrificed; this is the Jewish burnt offering.

Exodus 30:10; Leviticus 4:7; Leviticus 16:18. Regarding sin offerings Only the horns of the burnt offering altar were removed by non-priests. painted; Leviticus 4:25, 30.

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tar; the large golden image of twelve cubits appears as a later personification of this altar in human form.

Herodotus does not specify the exact location of this altar. took it, but he apparently did not apply it at first. the golden altar; it will be, like the altar of burnt offering in Jerusalem, further away from the Holy of Holies be. First, before the Holy of Holies, the chapel, stands a golden altar, like the one in the Temple of the Hebrews that was the case; the golden incense altar stood in the sanctuary. According to Herodotus' description, the golden table stands in front of the image of Zeus; this golden image is found among the Hebrews— likewise, the table was covered with bread; but with them stood he is in the Holy Place and is from the Ark of the Covenant through a foreword. The slope is separated. In the sanctuary, the chapel, is located To Babylon, a golden image of the god, seated on a golden thrones, and this throne stands again on a Underlay, Boon. This is also found in Jerusalem. The Paddoov is the Ark of the Covenant, the throne is formed by the Cherubim, and on the throne — Jehovah is likewise described as To be seated in a golden image. What is the purpose of a throne on the Bun? Deslade without a column? Isn't that what everyone says? Jehovah He was said to have sat above the Ark of the Covenant: and so it was! First in the new temple, after returning from captivity, No image of Jehovah was tolerated anymore. This is what happened next. More details.

According to the biblical account, there was nothing in the Holy of Holies. than the Ark of the Covenant, a wooden box 2 1/2 cubits long and 1 1/2 ells wide and high, inside and out with gold documented. According to Philo, the gold plates were supposed to be very solid. being); the lid was, according to Exodus 25:17, through= made of gold. There is nothing to contradict the assumption that These news reports were founded; for however poor the youth... Given the existence of a diverse people in earlier times, one would surely expect that

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1) Philo vit. Mos. lib. III.

the nation's greatest shrine, so much gold has been placed on it
 can drive, as one could for the decoration of this drawer
 was allowed. Inside the Ark of the Covenant, according to Exodus...
 25, 21., the "Law, Nothing further, as in the first book
 the kings) is expressly assured, as two stone
 Law tablets; however, Exodus 16:33 commands that also
 a basket of manna as a memento "before the law"
 to place, and according to Numbers 17:10, the verdant one should also
 Aaron's staff was kept before the Law.
 The statement was interpreted according to Hebrews 9:4 as meaning that
 these items had actually been in the drawer; only removed
 This suggests that they probably never existed at all.
 is only permitted by keeping it "before the law".
 spoken, which probably means nothing other than that one
 I placed it in the Holy of Holies, before the Ark of the Covenant.
 So, the only remaining contents of the Ark of the Covenant would be the Law. We
 We will temporarily leave this contents of the drawer and turn to...
 to its exterior. On the lid of the same, which is for—
 especially sacred, as evidenced by the news that
 He was made entirely of gold, two councils stand—
 Blessed beings, the Cherubim. Who are they? The Night-
 Judgment in the Bible does not provide a clear answer; 2. Mof.
 25:16 is commanded by Jehovah: "Put in the ark the
 The law that I will give you, and I will make a lid
 of pure gold, two and a half cubits in length,
 and an ell and a half its width, and make two
 Cherubs of gold, of rounded work, you shall see them.
 make a [chet] at both ends of the lid.
 rub at this end and a cherub at the other end,
 On the lid you shall make the cherubs, on both fine
 Ends. And the cherubs shall spread their wings over it.
 ber, covering the lid and their an- with their wings
 faces turned towards each other; the anger should be placed on the lid.
) 1 Kings 8, 9.
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The view of the cherubs is directed. From this place I learn-
 We speak of the form of the cherubs as nothing more than that
 They had wings and faces. According to Genesis 3:24.

ten fie guarded paradise with a fiery sword and
 They therefore also had to possess arms and hands. In the
 Books of Samuel, in the palms and the books of the Könige), where the cherubs are mentioned more often, it is discussed about
 Her form gave no further message. Ezekiel Schilling
 dert fie) as a being in human form with four wings,
 The feet of a calf and four faces, namely with the
 Faces of a man, a lion, a bull, and an eagle, who
 The entire body is covered with eyes. This description is incorrect.
 probably among the Mosaic books, where only one Ge—
 The view and two wings are the subject. Philo gives information about the
 This being gave no further message than that he said,
 They are “winged images”. Josephus also calls them
 winged animals, whose actual form was never revealed before Moses
 mand saw and which one could not even imagine).
 With these Jewish messages, a section of the San-
 Chuniathon can be compared in whose fragments at
 Eusebius). Here the Phoenician historian says,
 Tautos have insignia of the royal dignity of Kronos
 invented; these consisted of four eyes, two from the front and
 two from behind, two of which were gently closed; then
 in four wings at the shoulders, two of which are used for flight
 spread out, two were lowered.

I don't want to indulge in speculation, like after
 These hints were probably shaped by the cherubim.
 want to be; apparently we must see ourselves as a togetherness

) 1st Sam. 4, 4; 2. Sam. 6, 2; Pf. 18, 11; Pf. 80, 2 Solomon
 He placed two cherubs, each ten cubits long, in the back room of the temple.
 erect height and brought cherub figures on all walls and
 Curtains of the temple. 1 Kings 6:23 ff.

2) Ezech. 1, 5. ff.) Phil. vit. Mos. lib. III.

) Joseph. antique III, 6; VIII, 3.) Euseb. praep. ev. I, 10.

similar in other religions of the Orient were, as symbols of divine attributes. If now but the Hebrews placed two on the lid of their ark of the covenant such deformed beings could initially be placed on the God Jehovah, it can't be thought of that cheaply. They would have, as long as there was an Ark of the Covenant, Jehovah, who was supposed to sit between the cherubs, as a imagined a disembodied, spiritual being; if the whole salo—monastic temples were full of images of such beings, which, besides If Jehovah stood on the Ark of the Covenant, then so too must Jehovah on the Ark of the Covenant itself an image was.

It is incompatible with the from the outset. Concepts of the spirituality of a divine being, the same on to restrict a certain space. The form of a Ge—The object stand is created by occupying a certain space. determined; that which occupies a finite space has its The boundary has a form. Jehovah dwells in the temple; All Hebrews must journey to him; at numerous places Len, as we shall see later, is praised for being Mount Zion is Jehovah's dwelling place; and this dwelling place is further restricted: Jehovah sits in the Most Holy Place. on the wings of the cherubim and sets his feet on the lid of the Ark of the Covenant, which is his footstool. We We need to examine this more closely.

Jehovah speaks Leviticus 16:2: Speak to Aaron, who to a brother, that he should not enter the sanctuary at all times behind the curtain in front of the lid on the drawer, so that He will not die, for I will appear in the cloud above him. Lid. Verse 13: "And he shall put the incense on the fire." before Jehovah, that the fire of the incense would cover on the law, so that he would not die. And he took of the bull's blood and squirt with his finger over the front of the lid facing east and in front of the He shall break the lid seven times with his blood.

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Singer." The lid of the Ark of the Covenant is very sharply defined here. as the place where Jehovah resides; to a gei—

A slender being cannot survive in such a narrow confinement. to be remembered. The cloud in which Jehovah appears "Will, is nothing more here than the steam from the smoker." altar; the steam from this altar shall rise over the image of the Ges hova's approach, which is on the wings of the cherubim over the lid sits, the same before the entering high priest to conceal, who would have to die if he saw Jehovah from Anger as seen from the perspective. The cherubim form, as described. it is not unclear, a chair or throne, on where Jehovah sits. I remind you of the ancient Ge custom, which has remained in practice until our time, on the figures on the chairs or thrones of the princes To display tiger animals to symbolically represent the ruler's power to express. On the Ark of the Covenant, it was the gods Animals, symbols of Jehovah's power and wisdom, which served as a throne; the parts of the cherubim from The bull and the lion should represent the power that comes from man. shen and eagle besides the many eyes the wisdom Je hova's represent. The wings of the two cherubim had to meet in the middle above the Ark of the Covenant to form a to form a seat; the heads bowed towards the lid, as it seems, to serve as a base for the hands of the statue. to serve. Biblical passages in which the wings of the cherubim Places described as Jehovah's seat are frequently found. 1 Samuel 4:4: The people sent to Shiloh and they took from there the ark of the covenant of Jehovah, the hosts, the (sitting on the cherubs). 2 Samuel 6:2: "David and

DIN IV De Wette usually translates this expression

with "to reign over the cherubs"; but we must defend ourselves for ourselves to adhere to its literal meaning, and according to this is called 520 SW which contains Cherubis. Compare Gesenii the-

saurus II, 634.

All the people left Baal~~h~~Judah to go up from there~~h~~
 bring the Ark of God, in which the name of Jehovah is inscribed.
 invoked the host of hosts who sits upon the cherubs
 will be.” 2 Kings 19:15: “Hezekiah prayed before Jehovah and
 He said: Jehovah, God of Israel, who is upon the cherubs
 You sit, you are the only God of all the kingdoms of the earth).
 1 Chronicles 14:6: David and all Israel went to Kiryath~~h~~
 Jearim, in Judah, to bring up the ark of God Je~~h~~
 hova's, who sits on the cherubs, where the name is called~~h~~
 Psalm 80:2: Shepherd of Israel, listen, the
 You lead Joseph like sheep, you who are on the cherubs
 “You sit, let it shine!” Psalm 99:1: Jehovah is King, it
 The nations tremble; he sits upon the cherubs, it swans—
 “Ket the earth.” Ezekiel 9:3: “And the glory of God—”
 The Lord of Israel rose from the cherub, over which they
 was, towards the threshold of the house. — The lid of the
 The Ark of the Covenant is referred to as Jehovah's footstool.
 1 Chronicles 29:2: King David rose up on fine
 He stood up and said: Hear me, my brothers and my people!
 I had intended to build a house of rest for
 the ark of the covenant of God and our footstool~~h~~
 God's relic. Psalm 99:5: “Exalt the Lord, our Lord.”
 God, and fall down at the footstool of his feet, holy
 "He is!" Psalm 132:7: Let us go to a fine place.
 "Nung, fall down to the stool of fine feet."

Where so clearly of a sitting, of a sh—
 If it's traded for feet, then you also have to have one.
 to have a physical being in mind; a spirit can neither
 a house to turn into a home, another seat, another foot~~h~~
 Demand a stool. All circumstances compel acceptance.
 that Jehovah, who is on the wings of the cherubim
 It was originally an image that sat above the Ark of the Covenant.
 The seating and the footstool clearly indicate a man.

1) The same passage in Isaiah 37:16.

The figure of this image, however, could

also that of a bull, symbol of the divine
 chen Kraft, since the horns were also on the burnt offering and
 The incense altar appears, and Moloch with the bull's head
 was depicted. But we have a most peculiar
 The remaining space, which could have been described as a human face,
 wants to. When David is pursued by Saul, the
 Michal lowered David to the window and laid the Thera-
 phim, household god, in David's bed, also seeks through a
 Braid of goat hair, the hair going away from the picture
 to replace). This attempt at deception speaks volumes

1) 1 Samuel 19:11 ff. According to chapters 17 and 18 of the book
 The judge sanctifies a mother before Jehovah, one thousand one hundred.
 Sekel Silbers and lets the metal be used for her son Mich a
 to have a goldsmith make a cast image of Jehovah, also
 A carved, overlaid image and therapy. Micha
 He places the images in a house of worship, makes one of his sons his...
 Priest and opens an oracle Jehovah's Judgment. 18:5. After
 According to the Book of Judges, there is no doubt that in
 The Judges period had images of Jehovah and those that were from
 gold or gold-plated items were used for a large event.
 He held a drawing of the god. This is evident, except for the one just...
 The passage mentioned above, in the story of Gideon. This ifrae-
 The religious hero is pardoned by Jehovah through appearances.
 (Judges 6:23), he also destroys the altar at Jehovah's command.
 and the pillar which my father erected to Baal and Asherah-
 had judged, and is filled with the Spirit of Jehovah (v. 34). There:
 with which one could not ask, fine victory over the Midianites will be
 won by the multitude of warriors, and thus Jehovah's glory
 Because his numbers are diminished, he dismisses 22,000 (!) of the combat-ready troops.
 Hebrews and defeats the Midianites with 300 men so that not
 fewer than 120,000 men remain on the field. (Judgement 7:7)
 (Chapter 8, 10.) The Israelites now want to make him king;
 But he does not speak. 8:23: "I will not rule over you,
 And my Son shall not rule over you; Jehovah shall
 rule over you. But I have one request of you: give
 Anybody can give me the earring of their prey. Of these
 Earrings that were said to have weighed 1700 skeletons,

bar for the fact that the household god has a human face, over-
 It had a predominantly human form. The form of this image
 One can probably infer the shape of the other statue from this.
 which appears in David's circle and explicitly refers to Jehovah
 is called. This statue irrefutably proves that to
 David's time from a pictureless Jehovah's Witness cult, no
 Speech can be. The priests of Nob find David's number
 Saul had them killed. One of them, Abyathar,
 flees with the image of Jehovah, in whose sanctuary David
 just as he had kept Goliath's captured sword.
 (1 Samuel 21:9), how the Philistines took Saul's weapons in
 Hanging the temple of Astarte (1 Samuel 31:10). The
 The priest brings the image to David and his horde.
 He treats it as Jehovah, attributing the same to his
 trains with and it also happened in the Philistine city of Zi—
 complaint, which King Achis had assigned him as his place of residence
 was. Before every undertaking, Jehovah is asked to...
 Council was asked; e.g., 2 Samuel 30:7: "And David said
 to Abiathar the priest, son of Ahimelech: Bring
 But show me the exaggerated picture! And Abiathar brought
 the exaggerated image of David. And David asked Jehovah
 and said: Should I pursue this band, I will
 will befall you? — For there were probably signs on the picture-
 brought those who answered yes or no. — Had now the-
 David's image of Jehovah is a human figure, a human being.
 Face, one might surmise, that even that
 The face of a man was seen above the Ark of the Covenant.

"Gideon exaggerated the situation and presented it in
 fine city in Ophra, (Judges 8:27). That this image to the
 Jehovah belonged to him, says the preceding narrative, which tells the
 who tries to portray Gideon as the most zealous servant of Jehovah,
 This is also made clear enough by the following verse 33.
 confirmed where it says: "And it happened when Gideon died
 That was when the sons of Israel again fornicated with Baal and
 Baal-Berith made himself into a god...

However, the Semites would have during their star worship
 no human image of the god was needed, since the gods
 appeared visibly in the sky and was for the sun god the
 Fire presented a very natural image; only man is
 too inclined to project his human qualities onto the
 to transfer deity, so that these peoples too may not be on
 a humanization of their star gods would have had to come
 The idea that God can act on Earth
 He must hear the prayers, observe the people, and
 Sacrificial meat, bread and wine, and fragrant steam
 He finds pleasure in the fates of his followers.
 By acting on behalf of the nation, he also compelled them to
 the assumption that the celestial god has human organs,
 It acts within a human body. The first book of Moses
 creates man in God's image; when in
 The truth is, the opposite is true, namely that man
 He forms his god according to human characteristics; thus
 Let us take from this passage so much that the
 A more noble human form in Jehovah's service, later any other
 The idea of Jehovah was suppressed, and that probably also the
 Hidden image on the Ark of the Covenant had human form
 have. In the later Jehovah cult, the pre-
 Positions of fire and human form; the god has the
 The shape of a man surrounded by fire. (From Ezekiel)
 Jehovah sits on a throne with fiery wheels, from which
 led by cherubim. "The form of these animals, it is said,
 "was like burning coals, like the on
 They saw the torches; lightning flashed from the fire; the animals

—dm — — — — —

) Ezekiel Chapter 1. In Daniel, Jehovah has the form of a
 old man. Dan. 7, 9: I looked until chairs were set up
 were placed and an elderly man sat down, his garment as
 Snow white and the hair of his head like pure wool, his
 A chair, flames, and its wheels blazing fire. A
 A stream of fire flowed and emanated from him; a thousand times thousands.
 They served him, and myriad times myriads stood before him.

They ran back and forth, as if watching a flash of lightning.
 Looking at the wheels and their work was like the gaze of a
 Chrysoliths; their rims, tall and terrible, were full
 Eyes all around, on all four legs. Wherever the mind goes.
 When it was time to go, they went; when the animals went, they went
 the wheels beside them, and when the animals rose up
 from the earth, so the wheels rose; the spirit of the
 Animals were caught in the wheels. Above the animals' heads
 was the shape of a celestial fortress, like the sight of the
 Krystalls. Beneath this fortress, her wings had just been—
 directed, one at the other. And I heard the sound.
 their wings, like the sound of great waters when they went—
 like the voice of the Almighty, a sound like
 the sound of a camp; when they stood still, they let
 Their wings drooped. And there was thunder above the fortress.
 which was above her head. The following is what already follows.
 The above description of Jehovah: "Above the
 The vestment over her head was like the look of sapphire.
 stone in the shape of a throne, and on the shape of the
 Thrones, a figure resembling the appearance of a human being
 on top of it. And I saw the view of gold ore, like
 Viewing fire within, all around; from viewing its
 From my loins upwards I saw what looked like fire, and there was
 a radiance all around. Like the sight of the bow, which
 The sky in the clouds is on a rainy day, so the approach was
 the splendor all around. That was the appearance of the
 The form of Jehovah's glory. And I beheld
 and fell upon my face and heard the voice of One,
 "He who spoke!" — That this description of the Prophet
 There is no doubt that the ancient Ark of the Covenant lies at its core;
 She is glorified and taken up to heaven; Jehovah goes
 followed by the winged cherubim; under
 (the throne finds fiery coals), a picture of the al-
 Ezekiel 10:6: "And it happened, when he commanded the man who

was dressed in linen, and gefprodyen: Take fire between

whose lower room the sacrificial fire burned. Here too.
So a being sits above the cherubim; the throne is not
empty, and Jehovah has human form.

But what was inside that mysterious interior?
This ark? According to biblical accounts, the tablets of the law.
Had it contained tablets of law: the founders of the new
The Temple would surely have brought back an Ark of the Covenant—
places, just as they do with the other sacred implements
to restore their new temple. But the Federal—
The shop is no longer found in the new temple; the reform
Motorists do not know the need for such a thing, the people
had to make do without the Ark of the Covenant; this is a significant
tendes testimonial that this holy ark is in the eyes of the
Reformers considered it an object of idolatry. In the
The introduction already mentioned that one
with Bohlen and Vatke, they must accept the ten commandments.
In their biblical form, they do not date back to Moses.
However, even the most rudimentary nomads feel the need
without some legal provisions, and even Moses will
in that case, to give such things: only the mosaic
The Ten Commandments contain, in part, regulations which never
were followed, the entire version of it speaks in favor of a
later time; nor do the prophets anywhere refer to it
Mosaic tablets of law. Let us think, for example, of the one above.
mentioned David's image of Jehovah and compare it to the
First commandment, Exodus 20:4: "You shall not make for yourself an image..."

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emerging from the wheels beneath the cherubim: he went in and stepped
next to the wheel. And a cherub stretched his hand between
the cherubim after the fire between the cherubim
and took it and gave it into the hands of the man dressed in linen.
— When Isaiah saw Jehovah in human form on the throne
sees and fears to die because he is a sinful man.
I saw a seraph flying with a glowing stone.
come and thereby purify him; Isaiah 6:6.

chen, nor any parable, which is in heaven above and
 what is on the earth below and what is in the water under the
 Earth; how could it be possible that this commandment already led to
 Would David's time have existed? However, as already mentioned,
 This is not to claim that Moses had no laws at all—
 certain provisions; certain norms, even if
 Since they are only transmitted orally, every measure of
 People living side by side; but that's highly doubtful.
 Is it that one could already write in Moses' time,
 At most, hieroglyphic symbols were used. It could
 However, Moses now presents a hieroglyphic representation of the
 The content of his, certainly very simple commandments, as they are in a—
 a part of our Mosaic commandments is still contained
 They may have placed it in the Ark of the Covenant; there are only good reasons for this.
 speak in favor of us being under the so-called “law” in
 The Ark not the law, but the God who—
 The Hebrew expression for "the same thing" means to understand.
 The law contained in the chest is called Eduth. Now
 We learn from Sanchuniathon that among the Phoenicians
 the supreme god, the king of the gods, was called Adodos;
 Both words are closely related, without
 Doubts have one and the same origin. According to Saturn's will...
 This king, Adodos, reigns over the land besides Astarte.
 the country. If one goes to the etymological origin of the
 Eduth back, fo shows itself first as root word s the
 The term means not only testimony, but also witness.
 and even Isaiah 55:4 (Law-giver, leader); white
 ter is derived from this, and this word means just-
 (both witness, as law, testimony): should not now also
 hy means the law and the legislator, so that
 so originally the God who gave the law, in the
 Where would the Ark of the Covenant have been located? For this, already through the
 bis—

) Sanchuniath. with Eusebius. praep. Evangelical I, 10.

) Gesenius in the thesaur. II, 999.) Gesen. at the beginning Places.

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The following further fairly well-founded assumptions are supported by:
 Circumstances. The tabernacle is also called a dwelling or tent.

(called Eduth). This expression openly suggests a bar on the fact that one understands under the Eduth a being I have it; because surely one doesn't build something for free once. inner tablets an apartment; but then it should be in the To live in Jehovah's dwelling. Had one now been under the Eduth did not understand Jehovah; one would probably rather— They said: Jehovah's dwelling place, as the dwelling place of Eduth; because the food banks could not have been considered more important to be, as Jehovah himself. Furthermore, the Ark itself is not called not only the Ark of the Law, the Ark of the Covenant, but also God's Ark, Jehovah's Ark :). What else could this be? (meaning that Jehovah was in the Ark)? The interior The loading was his stay on the trains, where one could find these his dwelling, in which the god from a pasture was carried on the other hand, in front of the people. wrapped. If one stopped, wanted to make a sacrifice, a feast celebrate; so they took the picture out and placed it on the Throne of the Cherubim: in the temple it is always on this They have sat on thrones. The prophets also see Jehovah. truly in human form on the throne between the Cherubim sit; so says Isaiah of his calling to Prophets Chapter 6, 1: “In the year of King Uzziah's death, there I saw the Lord sitting on a high and exalted platform. His throne and his train filled the temple. Seraphim stood above him, each had six wings.

0 Nn ore or 725) w.

– mm? or DIOR TII 8 3.9. 1. Sam. 4, 11. 13. 17. 21. 22;
1. Sam. 5, 1; 1. Sam. 5, 3; 1. Sam. 6, 2. 8. 11. 18.

Vatke suspects that the image of Jehovah in the Ark is a holy one. It was a stone, to which the tablets of the law were later attached; cf. Vatke, the Religion of the Old Testament, p. 321.

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And one called out to the other and said: “Holy, holy, Holy is the Lord of hosts. And the house was filled with smoke. Then I said: Woe is me, I am ruined!

loren." This also includes the one already mentioned above.
 See Ezekiel chapter 1. Also the fact that Jehovah in
 When someone speaks to the Holy of Holies using human speech organs, it will be
 To speak for an image in human form. According to 1 Samuel.
 Chapter 3. Jehovah calls upon Samuel three times, and each time he believes.
 This one, Eli had called him; then Jehovah held a long
 A more formal address to him. Even the shape of the chest speaks volumes.
 for it to become the container of a human-like figure
 I have served; it is 2½ ells long and 1½ ells wide;
 Stone tablets of such length and width would have been needed by Moses
 cannot carry it. The drawer is shaped like a coffin;
 A considerable width was necessary because of the image of Jehovah,
 formed in a seated position to sit on the throne
 It had to be. The Philistines simply call the Ark "the
 God of Israel." It says in 1 Samuel 4:6: "What does
 Did the sound of this great cry resound in the camp of the Hes
 Brethren? And they realized that the ark of Jehovah was in the la
 They came. Then the Philistines were afraid; for they
 They said: God has come into the camp, and they said:
 Woe to us, who will save us from the hand of this might—
 God's tyrant? This passage is all the more peculiar because
 The biblical author only gave such a language to the Philistines
 puts it in his mouth and thereby shows that even in his
 The conviction was that the Ark was for God. For, as the ex
 As the story goes, the Philistines were not afraid of the Ark.
 Instead, they struck down the Hebrews, took away the ark, and
 held them captive for seven months. At one
 Elsewhere the Philistines ask: "What shall we do?"
 with the Ark of the God of Israel? Send the Ark
 "The God of Israel is gone!" — The Hebrews also call

) 1st Sam. 6, 1.) 1st Sam. 5, 8, 11; 1. Sam. 6, 3.

'The Ark of God. It says Soph 3:11: "Behold the Ark
 of the covenant, the Lord of all the earth, will be before
 (go to the Jordan). When the Philistines...
 Ark of the Covenant, held captive for a long time, was returned to the Jewish
 Bring the border town of Bethsemes and this box here too, as

elsewhere, demonstrates their power by the fact that in their
 Nearly 50,000 human lives (fifty thousand men) perish,
 (Do the people of Bethsemes complain?): Who is able to stand?
 before Jehovah, this holy God? And to whom should he
 "Leave us?" Apparently, then, the God's chest is indeed
 Not the box itself, but its contents. After
 Joshua 24:1. The Israelites assemble and come forward,
 God; David dances before the Ark of the Covenant, Uzzah dies before
 the Ark of the Covenant, and in both places the biblical
 The text contains the expression "before Jehovah," "before God."
 That the image of the god had been in the ark,
 However, those who are involved in the
 Jehovah's service-related cults. A holy ark is not
 unique characteristic of Jehovah's worship; one finds a
 such as in the religions of other peoples, among the Etruscans
 (kern and Germans!), among Greeks and Romans'

*) This spot was already a point of contention in Buxtorf's time.
 have been. A certain Masius and Drusius claimed,
 Here the Ark is called God; they based this on
 the accent Sakepbkaton, which requires the translation: the
 Ark of the Covenant, the ruler of all the world. Against this, he objected.
 Buxtorf hist. arc. foederis, cap. 1, ein, es sey diese Ueberfelung
 not necessary. De Wette translates: The Ark of the Covenant of the
 Lord of the whole earth. However, nothing can stop us.
 to give the position, as above. Overall, the meaning boils down to...
 One thing above all; Jehovah is inseparable from the Ark of the Covenant
 closely connected.

2) 1st Sam. 6, 20.) 2nd Saturday. 6, 14.) 1 Chr. 14, 10.

5) Eus eb. praep. evang. 2, 3. The passage concerning the Deut
 fchen (Tacit. Germ. c. 40.) has already been discussed in detail above
 give.

6) Pause on. VII, 19; Ovid. ars. am. II, 609. ff.

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and Egyptians). Of the latter, who were border neighbors

and old comrades of the Hebrews especially here (Herodotus reports) that the priests belong to Papremis a picture of the god Mars in a small gilded case temples kept and on the eve of a festival, when the sun set, on a four-wheeled vehicle (on one such person drives, according to Ezekiel, also Jehovah) into a whose holy bands had been carried. Two of them led the way. Armed parties engage in battle. Also Even in recent times, the French have been in Egypt such processes, where priests possess a holy ark (was found buried on ancient monuments). Appian reports on a golden image of Apollo. (at least he names the god) in Carthage, who is based on a golden chapel stood, which in weight a "Worth had a thousand talents." On old Coins can also be found depicting the Moloch of the Ammonites on a chapel like this 5). It is strange to find in this Bel the legends among the Greeks of Dionysus, the God, whose kinship with Moloch and Jehovah Dionysus was occasionally pointed out by us. Dionysus, created by a rain of fire, will be born as soon as he is born. Ren is, with his mother Semele from Cadmus into a Boxes were placed and thrown into the sea; the tide drives them on. the box in the area of Brazil). Another besides The aforementioned legend of Pausanias I is still far away. More significant. After the destruction of Troy, Eurypylus received Eurypylus made a box from the prey, in which an image was hidden. of Dionysus, which Hephaestus himself had made. Eurypylus opened the box; but as he saw the image

) Plut. de Isis et Osiride VII, p. 446. Reisk.) Herod. II, 63.

) Description de l'Egypte Vol. II, 44. *) Appian. bell. Pun. VIII, 173.

) Moïse et les Phéniciens I, p. 355.) Pausanias III, 24.

7) Paus. VII, 19.

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When he saw it, he went insane. Here, the one into the

Laden, closed God, whom no uninitiated person may behold, without exposing oneself to the most terrible punishment), as this also the case for those who belonged to the Jewish Covenant. The loading screen was viewed.

Ea now confesses herself. More verse in the more frequently cited tenth treatise on the Phoenicians, page 356, "it is not in It is the least likely that the gold-plated Holy Ark among the Israelites, the transfer of an ancient... It is customary. This is all the less doubtful since after the prophet Amos 5:26. the Israelites still in the desert carried the chapel of Moloch: "You carried the hut of your Melech and the Chiun (bearer) of your pictures that you have made. -

However, regarding the contents of the Ark of the Covenant, other traces are present, from which it emerges. It is possible to use human bones, ashes of cremated remains. legs kept within it. Just as the god kept his firm Once he got his seat, the box was no longer important to him. necessary; it will then be used solely for the safekeeping of such holy things. have served as bones; but as long as he was on the trains If it was carried in the box itself, such things become holy.

1) The Greeks often mention the mysterious caste, which represents a encompasses God or heroes, connected with the sea, a circumstance that indicates that these god chests are about the sea was brought to Greece by the Phoenicians were. Aleus lays his daughter and the child she had borne by Heracles had put it in a box, which he threw into the sea. (Pausanias VIII, 4); Acrisius closes the Danaë and her He put his son Perseus in a chest and threw him into the sea; Kasten swims to Seriphus (Apollo II, 4). Pallas places Erechtheus in a box; when Pandrosus and Herse... Opening the same door, against the prohibition, they behold a young dragon. They flew into a frenzy at the sight and plunged into the sea or from the Acropolis (Ovid. Metam. II, 542; Pausan. J, 18.).

Objects were located next to his statue. I have been
 already under the article Moloch to the curious spot
 as pointed out in Ezekiel 23:37, where this prophet says:
 "Reveal to them their abominations, that they committed adultery"
 and there is blood on their hands, and that they worship their idols
 She committed adultery and even her children, whom she bore me—
 They gave it to them as food. Nor did they do this to me:
 They defiled my sanctuary on the same spot
 Days and desecrated my days of rest. For when
 They slaughtered their children to idols, so they came
 bring them into my sanctuary on that same day, to
 to profane; and behold, this is what they have done in my
 "House." — This passage offers a profound insight into the whole
 Horrible beings of the old Jehovah's Service do. When
 Were the human sacrifices offered? The Prophet said so.
 No secret of it, on the day of rest, on the Sabbath. And to whom was it
 Is this Sabbath holy? To Jehovah, and likewise to Mo—
 hole. When the sacrifices in the valley of Hinnom were finished, then they moved
 One goes into the city to the temple. One can also see this,
 as already mentioned above, from the nineteenth chapter of the
 Prophet Jeremiah. Then, as the prophet Jeremiah said,
 expresses, "the sanctuary desecrated," something was taken
 before, what is an abomination to the Prophet, he even dislikes it
 not to mention. The action itself can be understood from this point.
 not explained, however, she says so much that the men-
 The offerings had just ended when the action in the Tem-
 pel was performed. In contrast, other after-
 focus on a closer track. It is found that in the service
 Moloch's bones were considered a great sanctuary.
 Clemens Romanus reports that in Tyre the
 tomb of Hercules show; according to Mela 2) the Tem—
 The pel of Melqarth in Gades is holy because the bones

) Clem. Rom m. recogn. X, 24. "Herculis sepulchrum. ,
 ?) Mel. III, 6., "cur sanctum sit, ossa ejus ibi sita efficiunt.,

of the god there were kept; according to these passages
 (It is hardly doubtful anymore) that even the "sanctuaries"

of Hercules, which the Phoenicians during their emigration² carried with them 2), holy bones were; these bones

) Compare Movers Phon. I, 356.

*) Just. XVIII, 4: "Sacris Herculis repetitis exsilio sedes quae-runt." Just. XLIV, 5: "Cum Gaditani a Tyro sacra Herculis in Hispaniam transtulissent" etc. According to the news at the The ancients used the sacred chests, which were particularly located in the gravel. to find a Chinese Dionysus service, or even to do something about it to conceal something full of mystery, which the imagination of Horrible threads are woven. Suidas says under *ἐριονείη* in *feix-nem* Lexicon: *ῥασιόρας λεγεῖν αἰὲρ ῥοδίον*. The Athenians celebrated the *aggyhagic* in honor of Athena, a felt that was sure from the Astart service; at this festival, says Suidas, *ῥοδίον γυναικῶν ἐριονείη* *Γεκοῖον* *ῥοδίον* *ῥοδίον*. The Young² The women who carried the boxes were called *ggy* these were *æcycyeig yuvaixes*, chaste, holy virgins. The *&gGHroy* But the mysterious thing that was carried in the box is... Suidas, a pale thing, something pernicious. Valerius Flaccus Argonaut II also mentions the *cistas* in the Dionysus service. *plenas tacida formidine*. Clemens Alexandr. says admon. advers. gent. p. 14. ed. Col., he wanted to uncover the secrets, which lay in the sacred chests: these were namely *oyoaui ai. rugeruideg xc rolunai al rorava rolvoupala, xovdpoe dd, xal dcn, Ὀπίον Ἰοννοὺν Βαοοαρον*, goal, Kap-dec, *vapgnxes, xirrois, Plols, unxaves*. In contrast, Cle- notes mens in the same writing p. 12, that in the hetrusian *kifte*

of Dionysus *rod Jiovbcov aidioiy arexeciro*. In the above The place mentioned in Pausanias was *Liovvcov xai ayaluc* in the box. The Egyptian sacred boxes suggest a Storage of bodily remains. Also the Hebrew *Aus²* Print for the Ark of the Covenant *MIN* means much as a coffin; 1. Mof.

20, 25, but of course also means any other box; 2 Kings. 12, 10. Eus eb. praep. evang. X, 12. speaks of such a Coffin in which the remains of Apis were kept and who was buried in the temple; he takes the story from Nymphodorus. Chrysostomus serm. 67. believes one

were undoubtedly kept in a sacred box, which man on military campaigns and during emigrations as a saint⁸ the nation with fi) took, as did the Jewish The Ark of the Covenant accompanied the Hebrews to war. But now... It further wonders: where did the bones in these come from? Boxes? Movers suspects), it's just folk belief. The fact that the bones of the god were hidden in this shop would be; on the contrary, it is very likely that those c. Bones of children who had previously been taken to had been consecrated for magical purposes in the sacred fire. "Wur⁸ who buried the remains of the child victims in this casket, he says he, «so it explains itself, how from the narrowly encased sleep senen Raum, in which the gruesome secreta Chaldaeorum mo⁸ those, the plague could really break out, when a Roman fcher soldier in the temple of Baal⁸Chomäus the container opened). This assumption is not only supported by this Confirmation that the Arabs gave the boy whom they annually sacrificed, under the pillar (the image of the god), which led to served as a sacrificial stone, buried), but also through The above passage in Ezekiel, and no less through the narrative

I had to remove Joseph's remains from Egypt, Ray BapBapwv Exeivoy evnoiws e ayloynwy rowuyroy Jeovs. Spu⁸ The veneration of relics among the Greeks (Cyril and Alexius, lib.). VI. contr. Jul. p. 204. from Plato: moo0xuyyoouev reg cry Inxas. According to these notes, in the holy shop, which among Phoenicians (E use b. praep. evang. II, 3.), Egyptians, Hebrews, Trojans, Greeks, Germans, Hetrusians and Romans Mern finds three different holy objects kept there⁸ den, 1) the image of the god, 2) holy bones, 3) all kinds of Ra⁸ rities which were used in mystical practices. Not every box contains all types of items. have been.

) The Phoenician J, 357.

) Ammian. Marc. XXIII, 7: ex adyto quodam coneluso a

Chaldaeorum arcanis labes primordialis exilivit.

) Porphy. de abstin. II, 56.

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in the Book of Joshua, chapter 8, verse 29, according to which the Hebrews about to give a large tombstone to the body of the sacrificed king of Ai
A pile of stones; that's what they erected to form an altar. Apparently, it's hanging there.
the action by which, after human beings have been accomplished
sacrifice in the Valley of Hinnom, the temple, as the prophet says, desecrated, together with the victim itself. It was brought from the bone and the ashes inside and placed them hot-lignite evidence of the worship shown to the god outside the
The temple was part of the chest, which was the base.
of the throne on which he sat.

e. Jehovah is a being.

This old Jehovah now, who is depicted as a golden image in Human figure sitting on the throne above the Ark of the Covenant, He is also in his needs and inclinations the gods very similar to the so-called heathens; he needs a shelter
nung, he enjoys meat, especially blood and fat, delights his olfactory organ at the grease vapor, like the Homeric ones Gods; he eats bread, drinks wine, and demands that one He added salt to the food to make it more palatable.

In the first book of Moses, Jehovah has not yet given a firm [concept/specification]. Apartment, but even here it is of a sensual nature. The god Initially lives in a beautiful garden in company. of those divine beings, the Elohim; here he comes to the Thoughts about creating people. In the cool of the day. (he wanders in the countryside); he is so little omniscient and omnipresent, that he calls out: Adam, where are you?» as the who hid in the bushes. The garden bears lord

1) Genesis 3:8: “And they heard the voice of God Jehovah, who walked in the garden in the coolness of the day, and Adam and his wife hid from God Jehovah among the trees. men of the garden.,

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lichen plants, namely two trees, whose fruits belong to the To grant those who enjoy it high knowledge and immortality; Jehovah does not want to grant these goods to humankind; he It therefore forbids them to eat from these trees, whose Fruits are meant only for him and his under-gods.

But people still eat from the tree.

of knowledge. “Look,” Jehovah replied, “who

Man has become like ours, so that he can do good.

and recognizes evil; but now so that he does not lose his hand

Stretch out and take also from the tree of life and eat

and live forever! He is now driving the people out of the

Out of the garden, so that they don't fall from the tree too.

to eat immortality and live forever, like himself. No

Besides the garden, Jehovah also dwells in heaven, from there

He descends when he has business on earth; Genesis.

11:5: “Then Jehovah came down to destroy the city and the

to see the tower [of Babel], which the sons of Men

“We built,” “Well then,” he says in verse 7, “we want to

“Go down and confuse their language there!” Genesis 1.

17, 22: “And when he had finished speaking to him in a fine manner,

God ascended from Abraham.

Jehovah requires Moses to provide him with a dwelling place—

nung baue, he shows him himself the model according to which

he wants to have built them, and writes down every single detail.

the material, the shape and the color, even the number

the loops and hooks 2). When the apartment is finished,

Jehovah moves in. Solomon builds him a house.

Temple. David speaks 2 Chronicles 18:15 Behold, I dwell

1) Genesis 3:22

*) 2. Mof. Chapter 25 and Chapter 26; this also goes on in Ezekiel. Prescription down to the smallest detail; Ezekiel 43:13. In the age Ezekiel's is probably the greater part of these provisions. have been formed.

9.2. Chr. 2, 1.

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in a heap of cedars and the Ark of the Covenant Jehovah's under the carpets. But Jehovah replies to this Nathan: "Go and tell David my servant: you You shall not build me a house to live in; I already have one. I have not lived in any house since the day I came to Israel. performed, until this day; and I went from tent to Tent and from dwelling to dwelling; I Solomon! Follow me I will build a house and I will establish his throne on Forever. I will be his father and he shall be my son. When Solomon had built the temple, they brought the The holy tent and the ark of the covenant in the temple, and with it Jehovah moved in, and Jehovah's house was filled with a cloud, and the priests could not stand there You will perform service before the cloud; for the glory Jehovah's word had filled the house of God. At that time, he spoke. Solomon: Jehovah has decided to live in darkness. I built a house for you to live in and a place (to your seat for eternity) Since then, Jehovah has lived Likewise on Mount Zion, as a king on his Burg. Pf. 15, 1: Jehovah, who may dwell with your Lord? Tents, who dwell on your holy mountain? Psalm 20:3 "May he send you help from the sanctuary, from Zion under..." May He support you!» P.P. 24:3: "Who may ascend on Jesus?" va's mountain and who stand on fine holy dwelling place? » Pi. 42, 2: "Like a hind thirsts for streams of water, My heart yearns for you, God! My heart thirsts. after God, the living God! When will he come and... Do I appear before God's face? P.P. 65:2: "To you belongs Trust, hymn of praise, to God on Zion! P. 74, 2: "Ge

“I think,” a Hebrew in exile calls out to his Jehovah, “think think of your community, which you acquired before old age, he— solve as your own tribe, the Mount of Zion, where you lived!» P. 76:2: “It is well known in Judah

1) 2 Chronicles 5, 13, 14; 2 Chron. 6, 1. 2.

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God, in Israel is great is his name; and in Salem is fine
"Seat and fine apartment on Zion I!" In Ezekiel
Jehovah fogar his own gate, through which he entered the
new temple, chapter 44, 2: "And Jehovah said to
To me: this gate shall remain closed and not be opened.
than will be, and no one shall perish through it; for Je=
Howa, the God of Israel, entered through it, and so
Be it locked.≠

Because Jehovah now dwells in Zion, the Hebrews must
to wander to him, "to appear before God on Zion" only
On Zion they can offer sacrifices to Jehovah. The Bir
The Lord Moses gave this decree very firmly, whereby they
Of course, they forgot that in Moses' time one spoke of a woh=
nung Jehovah's on Zion could not yet know, 2 Mos.
34:24: "I will drive out the nations before you and
expand your borders, and no one will invade your country.
desire, when you ascend, to appear before the
Three times a year, you will see the faces of Jehovah your God. Deuteronomy 11:12
16:16: "Three times a year all your [spirits] shall appear
Men before Jehovah your God, in the place which-
he will choose, at the Feast of Unleavened Bread and
at the Feast of Weeks and the Feast of Tabernacles, and
One should not appear empty-handed before the face of Jehovah 3)!»

Jehovah needs food, just like the gods.
of the heathens. He enjoys everything that the people find delicious.
Kend finds what he needs, but he demands the best parts everywhere.
The Hebrew, like the pagan, thinks of one when he offers his sacrifices.
Sensual pleasure on Jehovah's side; it was believed that
May God enjoy the fragrance of the food, or Jehovah he≠

It also appears as fire and does not merely feed on
Steam, but consume the sacrificial meat, as already mentioned above.

1) Compare also Pf. 9:12; Pf. 26:8; Pf. 48:2; Isa. 57:15, 2c.
) Ps. 48, 8.) Deut. 31, 11; 1. Sam. 1, 22; 1. Sam. 10,
17, 19; 1 Sam. 11, 15.

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was shown. It was considered particularly beneficial if
the fire came from the Lord and the offerings
(eaten). Furthermore, a pleasant smell is mentioned.
spoken, which Jehovah requires and whose pleasing nature
must whom God has appointed to bestow grace, Genesis 8:20:

“Then Noah built an altar to Jehovah and received from
to all clean animals and all clean birds, and offered sacrifices
Burnt offerings on the altar. And Jehovah smelled the dear—
He smelled the scent and spoke in his heart: Never again
I will henceforth curse the ground for the sake of mankind.
will!» In many places in the Mosaic Law it commands
Jehovah, to give him such a lovely fragrance,
e.g. B. Exodus. 29:18: “Burn the whole ram
to the altar: a burnt offering it is to Jehovah, a kiebli—

“A pleasant smell, a fire is for Jehovah.” Leviticus 3:10
1, 9: “the belly and legs [of the young ox! shall
He should wash it with water, and the priest should clean the whole thing.
to light on the altar, as a burnt offering, as kindling
"Pleasing fragrance to Jehovah." All Hebrews must
to give Jehovah such a pleasing aroma (4 Mos.)
15:13: Every native shall do this, in order to...
spend a pleasant aroma burning for Jehovah; and
If a stranger stays with you and he brings a
A fire of pleasing aroma to Jehovah, so shall he
thun 2). Even the victims from the plant kingdom find for
Jehovah (a pleasant smell?). It is a sign of the
highest disgrace, if Jehovah does not take pity on the lovely
The fragrance that the Hebrews prepare will refresh him; 3 Mos.
26:31: “I will destroy your cities and destroy your lands.”
I despise your holy things and will not delight in your devotion.

“A pleasant scent.” David speaks to Saul (1 Samuel 1).
26:19: If Jehovah has provoked you against me, then may

—ñ—ä—: — — —

) Leviticus. 9, 23, 24. *) Exodus. 29, 25, 41; Leviticus. 1, 13, 17;
Leviticus. 8, 21. 28. .) 3. Mof. Cape, 2; 3. Mom. 6, 21.

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He can smell the grain offering; but if it is people, let them be
She is cursed by Jehovah.

Otherwise, the victims are also called Food Jeho—
va's. 4 Mos. 28:24: "These are the offerings you shall give every day."
of the seven days, as food, fuel, lovely Ge—
Ruchs for Jehovah. This view remained valid as long as
that there even was a temple of Jehovah. When during the Be=
Jerusalem's garrison by the Romans: the Antonia fortress
had already been conquered and due to a lack of priests, the daily
Josephus used the example of the fact that devout sacrifices in the temple had to cease.
this circumstance, which the Jewish leader John brought to the attention of—
to request the gift of the temple, since God through the
The victims would have to stop being deeply offended,
something even Titus and the Romans didn't want. "So far,"
he calls out to him, "Do not be held accountable against the One who has committed a
crime, from
whom you hoped would help you; received daily
God the traditional sacrifices. But if one
If it deprives you of your daily food, you won't be able to use it for
Look at your enemy? And you dare to call God your enemy?
to keep a federal comrade, to whom you have fine ancient vows—
"Rung taken into custody I?" — Jehovah is against these fine
Food is by no means a matter of indifference; he envies other gods=
to whom the same sacrificial food is offered; Deuteronomy 5:10.
32, 38: "Then Jehovah will say: Where can I find their gods,
the rock they trusted, which gave their fat
The victims ate and drank the wine of their drink.
Victims? They may rise up and help you, they may
"Your shield is fine!" Ezekiel 44:6: Thus says the Lord,
Jehovah: Let it be enough of all your abominations, house

Israel's, by being sons of foreigners, uncut at
Hearts and uncut flesh, into my sanctuary
bring them to desecrate my house, by letting them
I offered my sacrificial food, fat and blood, and

Joseph. bell. Jud. VI, 2.

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For my covenant, bring all your abominations. Against this, he
within himself Jehovah with pleasure in what was offered to him
Food from well-fed animals. Pf. 20, 4: Hear Thee.
Jehovah, on the day of tribulation, may he remember all your
May your grain offerings and your drink offerings be rich in him!

I don't want to dwell on the individual cases.
to list in which sacrifices are offered to Jehovah
had to; the god was not concerned with individual sins.
and limited the guilt offerings of the Hebrews; he had his right.
on all firstborn children in the whole land, including the firstborn children.
lings of the crops, and besides, he had to be fed daily,
A lamb with side dishes is served in the morning and evening;
In this daily sacrifice he had fine standing mornings
and evening meals, such as humans require daily;
Exodus 29:38: This is what you shall offer on the
Altar, two year-old lambs of the day steadfast; the one
You shall sacrifice one lamb in the morning, and the second lamb
offer towards evening, and a tenth of white flour, sprinkled
with crushed oil, a quarter hin, and a potion
sacrifice, a quarter To the one Lamb. And
You shall sacrifice the second lamb towards evening, as the
The morning grain offering, and its drink offering you shall add to it.
offer sacrifices for a pleasing aroma as fuel for Jehovah. —
Here, the wish that Plato expressed in the eighth book was fulfilled.
de legibus states that daily for the good of the city
a sacrifice was offered to a god at public expense
May all animals that were sacrificed to Jehovah be.
They had to be well-fed and without flaws; none could be below
Counting 8 days; calves, sheep and goats were one year old
Rig required, young cattle, without specific designation of

) Thus Zeus also speaks, Com. II. IV, 45 ff., that Ilium, Priam and his people are dear to all the cities under the sun
fey: »o yap wol wore Bwuos Edevero daros elöns, loigñe re
xvicoyg re.,

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Number of years; everywhere it was looked after to give the god that
To serve meat to animals at an age when it is at
most delicious, where of course the priests also enjoy it.
best tasted good). The first grains had to be prepared.
They were ridden before they could be presented to Jehovah;
The grains were roasted, crushed, and mixed with
Oil 2). The baked goods were made from fine white flour.
prepared and probably sprinkled with oil. Leviticus 1:4: "When
you want to bring the offering of a grain offering, something
Baked in the oven, it's white flour cake, une-
leavened, sprinkled with oil, unleavened flatbreads, anointed with
Del,» Everything had to be seasoned with salt for the god;
for just as a person cannot eat unsalted food-
det, fo not even to Jehovah; Leviticus 2:13: "All your
You shall season the grain offering with salt, and you shall add to the covenant.
Do not let the salt of your God be lacking in all your sacrifices.
(You shall offer salt.) But now, to a
A good drink was also part of a complete meal, so it was...
For every burnt offering and grain offering, also a libation of wine
(added, which was poured around the altar). The
The amount of wine depended on the quantity of meat.
fches, which was set before Jehovah; on a bull req-
nete man ½ Hin, auf einen Widder ½, auf ein Lamm ½
Hin Wein 9).

If one wanted to calculate how many animals Jehovah
If it was consumed wholly or partly in one year, then it would

) Homer also speaks of the fat vapor aiyay releiov, Hom.
II. I, 66; and among the Romans hostiae integrae, lectae,
eximiae required. Ovid. almost. I, 335; Juve n. X, 66.

2) 3. Mof. 2, 14.

) So too with the so-called heathens; Plin. XXXI, 7. 89.
Also in Ezekiel 43:24.

9) Deut. 32, 35; Jos. antique. III, 9.

) 4. Mof. 15, 5-8; Cape. 28, 14.

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a sum comes to light that is astonishingly long.
would have to. Before captivity, however, our mosaics are
The provisions regarding the victims are certainly only relevant to...
Part of it was available and put into use; also
Jehovah did not receive nearly all of the offerings at that time.
Hebrews; the other deities also took one to look at.
a substantial part thereof. In contrast, in the new,
Temples, when the people had regained their strength, such as...
in the age of Herod the Great, on the high feast days,
where the Hebrews of the whole country gathered in Jerusalem—
gathered and certainly all brought their sacrifice to God
wanted to literally splatter the area around the altar with blood—
They had swum. When David brought the Ark of God to Jeru—
falem holt, wird, so so wills the narrative 2 Sam.
6, 12, stopped every six steps and a cow
and sacrificed a fattened calf. Surely no pagan god would have done that.
such a mass of sacrifices was not required in the secular antiquity
and receive, like Jehovah!

All the sacrifices of the people were now primarily for that one.
outward appearance of the god, which is caused by the fire—
sacrificial altar was represented, on which the victims were also represented
all had to be presented. In contrast, the
Jehovah placed his own food and his [spirit] above the Ark of the Covenant.
own wine. On the golden table in the holy place lay
twelve handsome bread cakes made from the finest flour
in two rows, as if for breakfast and dinner, which
so-called showbread; Exodus 25:30: "Place on the
"Table show before me." In the second temple
Each of these loaves of bread was ten handbreadths long and five wide.

and seven inches high at the edge); they always formed a considerable amount of food. On the eve of each New bread had to be baked for the Sabbaths; these were baked in the

1) Winer's Bible Realw. II, 474.

*) Jos. antiqu. III, 10.

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The oven was kept hot and warm on the morning of the Sabbath. (laid down before Jehovah). The Jews assure that these Brode stayed warm all week.

The reason for this was, of course, also to create a lovely scent. Jehovah on the Ark of the Covenant through the curtain, which separated him from the table of the showpiece, einath- One should. That even golden vessels with wine should be placed on this The fact that the table stood in the sanctuary has already been mentioned above.

Now we must especially consider that Parts of the sacrifice, which is offered to the god for the pre— The most important thing was, I mean the blood, and besides this, the Fat, and all the more so since this point has so far been— while being placed in incorrect lighting. After the The unanimous assertion of our present-day Jews is, in fact, Blood is considered impure in the Jewish religion. This claim must be categorically rejected as untrue. will be meadows; the blood is not impure in the Old Testament, but holy.

Throughout antiquity, and also among the Hebrews (?), this was the prevailing view. The blood is the seat of the soul. Insofar as one imagines the

1) 1 Samuel 21:6.

2) In the Gemara Joma near Wagensseil, note 3. ad Mischn. Sota Chapter 3, Section 3. The removed showpieces belonged to the Priests. It was said that these loaves were so blessed that a Pieces the size of an olive are perfectly sufficient to satisfy hunger.

sufficient; Lund Jewish Antiquities p. 745.

) Cicero says Tusc. quaest. I, 9: Empedocles animum esse censet cordi suffusum sanguinem. Pythagoras with Diogen. Laert. VIII, 30: 7oepeolai = wuvae ano rov aluaros. Compare Leviticus. 17, 11. 14. Joseph. antique. III, 11. — H y won Xaong gvooe alu &oriv, fagt Philo in the Schrift de eo, quod deterius potiori insidiari soleat page 170 (Parisian Edition of the year 1640); he recognizes in the sacrificial blood of the Thie= res a sacrifice of the animal soul for the benefit of the human soul: Wu, dg einiv, Eori Oxovdn ro alu, de victim. P. 839.

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Deities were thought to have a more delicate body, it was believed. now also that they have the blood in which the soul spreads= tet sey, a particularly appropriate and tasty near= rung offer; besides, there was also the blood, precisely as the seat of the soul, the noblest component of the body and therefore it= It seemed fitting to offer the god especially his blood- to offer a way. This is the origin of that principal The use of the victims' blood. The enjoyment, the God's food is everywhere the first foundation and cause. abandonment of the victims; the thought that the life of the Thie= The next conclusion was that his blood might reconcile. only emerged from the idea that what was presented Blood to whom God grants a pleasure that brings him grace against the giver).

This is very clearly evident from the Old Testament of the Serbs; Here, as mentioned, the blood is literally sacrificial food. Called Jehovah. In Ezekiel 14:7, Jehovah complains, that the Hebrews offered fine sacrificial food, fat and blood, to= whose gods they offered; he commands in verse 15 that in the

The blood, he says, will be poured in a circle around the altar, there=

with no part of the soul lacking libation. p. 839. — Tre- Batus explains in Macrob. Saturn. III, 5. that there are two

Types of sacrifices, one to do the will of the gods in the
to read entrails, the other, in quo sola anima deo sacra-
tur (unde etiam haruspices animales has hostias vocant).

Even the Church Fathers understood the sacrifice of blood, even
of human blood, from a meal on the side of the god.

Tertullian adv. gnost. c. 7. says: Et Latio in hodiernum
Jovi media in urbe humanus sanguis ingustatur., Minu-
cius Felix in Octave. p. 34. says: "Jupiter Latiaris hominis
sanguine saginatur. "But the later pagan intellect knows..."

Lience not only rejects the idea that the gods the
not only did he drink blood, but he also denied the reconciling power of the
blood. Dionysus. Catonis distich. IV, 15: Cum sis ipse
nocens, moritur cur victima prop te? Stultitia est, morte alte-
terius sperare salutem. "

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The Levites are to offer fat and blood to the new temple.

Specifically, it is the connection of the blood with the
Fat, which inevitably indicates that something is wrong with one
Consumption of blood, of consuming it, as one
consider it worthy and pleasant food; e.g.

3. Mof. 17:6: "And the priest sprinkled the blood
the altar of Jehovah and light the fat on fire for sweetness

Scent to Jehovah. Leviticus 3:16: "The priest shall
to light on the altar as kindling for the lovely

Smell is all fat for Jehovah. Both prohibitions, that of the
Blood and fat usually appear side by side;

Leviticus 3:17: "An everlasting decree for your future generations
Genders aside in all your homes: No more fat

"Blood you shall have!" and indeed fat and blood will be given to the

The people were forbidden, not because they were impure, but because they were the
Food designated for the Lord, and therefore holy; Leviticus 7.

23: No fat from bulls, sheep, or goats should be used.

They eat it. For whoever eats the fat of cattle, of which one
offers fire to Jehovah, so that it may be eradicated.

The soul that was eaten from among their people. And no blood.

You shall not eat anything from the bird in any of your dwellings.

even from cattle. Every soul that eats blood, may it be

Jehovah exterminated that same soul from her people.

However, on his part, the food peculiar to him, to those with,
to whom he is especially gracious; he suckles his people with the
Ram fat, wheat kidney fat, and with
(the blood of the grapes). I refresh, 'he says by Jere'
mia 31:14, "I will feed the priests with fat and satisfy my people."
"My blessing."

Everywhere Jehovah demands blood, everywhere he receives it:
And yet the Jews claim that the blood is impure!
The mere sight of blood makes one nervous.
Hova has a favorable effect. When the god was at night

1) Deuteronomy 32:14
24

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wants to set out to defeat the firstborn of the Egyptians,
He commands the Israelites to drink from the blood of the slaughtered
to take the lamb and "smear it on the two feet"
"Sten and to the upper threshold of the heap." Do I see that?
"Blood," he says, "then I will pass by you and
No plague will befall you to destroy you if I
"Strike the land of Egypt." This smearing with blood
fol as a statute to be observed in eternity J. At
The sacrificing priest smeared the victims' blood with the
Fingers to the horns of the altar; what remained was
Poured around the base of the altar. The holiest part of the altar.
The tars, the horns, the seat of divine power, were with
soaked in blood; Moses and after him all the sacrificing priests.
Without hesitation, they took their finger and dipped it into the blood.
and smear the horns with it 2): how would the blood have changed?
Can it be uncleaned? — Not external use, they say,
contaminated, but the enjoyment! — But Jehovah himself ≠
Yes, they drank blood, and the ancient Hebrews enjoyed it too, as did...
It will be demonstrated in its place. This very present one.
The Jews believed that consuming blood was unclean.
and the strict prohibition of blood in our Mosaic Law
Laws strengthen the evidence for the claim that before
The consumption of blood was common in exile, not merely
in the case of animal victims, but also in the case of human victims. Because
The stricter a ban is, the greater the impact.
The tendency to transgress, the older the habit.

One may conclude that what is forbidden is forbidden. Of all animals that to be sacrificed, is required in every kind of animal sacrifice Jehovah, that the blood be poured all around the altar; even the little blood of the pigeons, which was not enough, Jehovah wants to use it to make the rounds around the altar. not to be without it; it had to be taken from the side of the altar

1) Exodus. 12, 7, 13, 23, 24.

2) 2nd Mof. 29, 12, 16; 3. Mom. 8, 15.

0 .

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Let it run. For the granting of every wish, for every Type of offense, for every type of pollution, Je blood; when a priest sins, blood; a nobleman, Blood, the common man, blood 9. To the Holy of Holies The blood had to be brought; even the local Jehovah had to be brought. Once a year, on the Day of Atonement, she is adorned with blood. blow up, as the Jehovah statue outside, the fire Horse altars, happened daily. With great care the The scattering of that image above the Ark of the Covenant by the (High priests carried out annually?). He must be ardent Take coals from the altar of burnt offering and place them on the golden The incense altar causes a vapor to form through the burning of incense, which the image of Jehovah was concealed behind the curtain, "so that he would not fterbe;" then «let him take some of the bull's blood and Squirt with his finger over the front of the lid. Morningward, and before the lid he shall break seven times "From the blood with a delicate finger." Likewise, "he brings the Pour the goat's blood behind the curtain and do with it. the blood, just as he did with the blood of the bull, and squirt it on the lid and in front of the lid. Editors of the Old Testament have not revealed anything to us here either. left as an empty lid: but the lid on and for God certainly did not need this blood. That was enough for the one who sat above it!

Jehovah is not defiled by blood,
So little the people; the blood is holy, makes holy, be
freed from sins and even from physical impurity.

) Compare primarily 3. Mof. 1. to Chapter 4. In the case of a
Jehovah can also be appeased by money in the census;
Exodus 30:11: "When you count the number of the sons of Israel..."
If you take in those who have been tested, then everyone shall make atonement.
to give his soul to Jehovah at his testing, that not
May a plague come upon them during their inspection. They shall...
give: half a shekel.

9) 3. Mof. 16, 12 ff.

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The high priest is consecrated with blood. Slaughter one
Aries, Jehovah commands at the dedication of the altar
and the priest), and take some of fine blood and smear
it to Aaron's right earlobe and to the right
earlobes of his sons and on the right thumb of their
hands and on their right big toes, and burst
Pour the blood around the altar. And take some of the blood.
on the altar and of the anointing oil, and sprinkle it on
Aaron, and his clothes, and his sons, and
the garments of his sons with him, that he might be sanctified.
and his clothes and his sons and the clothes of his
Sons with him." — This ceremony doesn't mean much.
Less than a complete bath in blood! — Like the Priest
ster in Athens before the popular assembly of the blood of the
sacrificed young pigs jumped over the seats to
to purify the assembly 2): so Moses also breaks up
the blood shed on the assembled Hebrews (Exodus 24:8):
"Moses took the blood and sprinkled it on the people and
He said: Behold, this is the blood of the covenant which Jehovah
"Make a pact with one another concerning all these laws." Also, the
Blood in cases of illness. 3 Mo. 14, 14: Let the priest take it.
Take some of the blood of the guilt offering and smear it on
the right earlobe of the person cleaning themselves [from leprosy!]

and on his right thumb and on his right big
Large toes.

Such diverse uses of blood certainly prove
Striking enough that blood was not associated with anything by the Hebrews.
It was considered contaminated. Anyone who washed their face or hands
and feet smeared with blood, whoever smears himself with blood...
who allows his body to be sprinkled, still believing it to be a holy one
To commit an act: he can certainly also do so before the Be
There is no great aversion to touching the blood with the lips.
have!

1) Exodus. 29, 20.) The east h. adv. Conon. 39.

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f. The moral side of Jehovah.

According to the usual account, Jehovah is the
According to the Old Testament, an all-wise, all-good, all-loving God,
a just and merciful father of mankind.
If the Mosaic Jehovah were truly this being; then
However, he would have to make the most horrific sacrifices.
shy away. Even in our later years, through the subsequent re
formats edited books and generally in the Jewish community
In the story of [the person] he is a completely different person.

The god's most prominent characteristic is a fearful one.
terrestrial, wrathful being; even in the
This idea is inspired by the spirits of the post-exilic reformers.
predominant. The pre-exilic Jehovah probably had
It also has a contrasting, mild, gender-based side;
But only dark traces of it have been left to us. Whoever of the
He who dies becomes in the sight of God. You can see my face.

"You cannot see," Jehovah tells Moses, "because you cannot see."
"Me, the man, and lives." Speak to Aaron, that he
do not enter at all times into the sanctuary behind the fore
Hang it before the lid on the chest, so that it does not die; for
"I appear in the cloud above the lid." "Warn

the people, that they should not break through to Jehovah, in order to
 They look, and many fall from among them. Even the priests, who
 Those who approach Jehovah should sanctify themselves so that Jehovah does not
 under the schmettere).. «We will die,» Flagt Sim-
 son's father Manoah, "For we have spoken to God!"
 However, this also prevailed among other peoples.
 The position that man who has the God- must die
 I see with my eyes; but with Jehovah this stretches
 deadly effect also on its pictorial representation

) 2. Mof. 33, 20.) 3. Mof. 16, 2.) 2. Mof. 19, 21, 22.
) Rt. 13, 22.

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and immediate surroundings; that is where death usually occurs.
 an effect not exactly intended by the god
 divine majesty upon frail man; at the
 But God intends to kill the Jews or
 to at least inflict significant harm on him who approaches him without
 to be his priest. The Levites, too, are not allowed to be
 to approach the sacred objects once, otherwise they would die-
 ben); the people are not even allowed near the living quarters-
 Jehovah's coming, "whoever draws near to the dwelling place of Jehovah"
 hova's, who dies 2). Where the Ark of the Covenant is taken,
 There she spreads terror and destruction around her. When the
 Philistines had brought the Ark captive to Gath, «Fam
 Jehovah's hand over the city, a very great blessing-
 tongue, and he beat the people of the city, both small and large,
 that boils broke out on them. Then they sent the ark.
 God's Ark to Ekron. And when the Ark of God came to Ekron
 When it came, the Echronites lamented and said: They have
 They brought the Ark of the God of Israel to me, to kill me.
 and my people. There was a deadly dismay in the
 The whole city, the hand of God there was heavy. And
 Those who did not die would be beaten with bees.
 (len, and the city's cry fly up to heaven?). —
 It would still be possible to hear if the Ark only covered the enemies.
 Israel's, by whom she was held captive, such Us
 would have brought good fortune; but it also stirs among the innocent.
 Israelites with death and plagues. The Philistines let them, on the
 Counsel of their priests and prophets, as a guilt offering to Jehovah,

make five golden bumps, according to the number of their princes, and
golden mice, according to the number of their towns; for also
Mice had ravaged their land; they placed the Ark on a
new car, place their victim in a special box
the threshing floor, harnessed the threshing floor with two young cows and let
They go, convinced that God will guide the cows as he

) 4. Mof. 18, 3. 2) 4. Mof. 17, 13.) 1st Sam. 5, 10 - 12.

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wishes. The car really does turn towards the
Jewish border and meets in the Jewish priesthood town of Beth-
Bethsemes. Although the inhabitants of Bethsemes now
Jehovah immediately took the two cows and other animals to
Despite the sacrifices made by the people, God still strikes down a cruel blow.
Seventy men and fifty thousand men, because they had the chest
had seen, "and the people mourned that Jehovah was under
inflicted such a great defeat on the people).
the pitiful idea of the biblical narrator, which could exist without
Shyness allows 50,000 people to die in a small country town-
to let ben, that probably in total not 5000 inhabitants

He had, wants to find proof of glory in this defeat
Find Jehovah! "Who can stand?" they say.
People of Bethsemes, before Jehovah, this holy God?
And to whom shall he go from us? — Also under David
The Ark will once again demonstrate its shattering power;
And yet she is powerless when Nabuchadnezzar sees her and the
Temple destroyed! — In Saul's time, the Ark was sought.
not asked; David suggests they go from Kiryath-
To summon Jearim. All Israel is assembled; one
She places it on a new wagon, which is loaded with cattle.
It's exciting. David dances ahead, Usa and Ahio lead the way.
gen. «And when they came to the threshing floor Chidon, Usa stretched out her fine
Put out your hand to grasp the ark; for the cattle had gathered themselves
torn free. Then Jehovah's anger flared up against Uzzah, and
He hit him because he had stretched out his hand towards the
Lade, and he died there before God. Then David was born
It is clouded because Jehovah has dealt a blow to Uzzah, and he

He called that same place the Battle of the USA to this day. And David was afraid of God that day and said:

—
— a

1) 1 Samuel 6:19. The remarkable way of speaking 70 and 50,000 Man, this can be explained by the fact that a later editor The 70 were not enough, which is why he added another 50,000. set the text.

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How could I bring the Ark of God to me? And that David did not bring the Ark to himself in the city of David. and put her down to the house of Obed Edom the Ghittite. The god in the ark lashes out blindly. that he himself kills those who are about to kill him glorious, to save him from profanation; for eyes USA probably had no other intention than to hit the car. to stop, who was in danger of being scared away by the now timid Cattle being knocked over.

But it is not merely this pictorial representation. Jehovah's, who appears terrible and destructive: the whole The god's disposition is malevolent; wrath and anger are his prevailing emotions; to kill, from His usual punishment is to be savaged from the people. he also in the Mosaic books even on the slightest ver going into his service. He quickly turns to the fear. most terribly irritated, and the reconciliation, which is achieved through persuasion and sacrifice, however, is usually intended

only difficult to accomplish; in such cases one feels

The god then probably also showed remorse for his actions. Where he does not freely bestow favors where they are offered to him

first he had to force his way out, then he showed malice, knowing the benefit
 to embitter. Often it causes people themselves to rebel against it.
 His will to act, he hides their hearts, in order to...
 so that he could then punish. In his anger, he is not himself
 more powerful "even forgets the oaths sworn; ent=
 He is also ruthless in his curses against his own people;
 But towards non-Jews he behaves without any humanity whatsoever.
 Even the prophets revel in garish descriptions.
 Despite the fearfulness of Jehovah, even among them there are
 Anger and rage are the predominant emotions of the
 God. Behold, Jehovah is moving out of a fine dwelling place, »
 Isaiah 2 says, "their iniquity against the inhabitants of the earth

Y) Chapter 1 14; Chron. 2 Sam. Cape. 6.) Jef. 26, 21.

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to punish; and the earth reveals its blood and does not cover it
 more of their murdered. "Thus speaks Jehovah the Army."
 (ren, the God of Israel): Drink and get drunk and
 Spit and fall and do not rise again from the sword,
 which I am sending among you. Behold, by the city which
 When someone calls me by my name, I start to get really upset.
 You drive, and you want to go unpunished? Jehovah roars
 From his heights and from his holy dwelling he lets
 His voice rang out, he roared against his hut. Un=

Happiness spreads from people to people, and a great storm...
 rises from the outermost reaches of the earth. And there lie the Er=

on that same day Jehovah's defeat of an end to the
 Earth to the other end; not lamented, nor carried away.
 They will not be buried; they will be used as fertilizer.
 the field. The meadows of peace are devastated by
 the fury of Jehovah's anger. He leaves like a
 The lion's thicket; their land is devastated by the wrath.
 of the violent sword and through the fury of his
 Zorned.» Thus speaks Jehovah of the hosts): Behold,
 I will send among them the sword and the famine and the
 Plague and make them like the abominable figs, which
 one cannot eat because of wickedness; and I chase them
 after with sword and famine and plague and give them to

Abuse of all kingdoms on earth... "The Lord
He ruthlessly destroyed all of Jacob's apartments; he slashed
In the fury of his anger, he drew all the horns of Israel, and drew his
Right back from the enemy and burned in Jacob like
"Flaming fire that devours all around." "Thus speaks the
Lord Jehovah"): Woe to all the wicked abominations in the crowd
Israel's, that they may fall by sword, famine, and plague.
They shall. Whoever is far away shall die of the plague, and whoever is near,
shall fall by the sword, and he who remains and preserves

) In Jeremiah 25, 27. ff.) Jer. 29, 17 ff.) Complaint. Jer. 2, 3.
) In Ezekiel 6:11-12,

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whoever is, shall die of hunger; and so I will mean
"Unleash your fury on them!" "On my life," he said.
the Lord Jehovah), with a strong hand and with outstretched
Poor you, and with poured-out fury I will hate you
rule! «' God of vengeance, prays a psalmist),
"Jehovah, God of vengeance, appear! Arise, Judge of the
Earth, pay vengeance to the proud!!! "The Lord to you"
His right hand shattered kings on the day of his wrath.
He holds judgment among the nations, filled with corpses, torn apart=
(heads are shattered across a wide land). "Wait, my..."
Jehovah comforts the Jews at Zephaniah!), "on the day,
as I rise up to the prey; for my purpose is to conquer nations
to gather and unite kingdoms to discuss them
to pour out my wrath, all the heat of my anger; for
The whole world will be consumed by the fire of my zeal.
Finally, a few more excerpts from the terrific majesty=
(statistical description in Habakkuk), where Jehovah sets out
Regarding the Hebrews' revenge on their enemies: God comes from
Southward and the saint from Mount Paran. Before him
Plague goes forth and pestilence follows him.
He stands and measures the earth, looks and makes nations tremble;
And the eternal mountains are scattered, the ancient heights are lowered;
He treads the old paths. Your bow is bare, sated.
your arrows; the sun and moon remain in their dwelling;
Your arrows fly like light, like the gleam of your spear.

Lightning. In fury you stride across the land, in anger you shatter.
You crush the nations. You go forth to help your
People, come to the aid of your anointed one; you will crush his head.
To the wicked race, exposing the vestments of men! ≠
Terrible is the wrath of Jehovah; and how man
In his highest rage, so too is his God in anger.
not powerful; even if he appeases for the moment

) Ezech. 20, 33.) Psalm 94, 1.) Psalm 110, 5.
9) Zeph. 3, 8.) Habak. Cape. 3.

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If he is, he cannot stand for the fact that his anger is not from
something new breaks out. When the Jews worshipped the golden calf=ten, Jehovah says to Moses): "Come up, go down, for
Your people are doing wicked things; they have a cast-iron calf.
They made it and worshipped it! I look at this people, and behold!
They are a stubborn people, and now let me, that my
My anger against her burns and I devour her, and I will
"Make you into a great nation." In contrast, Moses
Ideas. Why, he says, Jehovah, follow your
Anger will burn against your people, whom you have exiled
from the land of Egypt with great strength and a strong hand?
Why should the Egyptians speak: Unfortunately, he
They carried them out to kill them in the mountains and to destroy them.
Erase from the face of the earth? Cease the fury of your anger!
nes, and repent of evil against your people!
Remember Abraham, Isaac, and Sherael, your servants,
to whom you swore) said to you and to them: I will

1) Exodus 2, Chapter 32.

*) Jehovah also feels remorse in other ways; he regrets having wronged people.
to create (Genesis 6:6; cf. Jeremiah 26:13).

Jehovah swears with his hand raised to heaven (Deuteronomy 32:40):
"I lift my hand to heaven and say: This is how I was
Live forever!, Pf. 89, 4. 35: I made a covenant with my

To the chosen one, David swore to my servant: forever
 I will confirm and establish your seed on the basis of gender.
 and gender your throne. I do not wish to violate my
 The bond and the word of my lips will not change. Once sworn.
 By my holiness, I will never lie against David. - Fr.
 132, 10: For the sake of David, your servant, do not refuse
 to your anointed one! Jehovah swore to David truth, he will be there
 I will not depart from you: I will plant fruit from your womb.
 on your throne, if your sons keep my covenant and
 My decrees that I teach them, so shall their sons also follow.
 forever they sit on your throne... Ezekiel 36:7: So
 The Lord Jehovah says: Behold, in my zeal and wrath
 I speak because you bear the reproach of the Gentiles. I exalt
 my hand [to swear] that the nations around you,
 that they shall bear their disgrace. (Cf. Numbers 14:30)

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multiply your seed like the stars of the sky and the stars of the heavens.
 This whole land I have spoken of, I will give to your seed
 "Give them that they may possess it eternally." For these reasons
 Jehovah knows nothing to oppose him. He has given it to the Abra-
 Ham, Isaac, and Jacob swore to bring their descendants into the
 to multiply countless numbers and grant them the land for all eternity.
 to grant Palestine. However, he soon...
 He forgot his oath; he must be reminded. Next.
 Moses cites as a reason for forgiveness that the ver-
 annihilation of the Israelites to the God before the Egyptians
 would be an insult; they would say that Jehovah had
 the Israelites only out into the seclusion of the mountains
 led there, in order to kill them here unnoticed. Both
 Reasons make Jehovah think and "he let himself be!"
 Regret for the evil he had spoken of doing to his people.
 But Moses, when he came down from the mountain, said
 He gathers the Levites around him and says to them: This is how it says
 Jehovah, the God of Israel: Let each one draw his sword.
 on a fine side, goes back and forth from a gate to
 other gates of the camp, and each killed his brother.
 each one his friend and each one his neighbor-
 bar. And the sons of Levi did according to the word of Moses.
 and on that same day three thousand of the people died.

Send man. This choking is followed by a great one.
 Human sacrifice: And Moses said: Come today with
 with all his heart for Jehovah, each one with his
 son and his brother, and bring blessings today upon
 you! — But also through this considerable number of
 The cruel Jehovah is not yet reconciled to the sacrifices made by the victims.
 Moses climbs the mountain again and speaks: "Do you want to
 to forgive their sin; "but Jehovah answers: Whoever..."
 Whoever sins against me, I will blot him out from my heart.
 Beech. — Could Jehovah be reconciled? I hear the Or-
 thodorie replied, "But such terrible punishments..."
 not yet sufficient to eradicate idolatry among the Israelites

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to eradicate! In truth, such objections are not raised.
 through the later creation of Mosaic Law by
 Even myself, and I wouldn't have anything to reply to that. But imagine
 Let's consider this point of view for a moment! What is the purpose of the
 I ask, what cruel procedure is this, from Jehovah's side?
 Since he must have foreseen that it would be fruitless? What?
 That is why he chose precisely this Jewish people, who
 even the most inhumane treatment could not bring him to his
 Why does he want to force sole worship? Why does he want the Can-
 to completely destroy the Canaanites because of their idolatry and their
 to give the land to the Israelites as their perpetual property, who
 Is it no better? — Although Jehovah, through Mo-
 se's ideas moved him to make the decision to
 not to destroy the Israelites; yet he considers it permissible.
 then, to keep away from them, lest his anger
 nevertheless, break free from them and destroy them. The
 God does not feel the power within himself, mindful of his oath.
 oath, which obligates him to spare the people, be-
 to control anger; he manages it like people of
 weak character, deemed necessary, the cause arising from the
 to take paths that lead him to violate his oath-
 could lead. Up, he says, "go up from there,
 you and the people you brought up from the land
 Egypt, the land about which I told Abraham, Isaac and
 Jacob swore: to your offspring I will give it. And
 I will send the angel before you and drive out the Can-

Nanites, the Amorites, the Hittites, and the Perizzites,
the Hivites and the Jebusites; for I will not in your presence
Pull up into the middle; for you are a stiff-necked people, there-
with me not to devour you on the way. Speak to
to the sons of Israel: You are a stiff-necked people;
If I were to wander among you for a moment,
"I would devour you!"

) 2. Mos. 33:1 ff.

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Remarkably, Jehovah is also fine later on.
not mindful of his oath, although Moses reminded him of it here-
has. In the 14th chapter of the fourth book of Moses, "mur-
all the sons of Israel against Moses and against Aaron, and
The whole community spoke to them: If only we had been
Die in the land of Egypt or die in this desert!
Why does Jehovah lead us into this land, that we may travel through it?
Sword fall, our wives and our children become prey
will? Isn't it better for us to return to
Egypt? And they said one to another: Let
"Set ourselves a new leader and return to Egypt!" Then
Jehovah's glory appears in the meeting tent.
to all the sons of Israel, and Jehovah speaks to Moses: How
How long will this people reject me, and how long will they
They don't trust me, despite all the wonders I've witnessed.
What have they done? I will strike them with pestilence and destroy them.
I will make you into a people greater and stronger.
than it." Mofe counters: So who
the Egyptians hear it and it will be said to the Be-
inhabitants of this land who have heard that you, Jehovah,
You are among these people who see each other eye to eye.
You, Jehovah, let your cloud stand over them.
and you go before them in a column of clouds during the day
and in a cloud of fire at night. And if you were to kill now
This nation as one man, so will the nations which
Having heard of your glory, they say: Because Jehovah has done this
could not bring the people into the country which he had promised them
Sworn, he slaughtered them in the desert." Through

These reasons are once again given to Jehovah, the Israelites.
to forgive; but the spies, who through their output
say the despondency of the Hebrews had caused, star-
ben through a plague from Jehovah).

Numbers 14:37. Jeremiah says Lamentations 1:10 after the revelation.
Conquest of Jerusalem: The enemy stretches his hand towards all

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These examples contain ideas of Sei-
ten chosen people who made the firm decision Je-
to change hova's, to make God hold a fine oath
to determine and appease his anger. To take elsewhere
External means produce this effect. Soon after the
The incident just recounted is once again the subject of a conspiracy theory.
The campaign against Moses. Korah, Dathan, and Abiram with two
One hundred respected Hebrews oppose Moses and Aaron
on 9. "Let it be enough," they say, "because the whole
The congregation, all are holy, and Jehovah is among them, and
Why do you exalt yourselves above Jehovah's congregation? Is it
It is not enough that you brought us up from a land,
flowing with milk and honey, to kill us in the desert,
that you too set yourself up as ruler over us? » Then he-
Moses is very angry, asks Jehovah for help, and the Ver-
Sworn men are swallowed alive by the earth, «it
Fire came out of Jehovah and devoured the two hundred and fifty
Man, who were just about to give the god incense
to offer up work, to exercise a priestly right which they have at-
They spoke, but Moses only spoke to his brother's family.
Aaron had been assigned. How little of a miracle there was here.
found, says verse 41: "And the whole community murmured..."
the community of the sons of Israel against Moses the next morning
and against Aaron, saying: You have the people of Jehovah
killed! » But Jehovah is now angry with the people
and wants to destroy it; "Get out of this community, »
He speaks to Moses and Aaron, "I will suddenly devour them."
gen.» This time, however, Moses does not turn away from preconceived notions and
They pleaded to appease Jehovah, who already had a plague.
had begun to strangle the people. Take

Treasures, she (the city) sees it, as the peoples in it
They shall never enter the sanctuary, of which you commanded.
come to your community.

) 4 Mos. Chapter 16.

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“The smoker,” he said to Aaron, “and light a fire.”
then from the altar and place incense on it and bring it
Go quickly to the church and reconcile them; for it is
The wrath originated from Jehovah; it began the
Plague. And Aaron took, as Moses had spoken, and ran
right in the middle of the community, and behold, it had begun the
plague among the people, and he brought incense and reconciled.
The people were pleased. And he stood between the dead and the living.
bending, and the plague was averted. And there were
Those who died of the plague, fourteen thousand and seven.
One hundred, not counting those who died because of Korah. And Aaron
came back to Moses at the door of the tent of meeting, and
The plague was averted. — Thus raged the terrible Je-
Hova, in favor of his favorites, even among his own
The people, who in the present case certainly did not do wrong
had! The steam from the incense from the hand of the
The chosen priest offers God a very pleasant one!
"The pleasure of him suddenly stopping in the middle of a fine rage,
as well as the smell of incense reaches him.

But even the chosen ones are not safe from him-
nem Grimme; because of a minor oversight he shatters
also downed fine priests. Aaron's sons, Na dab and
Abihu provided it, the fire for the smoke pan from
To take altars, they placed ordinary fire in the
smoke pan and brought the same thing before Jehovah: «ba went
Fire from Jehovah and devoured them, and they died before him.
Jehovah). “Even Jehovah wants to strangle Moses, because
He had not circumcised his son. The biblical story-
lung thinks of a literal choking; Jehovah attacks suddenly-

He confronts the legislator on the way and chokes him for so long, until Zipporah performed the circumcision. And it happened.

“On the way,” it says Exodus 4:24, “at the inn, there Jehovah came upon him [Mofe] and wanted to kill him. Then

) 3. Mos. 10:2

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Zipporah took a knife and circumcised the foreskin of her son and threw it at his feet and said: One blood= "You are my bridegroom!" And he let go of him.

An even worse side is happening in Jehovah's Ge= Müthsart kund. Grimm is terrible in a god, But malice places God among ordinary people. down. The Old Testament Jehovah is treacherous, malicious, He is deliberately leading people to ruin.

The people in the desert lamented their hardship before the Ears of Jehovah 9 — should it also be for the poor people to have been remorseful, if it was his God's misery presented? — But when Jehovah heard the complaints, “as he...” His anger flared up, and a fire burned among them. Jehovah's and ate at the end of the camp. — So already A consuming fire because of mere complaints! — «Since The people cried out to Moses, and Moses prayed to Jehovah, when The fire died down. But the rabble that was among them was, had cravings, and again they cried. The sons of Israel said: Who will give us meat to eat? We remember the fish we ate for nothing in Ae= Egypt, the cucumbers and the melons and the leeks and of the onions and garlic; and now our Palate dry, nothing there; only on the one hand have “We our eyes!” — Who will hear these complaints from Israel? Liene can be blamed; who wouldn't have felt the need to help in their situation? Is that right? Moses wants to lead them to a land where milk and Honey flows, and they find nothing but misery! — And Moses heard the people weeping for their families, one Everyone at the door of his tent: there the fire broke out

Jehovah's anger was great, and Moses disliked it. The Ge-
The settlor is now speaking privately with his God.
not particularly polite: "Am I with this whole people?"
"I went pregnant," he says, "and gave birth to it, that

"4 Mos. Chapter j
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You say to me: Bear it in your bosom, as the
The guard carries the infant to the land which you have given them.
Sworn to my fathers? Where shall I get meat, it's the-
to give to all the people? For they weep against me.
and say: Give us meat to eat! I am able
not only to carry this whole people; for it is too
Difficult for me. In response to this rather harsh speech, he shares
Jehovah sent seventy men with the spirit of Moses, that
with them to support him, and speak to the people, commands
He said: "Consecrate yourselves for tomorrow, when you shall eat meat; for you
You wept in Jehovah's ears and said: Who gives
To eat meat? For we fared well in Egypt; and
Jehovah will give you meat to eat. Not for a single day.
You shall eat it, and not for two days, and not for five days, and not for ten.
Days, and not twenty days: up to the time of a moon,
until it comes out of your nose and disgusts you
will be, because you have Jehovah, who is among you,
I threw myself and wept and spoke before him: Why?
"We found ourselves out of Egypt!" — What a character!
This God! The poor, starving people who have long
Having nothing but manna grains, they begged for meat: he
but, like a malicious person from whom something is extorted,
says: Now you will also have to eat meat until the
Disgust until it comes out of your nose! — And a wind
It goes on to say that they were driven out by Jehovah, "and brought watch"
teln from the sea and threw them onto the camp during a day-
travel here and on a day trip there, all around the camp
and at two cubits above the earth. And the people
set out all day and all night
and spent the whole morning gathering the quail.
The meat was still between her teeth, it was still

not consumed: then Jehovah's anger flared up.
against the people, and Jehovah established among the people a
"A very big defeat!" — So first he grants
The request doesn't even promise meat in just a few days.

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but for a whole month: but hardly does the people begin
as he was about to enjoy the pleasure, he pushed it away.
He drives away from a gift, like a madman, devouring it.
under the same. — Another time) the people were shown
derum «impatient on the road and spoke against God»
and against Moses: Why did you bring us up from
Egypt, that we should die in the desert? For there is no bread
There is no water, and we are disgusted by this loose food.
Then Jehovah sent among the people the snakes that...
"Raphs bit the people and many people died in Israel."
The passage mentioned above also belongs here.
Ezekiel, to whom Jehovah says: "I also gave them
Statutes that were not good, and rights by which they
They were not alive, they defiled them through their offerings, by
They all offered firstborn gifts so that I might destroy them, since
with them they recognized that I am Jehovah." — Every nation that
whoever receives a law from his God will believe that God
Give him the law for his own good; it will be based on the law.
to hold on, hoping in this way not only to the
To be pleasing to God, but also to be happy.
found. But why does Jehovah now give the Jews in the
Would a law exist? To destroy them; he admits it.
He gave the Jews statutes that were not good.
By observing these statutes, the Jews, their first
By sacrificing those born, they destroy their offspring, as it
Jehovah's will is; but at the same time they act contrary to it.
against the will of God, because he the human sacrifices
despised. Jehovah's purpose is to unleash his anger upon the people.
to satisfy which demands the destruction of the Israelites. This
He achieves his purpose through his law in a twofold way.
First, the Ssraelites must offer their firstborn,
But then, in offering this gift, they commit a crime.
and make themselves worthy of punishment; in other words, God

) Numbers 21, 5. ff.) Ezekiel 20, 25. |

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It forces the Jews to sin through a law! — and according to the eccentric concepts of Ezekiel, it should such a procedure of God serves to destroy the Jews² to make it known that Jehovah is the Messenger; the God should reveal himself to glorify such an outrageous course of action, fine Demonstrate power! — What a god! — That's how it is everywhere. in the Old Testament; to a morality, to a sanctity of God is rarely conceived according to the concepts of educated peoples. The prevailing tendency is to portray God as to depict a terrible, powerful being that chosen people easily gain dominion over the Neighboring peoples, later spread across the entire earth. If Jehovah only proves himself powerful and terrible: a man³ Poor morality does not do his glory the slightest thing. Abort! — “Man paints himself in fine gods!” and yet this longed-for political power and World domination for the Hebrews for millennia was only a It remained a vain dream!

Jehovah provides the occasion for sinning; he verses It breaks people's hearts when this serves its purposes It is helpful. This fable of... is of no help here. Dogmatists, who have been in since John Damascus in Exercise (ift), according to which the blockage is not effective, fonts dern deservite, permissive to be understood and the Bible applied the terms actio and operatio where they merely permissio dei, understood, wanted to know; That means unred⁴ proceeding in a manner that violates the truth in order to escape black To make it white! The passages are clear: Jehovah prevents the recognition and obeying of his will in this matter or that person, in order to thereby create a reason to... to hold him, to punish him, or otherwise to demonstrate his power. This is specifically stated very openly in the story. of the exodus from Egypt. Jehovah spoke to Moses:

3) John Damasc. de fide orthod. IV, 20.

See that you see all the wonders that I have placed in your hand
 You lay before Pharaoh; but I will destroy his heart.
 (He is determined not to let the people go).
 Jehovah, whom Moses met in the desert, and who here
 appearing in public for the first time, wants to speak before Jews and Egyptians
 to demonstrate his power through wondrous deeds that were his
 Servant Moses is to be carried out. But now there is reason to fear,
 that Pharaoh already exiled the Jews upon their mere request of
 Moses or even after the first miracle, where
 through which the cause then slips away, with further miracles
 to emerge. Jehovah prevents this by the fact that he
 Pharaoh's heart is stuck: «Sch wants to get Pharaoh's heart stuck»
 harden and do much of my signs and my wonders in
 Land of Egypt. And Pharaoh will not listen to you:
 And so I will lay my hand on Egypt, and my

Lord, my people, the sons of Israel, bring them out of the land
 Land Egypt through great courts. And the Egyptians
 They should recognize that I am Jehovah when I lift my hand
 extend across Egypt and lead the sons of Israel away
 from their midst. Instead of these wonders at the Egyptian
 to show the king at the table, who according to this view is alone
 The guilty part could be, Jehovah brings the plagues
 about the innocent people; indeed, he spares the king.
 Naturally, precisely to demonstrate his miraculous power. When he did that
 (He says he had battered the whole country with bumps and bruises?): -Now
 I could have reached out my hand and hit you, and
 your people with the plague, so that you would be destroyed by it:
 Earth. But for this reason I let you live, so that
 I will let you see my power and so that you may see my Na
 "Tell the whole story of the inheritance." So here it will be...
 As has been said before: the new god wants to make himself famous through Pharaoh.
 to do; after every plague, he hardens his heart anew,
 so that he would not have the opportunity for his gruesome miracles

) 2. Mof. 4, 21.) 2. Mof. 8, 15,

(escape). In the same way, Jehovah also wants the heart
 The Egyptians harden 2: "Look," he says, "I will
 harden the hearts of the Egyptians so that they will follow you,
 and I will glorify myself in Pharaoh and in all his
 Power, in his chariots and in his riders. And the
 Egyptians should recognize that I am Jehovah when I...
 glorify Pharaoh, his chariot, and his retinue.
 tern." — What, then, is the basis of this glorification? What is it based on?
 How should the Egyptians recognize Jehovah? — By the fact that he knew them
 drowned in the sea!

The idea of a hardening or freezing up
 of the human heart, from an eclipse of the soul
 The message from Jehovah goes through the entire Old Testament.
 through to the new one. According to Judges 2:3.
 Jehovah to the Israelites: "He does not want them [the Canaanites]
 drive them out from before you, so that they become your adversaries and their
 Gods will become your snare. Go and speak to the gods.
 (Jehovah says to the people in Isaiah): "Listen, you will follow,
 But you shall not understand; you shall see, but not perceive.
 You shall harden the heart of this people and their ears

55.2. Mos. 7, 13, 22; Cape. 8, 19; Cape. 9, 12; Cape. 10, 20, 27.

2) 2. Mof. 14, 17.

3) Isaiah 6:9. Mark 4:11 echoes this passage:

"To you it has been given the gift of the mystery of the Kingdom of God to
 to know; but to those outside everything is given in parables;
 so that they may see, but not recognize, and indeed...
 to understand, but not to comprehend, so that (ure) they do not become better
 They will turn and their sins will be forgiven. (Matthew 13:14)
 Luke 8:10; John 12:40; Acts 28:26; Romans 11:8. On
 The Jews must sin in a similar way in the new testament.
 to fulfill prophecies; John 15:24: Had
 I have not done the works among them that no one else has done.
 If they had, they would have no sin; but now they have the same sin.
 to see and yet hate me and my father. But it
 The word that was written in their law had to be fulfilled.
 Ben says: They hated me for no reason.

to numb and blind sensitive eyes, so that it does not see with being
 with his eyes and with his ears not hear, and his heart
 I feel and repent and be healed... Why, Ge
 O Lord, do you let us stray from your ways, do you stray?
 (Our heart against your fear)? — One also asks of
 Jehovah, not only to blind the enemies with physical blindness
 strike, as Psalm 69:34: Their eyes are dark, that
 Do not see them, let their loins constantly waver, pour over
 May your wrath and the flames of your anger reach you; »
 but one also demands of the God that he destroy the enemies
 punish them through stubbornness of heart: "Pay them punishment."
 Give them credit, Jehovah, according to the work of their hands!
 Obstinacy of heart, may your curse be upon it!
 Pursue them in anger and destroy them under God's heaven.
 (away)!» |

Jehovah goes so far as to even consider subtle truthful-
 He gives the price to bring destruction wherever he wishes.
 judge. The proclaimers of Jehovah's will are the
 Prophets. When Ahab, king of Israel, of their four hundred
 gathered them to ask if his enterprise
 They all agree that it will succeed against the Syrians:
 "Go forth, and the Lord will give Gilead into your hand."
 Then they also bring in the prophet Micah, who in great
 Bem Anseen stand, so that he too might give fine oracles. At
 Jehovah's life, this prophet swears, What Ever
 who will tell me, I want to talk about that. And when he went to
 "King," the king said to him, "came Micah, shall we..."
 Should we go to Ramoth in Gilead to fight, or should we
 stand back? And Micah said to him, "Go away, and it will be given to you."
 If it succeeds, Jehovah will give it into the King's hand!
 But when the king pressed Micah further, asking him to
 But yes, to tell the truth, the prophet explains, that the

) Isaiah 63:17

Lamentations, Jeremiah 3:65. Compare also 5 Moofius 29:4; Ephesians 29:10.

"The undertaking will turn out badly. I'm going," he says.
 he 9, "Jehovah sitting on a fine throne and the whole
 The host of heaven standing beside him on his right
 and to his left. And Jehovah said: Who wants Ahab
 persuade him to ascend and fall at Ramoth in Gilead?
 And this one said so, and that one said so. Then he went
 The Spirit came forth and stood before Jehovah and said: I will
 discuss. And Jehovah said to him: By what means? And he
 He said: I want to go out and be a lying spirit in my mouth.
 all his prophets. And he said: You shall heal him.
 And you will be able to do it: go out and do so.
 And now, "behold," the prophet continued against the king,
 Jehovah has placed a lying spirit in the mouth of everyone
 This one of your prophets, and Jehovah, has spoken evil words.
 about you! — If Jehovah now accomplishes his fine will through the
 Prophets reveal, but also a lie in the prophets
 Gengeist lays: how is it still to him and his prophets
 Trust? Even the prophets themselves cannot judge whether
 The spirit that drives them, whether it be a lie or the truth; everyone holds
 His mind was truly authentic. Even in the story just told.
 The four hundred prophets are firmly convinced that Je
 I speak the truth from them. Zedekiah appears before Micha.
 He slaps him on the cheek and says: Where would the
 Has the Spirit of Jehovah departed from me to speak to you?
 But the success shows that the truth is on Mi's side.
 That is; King Ahab remains in the battle. — That Ser
 even if the Prophet were given a false spirit, he confessed.
 Isaiah likewise. That is the way of the ancient Jehovah.
 servant; every appearance, bad or good, finds its
 The reason lies in Jehovah; he is the primary cause of all effects.
 There are many prophets who do not know in the sense of Isaiah.
 Prophets who promote idolatry say: also
 Their spirit is from Jehovah, but God has given them a

) 1 Kings 22:19 ff.

"Given a bad spirit. Start, fret," says the prostitute.
 (phet), blind yourselves and become blind! Drunken, find fire,
 but not from wine; they waver, but not from strong
 Drinks. For Jehovah poured upon you a Spirit of
 Sleep addiction and closed your eyes (the prophets) and your
 He veils the heads (of the seers). And so it is to you.
 "The entire law is like the words of a bricked script!"
 Let us now hear Jehovah in his threats.
 and curses against his chosen people. The
 Jewish understanding has struggled to comprehend all the horrors.
 meln and it be a curse to the god against the transgressors
 to put words in the mouth of the federal government. "If you don't tell me..."
 obey, "Jehovah says," and does not do all these things.
 messenger, so I order upon you terror, consumption and
 high fever, which causes the eyes to go dark and
 The soul languishes; and you shall waste your soul in vain.
 You sow, and your enemies will consume it. And I will judge.
 My face against you, that you may be struck down before
 your enemies, and that those who hate you may rule over you.
 fchen, and you flee without being pursued. And if you
 If you have not obeyed me until this, I will punish you further.
 Seven times more for your sins, and break your insolent ways
 Pride. And I will make your heavens like iron and your
 Earth like bronze, so that in vain your strength wasted; and
 Your land shall not yield its produce, and the tree of the
 The field shall not yield its fruit. And if you enjoin on me...
 If he opposes me and refuses to obey me, then I will strike
 You seven times more according to your sins. And I
 Send the beasts of the field against you, that they may bring you the children.
 who will rob and devour your flocks and your number
 reduce the desolation of your streets. And if you
 Do not let me rebuke you through this, and
 who walks towards me; so I will walk towards you and

) Yes. 29, 9.) 3. Mof. 26, 14. ff.

I will also strike you seven times for your sins. And I
 I bring upon you the sword that will bring vengeance to my Bun

Practice this, that you withdraw to your cities, and send
 A plague among you, that you may be given into the hands of the enemy,
 by breaking the support of your bread, that ten
 Women bake your bread in an oven and they will give you the
 Return the bread according to the weights and you eat it and don't
 You will be satisfied. And if you do not obey me because of this, and
 who walks towards me: so I too walk towards you in
 I will be angry and punish you seven times for your sins.
 And you shall eat the flesh of your sons and the
 You shall eat the flesh of your daughters. And I will destroy your
 "Heights," the author continues, who apparently is in the Ges
 imprisonment wrote and the long-standing idolatry of the
 He has the Hebrews in mind, "and cut out your pillars from
 and throw your corpses upon the ruins of your idols
 And my soul abhors you. And I make your
 Reduce cities to rubble and devastate your sanctuaries and
 I don't want to revel in your sweet scent. And I
 Devastate the land so that your enemies will be horrified by it,
 who dwell therein. And I will scatter you among the
 Peoples and draw your swords behind you, and your
 The land shall be desolate and your cities in ruins. » |
 Similar curses are hurled against the Jews in the fifth.
 The Book of Moses, chapters 28 and 32, was spoken. The author
 In his disgusting fantasy, he goes so far that he
 Jehovah threatens him to unleash such a terrible hun-
 Gersnoth send that the Hebrew women send their husbands
 and begrudge children the afterbirth that passes between their
 They came forth from the legs, and the sons whom they bore;
 For they will eat them secretly in lack of everything, in
 (of distress and anxiety). "Fire blazes in
 "My anger," he says 2), "and burns to the deepest

1) Deut. 28, 57.) Deut. 32, 22.

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The underworld devours the earth and its fruits and sets it ablaze
 The foundations of the mountains. I will bring misfortune upon them.
 I will use up my arrows against them. They will be consumed.
 consumed by hunger, by heat and poisonous disease; and
 I will send the tooth of wild animals against them, along with the poison.
 of those crawling in the dust. From the outside, it should rub off.
 Sword and in the chambers the terror, such young men

as virgins, infants together with the grasping man!»
 From a God who punishes the transgressions of his commandments
 Thus, if the Hebrew punishes, he also expects that he will punish the enemy.
 May he pursue his beloved with similar ruin. Prayers
 to Jehovah, that he might bring misery and wretchedness upon an enemy
 The sentence to impose may be found not rarely in the Old Testament. Psalm
 71, 13: "Bol Shame must perish, those who oppress me."
 the one covered with scorn and disgrace, which my misfortune fu-
 chen; but I will continually hope and increase all your
 "No glory!" "May their village be a desert, no one in their tents."
 Inhabitants! Add guilt to their guilt and let them
 They will not achieve justice before you! May they be wiped out.
 will be from the Book of Life and with the righteous
 "Not recorded I!" "Pour your wrath upon the nations,
 who don't know you, and about the kingdoms that your name
 Do not call on them; for they have swallowed Jacob and
 His apartment was trashed! Give it back to our neighbors!
 Benfach in den Busen her scorn, with which she mocked you,
 Lord! But we, your people and the flock of your pasture,
 We want to thank you eternally, regardless of gender.
 (To proclaim glory). «Sa, God shatters fine enemies
 Head, the parting of the hair of that one, who walks in his guilt.
 The Lord says: From Bashan I will bring them here, they
 bring from the depths of the sea, that you may lay your foot
 You bathe in blood, your dog's tongue against the enemy's

) Pf. 69, 26. 2) Pf. 79, 6 - 13.

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(Part have).» A Hebrew prays horribly in Psalm 109.
 against an enemy. Set the wicked man over him," he says,
 "And let the adversary stand at his right hand! From the Ge-
 Judge him, go guilty, and let his prayer become sin!
 May his days be few, may another take his office!
 His children are orphans and his wife a widow! Um-
 His children must wander about, begging and calling from afar.
 from their ruins! May the usurer attract everything to himself,
 What is his, strangers are plundering his work! Nobody
 Preserve his love and let no one have pity on his orphans!

His offspring will be destroyed, in the other sex
May their name be extinguished! May his fathers' guilt be remembered.
Jehovah and his mother's sin has not been blotted out!
They should always be before Jehovah, and he should eradicate his memory from the
Earth! Because he didn't think to practice love,
and pursued the wretched man and the poor and the beggar
They tried to kill him. He loved the curse, so let it befall him!
He had no pleasure in blessings, so let them be far from him!
He puts on a curse like a garment; like water he soaks through it.
into his inner being and like oil into his bones; let him be
like the garment he wraps himself in, and as a belt with which
He always girded himself! This shall be my adversary's reward from
Jehovah and those who speak evil against me! But you,
Jehovah, Lord, stand by me for your name's sake, for
"Great is your mercy; save me!"

When God deals so harshly with his own people,
as the above threats indicate: in order to, or rather against
Not Jews! Those curses and their execution constitute, according to
from the Hebrew's point of view, a just punishment from Jehovah.
to his people for their long-standing idolatry. The punishment
It will pass; Jehovah will again take his people into his mercy.
on. The relationship of God to the

9 Dr. 68, 22 ff. Compare also Pf. 5, 11; Pf. 54, 6; Pf. 55, 24;
Pf. 56, 8; Pf. 59, 6, 7.

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Non-Jews. He doesn't concern himself with them at first.
and it is fortunate for her if he abandons her to her fate.
But then they are a means in his hand to help his people
to punish or to glorify; they are treated like things
treated, which exist only because of the chosen Jews
Are. If Jehovah uses them to punish the Hebrews, then he is
Later, he would be so merciful again, granting his people bloody revenge on them.
to allow; if Jehovah wants to glorify himself and his people, then
These are again acts of violence perpetrated by him and the Hebrews.
can be exercised against non-Jews: in any case, it is
The lot of the heathens is terrible. What these so-called heathens...
Jehovah has ordained for the Jews to possess it; he has granted it.

even orders them to be robbed, fat, fine people in the country
into which their hands, with effort and sweat, cultivated
have power, and have the old inhabitants exterminated. From
Even the most distinguished among the
Prophets cannot be set free. Even in the rare passages,
according to which in the messianic kingdom a conversion of the
The place where heathens are to be found is not being taken out of consideration for
others.

Jehovah's for the non-Jews, but for the best of Jewish people
The lust for power, which desires a vast, populous empire, people
who needs to exercise power. This also occurs
conversion only occurs after the Jews, under their messianic rule,
The king took terrible revenge on the heathens, the greatest
They destroyed a portion of them; only the remainder of the heathens
may repent and the first good deed that this [be]
The return granted consists in the fact that they return their gold and
Bringing silver to Jerusalem for the glory of Jehovah
must. — He dreamt such a big, terrible dream.
the wretched Hebrew people in their political powerlessness;
It dreamt him vividly, and still dreams him to this day!
I have come to understand the sad and miserable position into which
the Old Testament, including the Prophets, all
sets non-Jews to be Jehovah and his chosen people,

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more often taken into account; they now follow here through biblical
Statements and news will be explained in more detail.
Even at his first appearance in Egypt, the
The Jewish God expressed a complete lack of feeling towards humans,
who do not belong to his chosen people. Because the
The Egyptian king, being stubborn, punishes the innocent
Egyptian people with the most terrible plagues; he begot
(He turns all the water of the land into blood), sends frogs,
Plague, smallpox, hail, locusts, darkness over the
Land and kills all firstborn from the firstborn Pha
rao's to the firstborn of the prisoner in the dungeon.
As he bids farewell to Egypt, he commands the noble people,
to steal golden and silver vessels from the Egyptians,
«extract Israel with (foreign) silver and gold).
“I will,” he says, “give favor to this people in

in the eyes of the Egyptians; and it happens when you go,
 So you will not go away empty-handed. And every woman shall
 from her neighbor and housemate, silver and gold
 Borrow vessels and garments, and you shall give them to your sons.
 and daughters lay and thus the Egyptians behead! — On
 Such a shameful way must be the chosen people who after
 The Egyptians' merciful favor, their trust in the honor
 to abuse the freedom of Hebrew foreigners. And so
 He led his people out in joy, in jubilation his people.
 chose, and he gave them the lands of the nations and the
 The work of the nations took place. Of course.
 It was difficult enough for the Hebrews to conquer the nations.
 conquer, Moses was unable to lead his people into the

) Of course, the Egyptian magicians also did this, and their wish
 It was all the greater because they still found water to transform,
 after Jehovah had already “turned everything into blood”;
 Exodus 7:22.

2) Pf. 105, 37.) Exodus. 3, 21.

) Ps. 105, 43, 44.

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promised «sworn» land, as it is everywhere-
 is called to introduce; but where they were once victors,
 There, at the command of their god, they had to commit a barbaric act.
 practice on the defeated, who have hardly appeared anywhere in history
 their equal. The maidens of the defeated tribe
 They usually took them in a truly barbaric way, for
 possessed; everything else that had breath had to die.
 ben, not the men alone, but also women and
 male children; the blood spread even to the cattle.
 the greedy fury of these cannibals; and even if they do not
 were themselves willing to commit an immense killing of defenseless people
 The priests forced them to impose punishments on their fellow human beings;
 Jehovah would become enraged whenever he saw even one person at
 let live. The later biblical account seeks these.
 to justify horrific barbarity through probability

that the remnants of the peoples would turn the Jews into abominations
have seduced them with idols; but what those people's idolatry
to call it, was and remained with the Jews, despite this ver-
Driving is a constant occurrence. Newer ones speak
With regret, I speak of a sadly barbaric war law.
that time; however, the matter has a completely different reason:
The enemies were offered to Jehovah as a great sacrifice.
consecrates; Jehovah wanted to give some of the spoils as a token of his mercy.
to have his part, the people were consecrated to him according to

The prophets had their Jehovah swear to him as often as they saw a prophet.
Consider important confirmation necessary: and that's where ed comes from,
that Jehovah grants wishes through an oath
reaffirmed goals that were not implemented. For example, it says that...
Isaiah 62:8: Jehovah has sworn by his right hand and will...
nem grossen Arm: I will no longer give your grain for food
to your enemies, and not sons of strangers shall consume your must.
drink, for which you toiled, — and yet Palestine has been since
from the time when this oracle was given, to the present day
Day in foreign power and the Jews are liable to pay taxes to all people-
core.

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Under certain circumstances only in their male part, or completely
with women and children, or, if you want even more
wanted to do, also with the livestock and all belongings-

Possibilities, depending on whether one was more or less prepared before the battle
He felt it necessary to secure his support. I
I will now discuss the individual cases of this horrific religious
Fanaticism is not included; the more important aspects of it will come later.
will be discussed in detail. Right back to the earliest times.
The king will, at Jehovah's command, follow this procedure.
practiced against the enemies, then it disappears with the increasing
menden Cultur, which the traffic of kings and the people
which led to tensions with neighboring states.

This is how Jehovah acted before the time of those reformers-
fchen endeavors, through which our Old Testament

Writings were revised and brought to light, with the people who do not have happiness, or rather unhappiness had to be Hebrews. Even later, in the view of those Reformers themselves, who were particularly involved in the prophetic As books reveal, Jehovah does not treat the Gentiles much. better). The Jews were constantly a pawn of the powerful neighboring empires; finally, they even had to... They left the land promised to them by Jehovah and were Led into captivity by the heathens. This was painful. The reformers delved deeply. They searched for the reasons that Jehovah may have caused them to be with his chosen one Volke also to proceed, his own glory among the Hei- to diminish him so much and subject his people to their scorn to give. Powerlessness could be the cause on their side.

1) Jeremiah also shows a desire for revenge against the neighboring Tribes to a high degree; Chapters 48 and 49. Cursed, means It is in the oracle against the Moabites, chapter 48, verse 10, whoever... Jehovah's work (the murder of the Moabites) is done casually, and Cursed is he who keeps his sword from bloodshed! . Horror and Pit and wrath against you, inhabitants of Moab, says Jehovah.

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Jehovah was not there: he therefore allowed the shameful misfortune to occur. Punishment for idolatry will come. Punishment is the Captivity; yet Jehovah does not hide his face. persistent; the punishment reaches its end. Do you return to Ser O Lord, your God, and obey His voice completely, As I command you today, so Jehovah your God will direct your Return to captivity and have mercy on you and gather yourself You again from all nations. When your exiles would be at the end of heaven, from there Je will give you- Hova, your God, gather them and bring you from there. "For a brief moment I left you; but with great Love, I took you back. In the blaze of anger, I hid I cast my face before you for a moment; but with eternal "I will have mercy on you," says your Redeemer, Jehovah. "With eternal love, yes, I love you, that's why I have given you "Grace preserves." "For Jehovah does not reject his people." "And he does not abandon his own property." "He remembers..."

forever his covenant, the word that he commanded on the dew= send genders, which he closed with Abraham and what he swore an oath to Isaac).

When the punishment on the side of the Jews has been served, Jehovah has once again accepted his chosen people into grace= When men have, the situation changes; now Jehovah lays all the Curses on enemies). Jehovah creates justice for his enemies. He will have compassion on his people and have mercy on his servants when he sees that they are in need. The power was gone, and all, slaves and free men, were gone. find. When I have sharpened the lightning of my sword, he speaks, and my hand reaches for the dish: so be= I will pay revenge on my enemies and repay my haters. I. I intoxicate my arrows with their blood and my Sword devours flesh, with the blood of the slain and the dead. Capture, from the head of the enemy's princes. Rejoice!

) Deut. 30, 2.) Jef. 44, 7; Jer. 31, 3; Psalm 94:14; 105, 8. 3) 5. Mos. 30, 7.
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O tribes, fine people! For the blood of fine servants will avenge He and revenge he pays his enemies and reconciles his People).

And now, under political pressure, it takes hold in captivity, that dream plucked from thin air of the world domination of the prophets, in which the prophetic enthusiasm and Jewish arrogance continue= rend not little enjoyed, but fortunately the man= that has not yet been fulfilled to this day, and how The Jews themselves probably admit this to some extent nowadays, which will never come true. The chosen people He is reconciled with his God: from now on the A great time for the Hebrew people. A descendant of David appears. as king, leads the Jews to victory over the nations, In revenge for the long humiliation, he submits to her

Scepter the earth, makes them masters of the world.

“You are a holy people,” it says in Deuteronomy 7:6.
Jehovah, your God; Jehovah, your God, has chosen you
let, his own people be from among all peoples,
which are on the ground. Not because you are more numerous,
Like all nations, Jehovah has turned towards you and you
chosen, for you are the fewest among all nations,
but because Jehovah loved you and kept the oath he had taken
He swore to your fathers... "Only you have I known."
of all the sexes of the earth).. «And it happens,
if you obey the voice of Jehovah, your God,
so that you are careful to do all his commandments, so make
You, Jehovah your God, are the highest over all nations.
the earth).» “Thus says Jehovah of hosts: After
He has sent me out to the nations for glory,
have robbed you; for whoever touches you touches you.
an eyeball; for behold, I swing my hand over

1) Deut. 32, 34. ff.) Amos 3, 2.
) Deuteronomy 28:1

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you, and they would become prey to those who
They served them! “Israel, my servant, Jacob, whom I
chosen, Seed of Abraham, my friend, whom I-
reached from the ends of the earth and from its margins
He called, and said to you: You are my servant, I will choose you
I will not reject you: — Do not be afraid, for I
I am with you; do not despair, for I am your God, strengthen you.
and help you, and support you with my saving right hand.
Behold, it will be to shame and disgrace all who are on
They angered you; they become like nothing and perish, the
They struggled with you. You throw them searching and not finding them, the
They argued against you; like nothing and nothing again,
who waged war against you. For I, Jehovah, your God,
It is I who grasp your right hand, who says to you: Be afraid
No, I will help you! Do not be afraid, you worm Jacob, you
"Little group Sfrael, I will help you," says Jehovah, "and your
The Savior is the Holy One of Israel. See, I will make you a
Threshing wagon, sharp and new, with double cutting edge: you

You shall thresh and crush mountains and turn hills into fields
Chaff. You shall throw it away so that the storm carries it off.
and the whirlwind scatters them; but you will rejoice.
about Jehovah, the holy Israel, you boast in praise).

About the time when the Messiah will appear and the
The prophets said that a bloodbath would begin among the heathens.
pretty sure; everywhere the messianic empire is said to be connected with the
Return from captivity; so they want
It was all the prophets, for they all had at least the
Deportation of the Israelites behind fi; most lived
shortly before or during the Babylonian captivity
and in the early days after the return; the focal point
All their hopes therefore very naturally fell on the time.
point where Jehovah, by bringing him back from exile,
showed mercy again. It is truly astonishing,

) Zechariah. 2, 8.) Jef. 41, 8. ff.
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like people who treat the prophets on a daily basis,
For centuries they were able to conceal what was true in all
chapters irresistibly impose that this messiah
niche hopes do not extend to the indeterminate
tet find, but the messianic kingdom surely with the hoped
ten return from captivity begin), that
Furthermore, they do not have such purely spiritual purposes as one might assume.
it is presented in Christian dogmatics, but rather as
The ultimate goal is the political power of the Hebrew people, a Jewish one.
to establish a world empire, in which, however, also, according to
to whom the nations have been subjected, peace, tranquility and good
Customs should prevail. Thus the Jews have this whiteness
understood since their inception, and whoever is sincere
whoever wants to be will have to admit that their interpretation is the rich
tige sey. The time of the Messiah's appearance is free
The Jews had to, as already in Daniel, when they
All precious hope should not fall entirely, in
further and further back, precisely because the Messiah did not appear;

They were and are in a very similar situation to the Christians regarding the Second Coming of the Christian Messiah, who according to New Testament passages, during the lifetime of the then People should enter 2), but also always further out= It had to be postponed because the expectation was not met. Regarding the person of the messianic king The prophets do not agree. Haggai, perhaps. just to flatter Serubabel, what else? That is certainly not the nature of the prophets, perhaps precisely because They were convinced that the Messiah would come immediately after the baby=

) Compare e.g. B. Jer. 30, 8, 9; Jer. Cape. 31; Zeph. 3, 9-20; Yes. 61, 1 ff.; Zecharj. Cape. 8. 2c.

2) Matthew 16:28: Truly I tell you, there are some among To those who stand here, who will not taste death, until that they saw the Son of Man come into his kingdom. Luc. 9, 27; Luc. 21, 32; 1. Cor. 15, 51; 1. Cor. 1, 7, 8; 1 Cor. 4:5; 1 Cor. 7:29; Rom. 13:11ff.; 1 Thess. 4:15-17.

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Ionian captivity during the founding of the new state= tes must appear: Haggai explains the Serubabel for the Messiah 9: The word of Jehovah came to the second ten times at Haggai, on the twenty-fourth of the month, and said: Speak to Zerubbabel, the governor of the province of Judah, therefore: I will shake the heavens and the earth, And I overturn thrones and eradicate the power of the Empires of the peoples, and I overturn chariots and their leaders= rer, and horses fall and their riders, every one through the The other's sword. At that same time, Jehovah spoke to the Hordes, I will take you, Zerubbabel, son of Seal! Thiel's, my servant, says Jehovah, and hold you like the Signet ring; for I have chosen you, says Jehovah the Lord. "Army chariots." — In Jeremiah and Ezekiel, the Messiah, the resurrected David himself. It happens on On that same day, says Jehovah the host, I will Break your yoke from your neck and your bonds from your heart. tear and no longer become strangers make you useful;

but they will serve Jehovah, their God, and David, their king, whom I will set up for them.

“Do not be afraid, my servant Jacob,” says Je.
O Lord, and do not tremble, Israel! For behold, I will deliver you from
of the distance and your seed from the land of his captives
The group and Jacob return and are calm and safe.
And without fear. For I am with you, says Jehovah, you
to help; for I will destroy all nations,
Wherever I scatter you; only I will not make you die.
from 2). “I want to help my sheep so that they don’t
more to be plundered, and will judge between sheep and
Sheep; and I will put one shepherd over them,
My servant David, who shall tend them, shall tend them.
to be their shepherd, and I, Jehovah, will be their God.
and my servant David, Prince, in their midst). Thus

) Haggai Ch. 2, 21 - 24. 9 Jer. 30, 10 ff.) Ezech. 34, 23,

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The Lord Jehovah says: Behold, I am taking the sons of Israel.
out of the nations among which they walk, and
Gather them from all around and bring them to their land. And I
make them a people in the land on the mountains of Israel;
and one king shall be king of them all, and they shall not
There are no longer two peoples, and they no longer divide into two.
Kingdoms. And my servant David shall be king over them.
and be one shepherd to them all. And they shall dwell in
the land that I gave to my servant Jacob, in which
Your fathers lived there, and they shall live there, they and their
sons and the sons of their sons forever and ever, and my
David the servant shall be their prince forever, Zechariah.
crowns chapter 6, 9-15, a high priest Joshua, son of Joza.
Daks, to the Messiah. He says: Look, a man, offspring
is his name, which will sprout in his place, whereby
he seems to be referring to Joshua's son, who
to found the messianic kingdom. The prophet imagines himself

the time is very near; “he will open the temple
 Jehovah’s build,” he continues, “and carry the king’s
 adornment, and those from afar will come and at the temple Je-
 "Hova's build." — Otherwise it's always an unexplained one.
 distinguished offspring of David's family, as is known, who
 as Messiah is expected. Micah is even so bold as Beth-
 lehem, the city of David, as the birthplace of the Messiah
 to describe: “But you, Bethlehem Ephrathah — you should be small
 You are among Judah's descendants — from you will come;
 proceed, the ruler shall be in Israel, whose origin
 from prehistoric times, from the days of antiquity. Therefore
 [Jehovah] will give her up until a woman is born,
 Then the rest of the fine brothers will return to the sons of Israel.
 And Jacob's remnant is among the nations, in the middle
 of many peoples, like the lion among the animals of the forest,
 like the young lion among flocks of sheep, who, when he

9) Ezek. 37, 21 ff.

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breaks in, tramples down, and tears apart without rescue. He-
 Your hand will be over your enemies and all your
 Adversaries are exterminated. »

But how does Jehovah treat non-Jews in this regard?
 the appearing of the Messiah? First and foremost, the Hebrews will be told
 Bloody revenge was taken upon them. I am zealous,” says Je-
 hova, «for Zion with great zeal and with great fury
 I strive for this. At the same time, I strike all the horses.
 with timidity and their riders with madness; over the house
 But for Judah I will open my eye, and all the horses of the people.
 I strike him with blindness. At the same time, I make the
 Judah's chieftains were like a fire basin under wood and
 like a torch of fire among sheaves, so that they devour them
 To the right and to the left, all the peoples all around. To the same
 Time protects Jehovah Jerusalem's inhabitants, and the weak
 Among them at that same time was David and the house
 David's equal to God, like the angel of Jehovah before
 (to them). “But this is the plague with which Je-

hova will strike all the peoples who went to war
 against Jerusalem: He will destroy every
 meat, while he stands on his feet, and his eyes
 Gens vanish into their caves and his tongue vanishes
 (in refined speech).. Everywhere, of course, it is initially only found
 the peoples with whom the Jews came into contact, ge
 to whom Jehovah's wrath rages; the then geographi
 The Jewish perspective extended only very
 meagerly beyond the major neighboring countries. At Joel's
 Jehovah holds judgment over the Gentiles in the Valley of Jehoshaphat,
 where, of course, no significant number of people could find space.

1) Micah 5:1, 2, 7.

*) Zechariah 8:1. With this prophet the main blow begins.
 against the Gentiles only after they besieged Jerusalem once more
 have. Chapters 13 and 14.

) Sachar. 12, 6, 8) Zechar. 14, 12.

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"And it will happen afterwards, when I will give a sign on
 Heaven and earth, blood and fire and columns of smoke;
 The sun turns to darkness and the moon to blood,
 before the day of Jehovah comes, the great and terrible one.
 Then it happens that whoever calls on Jehovah's name will
 saved; for on Mount Zion and at Sernphelem if
 Salvation, as Jehovah spoke, and among the Entron
 nenen is whom Jehovah calls. For see in the same day
 Then I will be the captivity of India and Jerusalem.
 bring them back; and I will gather all the nations and lead them
 down into the valley of Jehoshaphat and argue with them there about
 my people and property Israel, which they have destroyed under
 "The peoples and my land are divided." "Let's set out,
 Draw the nations into the Valley of Jehoshaphat! For there
 I will sit to judge all the nations around me. Lay down the
 Sickle up; for the harvest is ripe! Come, stamp your feet;
 For the winepress is full, the tubs overflow; for

Great was their wickedness!

Even among the prophets, one can find the idea that
that such a slaughter of nations, as occurred during the An-
The coming of the Messiah is to take place, requiring a great sacrifice for
May Jehovah be and serve to atone for the sins of Israel.

“Do not be afraid,” Jehovah says in Isaiah, for
I redeem you, I call you by name, you are mine. I am
Jehovah, your God, the Holy One of Israel, is your Savior:
I give Egypt, Ethiopia, and Saba as your ransom.
instead of you. Because you are precious in my eyes, worth your time.
Respect you and I love you; therefore I will give to people.
Your life and the lives of nations instead of yours! Be afraid.
No; for I am with you, from the east I bring
Your seed, and from the ruins I will gather you! I
Speak at midnight: Give it here! and at noon: Hold it!
Not back! Bring here my sons from afar and

1) Joel 3, 7 ff.) Jef. 43, 1. ff.

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my daughters from the end of the earth, blessed ones, who ficht
not with my name, which I created for my honor, the
I formed and made!!» After this point, Je-
God created the Hebrews for his glory; the rest of the peoples
They mean so little to him that he treats them like sacrificial animals,
to slaughter them as atonement for the sins of the Jews.
The same thing that the so-called Pseudo-Jesaia says here,
The prophet Isaiah also says in chapter 34: “Jehovah is angry
against all peoples and enraged against all their host; he raved
banish them, give them up to be slaughtered. Their slaying
Gens are thrown down and their corpses, on rises
Her stench, and mountains melt with her blood. It disintegrates.
The entire heavenly host flows and rolls down like a book.
The heavens, and all their host falls down, like leaves.
Withering of the vine and like the withering of the fig tree.
For my sword is drunken in heaven: behold, on
The earth brings it down upon the people of my ban,
to judgment. Jehovah's sword is full of blood, ge-
fatted on the fat and blood of lambs and goats,

from the kidney fat of the rams, for one victim holds Jehovah in Bozra, a great battle in the land
 Edom. And wild buffaloes and bulls rushed with them.
 together oxen; and their land will be drenched with blood and
 Their soil was fertilized with "grease". Because one day of revenge
 Jehovah is holding a year of retribution to avenge Zion. —
 Here, this prophet also imagines a great cherem,
 a sacrifice of an entire nation with bulls, sheep
 and goats, the clean animals, for Jehovah.

After this strangling, the nations are defeated, gedem
 brought into slavery by the Hebrews; the king
 The Jews now rule the earth: "Incline your ear
 And come to me, listen, so that your soul may live. I
 I will grant you an eternal covenant, the graces of Da-

9) Isaiah 43:1 ff.

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vid's, which persist. See, to the legislator of the people
 I made him a prince and ruler.
 of the nations). Now Jehovah is also moving into Jeru again
 falem ein: "Thus says Jehovah: I will return to Zion."
 and dwell in Jerusalem; and Jerusalem will be called the
 faithful city and the mountain of Jehovah the hosts of the
 holy mountain?).» From then on, Jerusalem was the capital of
 Earth. All Jews come to Zeruf-alem: "Raise up all around
 Open your eyes and look! They all come together, gathered around.
 to you; your sons come from afar and your daughters who
 carried on his arm. Who are those who, like Wol
 Can they fly along like pigeons to their burrows? Because
 My islands and Tarsis ships await me, to bring
 send your children from afar; their gold and their silver
 with them for the sake of the name of Jehovah your God,
 of the Holy One of Israel; for he glorifies you." The
 Heathens have been largely wiped out, as can be seen from the...
 As already mentioned, this is sufficiently clear; «The people
 "Fer," it says in Isaiah 60:12, and the kingdoms,
 Those who do not want to serve you perish, and the

"Peoples are being annihilated." The remaining ones will partly sold as slaves), partly they remain as tribute= obligated Jewish subjects in their countries, partly who= whom they used as slaves to work in Jerusalem.

"Instead of being abandoned and hated and never-
 When man entered you, I will make you eternally majestic, to Bliss for both sexes. And you'll be sowlful!
 to the milk of nations and the breast of kings=
 And you will realize that I, Jehovah, am your Savior.
 and your Redeemer, the Mighty Jacob I. »It goes
 The sons of your oppressors bow down to you and they bow down.
 all your taunts will fall to the soles of your feet

1) Yes. 55, 4.) Zechariah. 8, 3.) Jef. 60, 9/4
) Joel 3:13.) Isaiah 60:16.

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and call you Jehovah's city, Zion of the Holy One in Israel). The subjugated heathens must do the work of the Jews. to carry out: They build the devastations of the past= They raise up the ruins of the past; and they renew the devastated cities, what lay in ruins of gender to gender. And strangers stand and feed your Herds, and foreigners are your farmers and your vintners. But you are called priests of Jehovah, servants You are called the Lord of our God. The kingdom of nations— You will consume their glory and enter into their splendor.

a 2). In particular, the subjugated Gentiles of Jerusalem= rebuild the land: And the sons of foreigners will rebuild it. Your walls and their kings serve you; for in my I struck you with fury, and in my mercy I will have compassion.

"Me, your I." Especially pleasing to the Hebrew is the Ge= Thank you that the subjugated heathens gave back their riches, their They had to hand over gold and silver to the Jews, that so all the treasures of the world flowed together to Jerusalem; especially the later prophets feasted on this premonition. Position. "Your gates stand open forever," it says in the Isaiah, "Day and night they will not be closed to to bring you the treasures of the peoples and their kings with Ge

"Follow." "Then you will see and rejoice, and it will tremble and
 Your heart expands; for the sea turns to you.
 The riches and treasures of nations will come to you. A great many
 Camels will cover you, dromedaries of Midian and
 Ephah; all come from Sheba; gold and frankincense
 They bring them and proclaim the praises of Jehovah. All the flocks
 Kedar gathers to you, the rams of Nebaioth serve.
 ascend to your favor upon my altar, and my Lord;
 "I glorify the house of God." That is the word (of the Lord).

1) Yes. 60, 14; Jer. 30, 8. 9.) Jef. 61, 4. ff.
 Isaiah 60:10. Even the temple must be built by strangers; Zechariah 6:15.
) Isaiah 60:4 ff.

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Federal), which I concluded with you when you left
 Egypt and my Spirit dwell among you; fear
 No! For thus says Jehovah of hosts: One more
 Small time, small it is, so I shake the heavens and
 The earth and the sea and the dry land. And I he=
 Shake all nations, and the Koftbarfeis will come
 ten of all nations, and I fill this house with Lord=

"Laughter," says Jehovah of hosts. "Mine is the silver."
 "Give me the gold," says Jehovah the host.
 Greater shall be the final glory of this house than its first.
 "Be," says Jehovah of hosts; and in this place
 "I will make peace," says Jehovah the host.
 "The wealth of all the surrounding peoples is being gathered,
 Gold and silver and clothes in great quantity).. Show
 "Make you powerful," prays a psalmist, "God, who is for us
 wrought from your temple over Jerusalem! To you must
 Kings bring gifts! Rebuke the beast of the reeds, which
 Bull herd with the calves of the nations, that they may be un=

Throwing silver bars! »

If the Jews are in possession of world domination, then they will receive
 She, their king, under the protection of Jehovah, undisturbed in this;
 They enjoy their happiness in peace. Peace spreads.
 over the whole kingdom; the Gentiles have turned to Jehovah.

returns; everywhere there is unity and obedience against
 The law. No further mention is made of violence in your...
 Lands, devastation and ruin within your borders; you
 You call your walls hail and your gates glory. And
 Your people, they are all righteous; they will possess the land forever,
 a seedling planted by me, a work of my hands
 (for glorification). "Then I will address the nations
 Clean lips closed, that they all call upon Jehovah's name, him
 They serve unanimously. From beyond the rivers of Ethiopia.

) Hagg. 2, 5. ff.) Zecharj. 14, 14.) Pf. 68, 29. ff.
) Isaiah 60:18, 21. .

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They will attract my worshippers, the sons of my scattered ones.
 bring as my offering 9. "And it happens,
 Who remains of all the peoples who came
 against Jerusalem, they come year after year to worship
 before the King, Jehovah of hosts, and to celebrate
 the Feast of Tabernacles 2). -The strangers who settled there
 to join Jehovah, to serve him, and to proclaim Jehovah's name
 To love, to be his servants, all who observe the day of rest,
 not to profane him, and to hold fast to my covenant,
 I will bring them to my holy mountain and let them be joyful-
 May they be in my house of prayer; their burnt offerings and their sacrifices
 Sacrifices are accepted on my altar; for my house
 It will be called a house of prayer for all nations. 3. So
 Jehovah speaks to the hosts: Next nations will come
 men and residents of many cities, and the inhabitants of the
 One will go to the other and say: Let us
 go, to beg Jehovah, and Jehovah of hosts su
 Chen! I want to go too! And many peoples will join us.
 come and numerous nations to Jehovah the Army
 to seek refuge in Jerusalem and to plead with Jehovah. In sel
 In those big days, ten men from all tongues took hold
 of the nations the corner of a Jew and say: we want
 "We will walk with you, for we have heard that God is with you."

Enough about the Old Testament views on the messiah

niche kingdoms and Jehovah's behavior towards non-Jehovahs
Jews in this dreamed period of Jewish world domination I.
These messianic hopes of the Old Testament also
would like to expect an impartial processor who will...
revealed its true nature. I was able to do this for my

) Zeph. 3, 9, 10) Zechariah. 14, 16.) Jef. 56, 7 ff.

9) Zechariah 8:20.

9) Exactly the same views of the messianic kingdom are held by
pronounced to the rabbis. Compare e.g. B. Eisenmeng. entd.
Judenth. II, 773.

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a purpose, characterization of the old Jehovah, only the
to give basic features in which all Old Testament prophets
agree; these are revenge against the heathens, under
yoking of the same, then a peaceful kingdom; every pro
However, phet reassembles these individual parts into his egg
a genthügenous kind, and it affords an interesting Un
investigation, the individual men on their way to their farm-
to pursue. The confidence with which they
They painted a picture of the Jewish world empire, which fills them with amazement; and
However, they too suffered, in part, the same fate as the first.
Christian teachers with the prophecy of the Second Coming
of the Messiah)) — one lost faith in the verses
1. The heat, since it didn't want to arrive. 2. The Christian
Dogmatics, as is well known, only encompasses the last part of the
Prophecy, the peaceful world empire, for their purposes in
Claim taken; she only knows the messianic king
since his peaceful entry into Jerusalem and wants to be
nothing in previous wars against the heathens
knowledge, the horrific scenes, the judgment upon the peoples
are postponed until the return of the Messiah).

) 2 Peter. Cape. 3.) Malach. 3, 13. ff.

3) Luke 21:25 ff.; Matthew 24:2 ff. Also in the New Testament The idea is not the same everywhere. The Gospels speak usually only from one court about the twelve tribes, Luke 22:30; Matthew 19:28; Chapter 20:20; Judges are the twelve apostles, so that it seems the pagans should not even be at Rich people participate. In contrast, Matthew 25:32 speaks of all He spoke to nations; Paul also includes the Gentiles; but He adheres to the old prophecies to such an extent that all Jews want to have a share in the messianic kingdom. He wants (Romans 11:15). (11, 25 ff.) do not conceal the secret that only for that reason about a part of the Jews had come to a standstill in order to save the day. to provide time for conversion. Then everything will be Ifrael will be saved, as it is written: It will be from Zion the Redeemer will come and turn away the transgressions of Jacob, »

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That this view reflects the spirit and will of the old order Whether the statement decided against it is obvious.

But now, to characterize Jehovah, we must Consider one more point, the character of the people whom he chooses as his favorites, with whom he enters into direct contact.

Jehovah seeks certain individuals among the Hebrews. out, with whom he establishes a closer relationship than with the rest of the people. In a peculiar way, they have now but these persons usually have highly conspicuous morals Infirmary. Noah, for example, gives in to drunkenness and... curses his son Ham, who, when he was drunk from his intoxication= (sleeping, accidentally noticed in an indecent position); Abra= Ham passes his wife Sara off as his sister and He cedes them to foreign kings in order to gain advantages from them. received; Isaac follows the same advantageous procedure with (Fair woman Rebekah). Lot, even if the angels themselves... rescued from the destruction of Sodom, sleepy on two consecutive nights his two daughters= (ter). Jacob deceives his blind father Isaac about the "Blessing and lies about Jehovah" — and through this

May all nations be blessed by this ill-gotten blessing! How
 This man cowardly crawls before his evil conscience.
 a superior, upright and honest brother Esau!
 He calls himself Esau's servant, bows down seven times before him.
 to earth, earnestly begs that his Lord and brother may
 To let him find grace, send him gift after gift.
 forward, as he comes near his brother to see his
 to escape unscathed, and exhausts himself so much in
 Flattery, that he says Esau's face appears to him
 like the face of God 5). What father ever had a worse
 Had any sons when this Jacob? His firstborn, Ru^s

9 1 Mos. 9, 20. ff.) 1. Mof. 12, 11; Cape. 20; Cape. 26.
 >) 1 Mos. 19, 30 ff.) 1 Mos. 27, 20.) Genesis. Cape. 32 and 33.

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Whom does a woman of a fine father seduce; Judah, from whom
 The scepter will not be taken, from which the Messiah
 Amen, commit incest on the Tamar;
 The entire group of these siblings agrees to...
 to kill his own brother, Joseph; on Reuben's advice
 They throw him alive into a pit, then they sell him.
 as slaves to passing merchants, his
 Clothes in blood and move the old father through the
 Terrible news after years of sorrow: the beloved
 His son was torn apart by wild animals, — and these
 Sons are the patriarchs of the people who belong to Jehovah
 chosen from all other nations! Joseph himself,
 The celebrated Joseph has so little human feeling that
 he buys up all the grain and the same during the price increases
 will not cease until the starving Egyptian people
 He surrendered all his possessions for it, and finally, when it was not
 can pay more, to buy some grain out of hunger
 (gives serfs). — Balaam, the prophet, to whom Jehovah
 himself comes to negotiate with him, whose donkey
 even expresses it in human words, which say nothing else
 can speak, rather than what Jehovah puts in his mouth.
 nevertheless, the Midianites were advised to persuade the Israelites through
 to seduce their wives, and falls as an opponent of the auser^s
 elected people, whom he had previously blessed three times). —

Moses and Joshua, terrible as their God, rage against
 their own people, even more against other peoples with a
 Callousness and bloodlust such as are hardly seen in a law-
 Found givers or conquerors of completely barbaric nations
 will be. For the slightest mistake, Moses faces death; he
 But he himself allows himself to transgress the law and remains
 unpunished. A poor Sfraelite gathers wood on the Sabbath; he
 must be stoned; but Moses marries foreign women,

) 1. Mof. 35, 22; Cape. 49, 10; Cape. 38.) 1. Mof. 47, 19. ff.
 3) 4. Mof. 22, 9. 12. 20. 29. 38; Cape. 31, 8. 16.

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without heeding his prohibition and the rebuke of his siblings
 care. When the Israelites worshipped the golden calf
 had, he calls out (Exodus 32:26): "To me, whoever calls on Jehovah..."
 heard; the Levites must wander around the camp and turn right
 and put down the Hebrews on the left, without investigation, immediately-
 Whether guilty or innocent, among three thousand men.
 But his brother Aaron, who made the golden calf,
 who has led the service of the same remains spared, is thus-
 Even the high priest! Like any other despot, Moses considers
 above all his family, and rages inhumanly against them.
 Those who oppose his unlimited power-
 attempt to step forward. — As Samson, whose birth was due to the
 The angel announced, the fine riddle solved, the
 The Spirit of the Lord upon him, that he slew thirty men.
 and steals their garments as the price for their release
 to pay for the riddle. Like a useless fellow binds
 This messenger of God brought fires to the poor foxes.
 tails and chases them into the grain. In his meaty...
 He changes his pleasures at will; initially hot
 He gives advice; then he goes away and the fine woman is given to a
 Others, then he sees a whore in Gaza and lies with her,
 Finally, he sides with Delilah, who leads him to his doom.
 (brings). — Samuel, how sour does this priest make me?
 To the honest King Saul! Before a battle against the
 He commands the Amalekites to completely exterminate this tribe.
 ten, men and women, children and infants, oxen

and to kill sheep, camels, and donkeys). The Jews brought including all human beings and a number of animals, only leaving the better part of the cattle She is alive. Then the Lord relents, according to the prophecy... this priest; that he made Saul ruler

) Guidelines, Chapters 13 to 16.

2) 1 Samuel, Chapter 15. The Amalekites, however, killed their prisoners. do not be kindled; 1 Samuel 30:2.

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“had; Samuel gets angry, shouts all night long Jehovah; but he cuts the captive King Agag to pieces with to pieces by his own hand "before the Lord! — What a Piety! — Saul will be punished because he did not completely control the cattle. had destroyed, in the name of Jehovah, the throne for loss explained and anointed David king in his place. The He, however, was more willing to commit cruelties. He let the saw captured enemies in half, burn them, put them under the threshing floor (lay down wagons, shatter them with wedges). — The whole of life the David is a continuous chain of dishonesty. and abominations of all kinds. We will do the same to Characterization of the religious standpoint of his age in the second part of this book into a somewhat different A more detailed assessment is needed; therefore, not here. More about him. — And what was the situation like in this family? God-chosen ones, assured of being repeatedly (will be) that he has kept Jehovah's commandments and rights and have done what was pleasing to the Lord? His one Ammon's son defiles his half-sister Tamar; for this Absalom kills his half-brother Ammon; the same Absalom Lom dethrones his father and sits down next to him. During the father's lifetime, the use of the paternal hat rems); later another son of David, Adonia,

) 2nd Sam. 12, 31.) 1 Kings. 11, 33, 34; Yes. 37, 35.

3) To explain this action, the oriental custom serves, according to which completely oversaw the regent's harem from the father to the Saul's son inherited the property. Saul's harem had passed to David. David's Harem on Solomon's Hill. For old David, they had Finally, a very beautiful girl was being sought for her graduation party, who would last until until his death, when he was considered his favorite. After David's death, Abisag, in Solomon's possession. Adonijah, deprived of his throne, This girl asks Solomon for help. But he notices the Presumably intentional, he finds hidden claims in this request. relinquish the throne and have Adonijah executed at once. 1 Kings 2 22 — 25. The pseudo-brother of Kambyses, Smerdis, steps down.

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likewise an attempt to seize the throne, and Solomon, the celebrated Solomon, to whom one has several biblical ascribes to books to which Jehovah often appears, in order to speak with to speak to him, whom he has pardoned with the highest wisdom, the (who chose himself as his son) — this Solomon was murdered~~de~~ det his older brother Adonia, the rightful throne~~de~~ to inherit, he keeps a harem of a thousand women, submits the idolatry of all surrounding peoples and dies, himself according to biblical confession, as an idolater 2). — From Little is told us about the lives of the prophets; Spu~~de~~ that even the most famous among them have their significant Those who had moral deficiencies can nevertheless also be found Given our meager news coverage, consider life. one Elijah, the greatest prophet according to Jewish belief, to whom, at Jehovah's command, the angels and ravens provided food bring, the dead man who raised the dead, who is Jehovah in person Look, with whose cloak one can only plunge into the Jordan may, in order to divide his floods and walk with dry feet to go through, which last time even took place in a fiery chariot ascends into heaven: does he not behave like a sheep? Mane? He does not teach, he does not convert through love, he only creates external wonders, like Egypt's magic~~de~~ rer under Pharaoh; fine greatness consists in bloody persecution~~de~~ gung of other cults. By order of King Ahab, they gathered The Israelites set out on Mount Carmel, with them four hundred and fifty prophets of Baal and four hundred Prophets of Asherah. A contest is to be held.

Cambyse's death also fell into the inheritance of his harem's Brother's; Herod. III, 68. In the treatise on sacrifices, chapter 5. Lucian calls it a Persian and Assyrian custom, the physical To marry sisters. This refers to Tamar.

1) 1st King 3, 5; 1st King 9, 2; 1 Chronicles 29:6; 2 Chronicles 1, 7, 12.

2) 1 Kings, Chapter 11. The chronicle conceals what you know about Solomon did not know.

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between Baal and Jehovah, to establish which God the greater one. Elijah builds an altar to Jehovah. to the mountain, even the priests of Baal erect their house to their god one such. Both sides slaughtered a bull; At Elijah's suggestion, the true God is to be revealed through this- to reveal that he made his sacrifice without the assistance of the priests, sets fire to it of their own accord. The priests of Baal They call upon their god until noon, cutting themselves with sharp objects. Tools: the altar will not light; Elijah dage= gen leaves his altar, around which he has dug a trench, Pour water over it, and the victim will burst into flames. Perhaps it will be said that a crude people cannot be tamed. to convert through instruction and teaching; such must Sensory signs are used. But consider this: But, in Elijah's time, half a year had already passed since Moses. A thousand years have passed, and still the Israelite people As crude as the pagans, the prophets still have an effect. like the Egyptian magicians: where is the influence of a supernatural enthusiasm, a more perfect religion= Teaching? — One would think Elijah would have had this wonderful He used the event for his conversion; he should now have turned to the Prophets of Baal turned to them, making them aware that that their god was worthless, and that they and the surrounding Israelites exhorted to faith in Jehovah; at least that's what one would think.

Priests of Zeus acted in a similar case;
But no, Elijah commits an act that one could only imagine...
to trust the Mexican priests who sacrifice human beings
He can, he commands the people to abandon the prophets of Baal
seize them, lead them down to the Kison stream and slaughter them
the four hundred and fifty with my own hand; This little
(as the biblical narrative praises), even if the fact
that such an extent must be reasonably doubted.
What became of the four hundred prophets of Asherah

—

) f. Kings, Chapter 18,

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Fey, one does not learn; the author seems to be on the slipper of the
He forgot to mention in the story that at the beginning of it...
He also brought these prophets up the mountain.

Even those prophets from whom we have been told about scriptures-
Those who have been preserved are not free from moral failings.
This has already been mentioned above, as Micha swears, the
To speak the truth, and yet an untrue prophecy-
The sign gives. Jeremiah, noble Jeremiah, he cannot
to be acquitted of the charge that he was involved with the
Chaldeans, who fought against their fatherland, by mutual consent
had been. Nor can it certainly be approved,
if he, even if only in a prophetic impulse, were to see himself and
fine parents cursed I. But this man remains, besides
Isaiah and the so-called pseudo-Isaiah, the noblest
Appearance in the Old Testament story. Courage
these men, with whom they endured the horrors of that time
opposed the service of God, the boldness with which they—

The prophet probably realized that an alliance with
Egypt against the mighty Chaldeans, the fall of Jerusalem
bring about lem's; but however much he may zeal for the Chaldeans

He would have liked: a reward from them, after the sub-
 Go to Jerusalem, do not accept! To a disheartenment
 He has helped the Jews in the fight against the Chaldean army.
 He certainly contributed a great deal. Even under Jehoiakim, Jeremiah
 in the temple he read a scroll in which he spoke about the captivity
 threatens and promises victory to the Chaldeans, Jeremiah 36:29; he demands
 the Jews were instructed to go to the Chaldeans, Jeremiah 21:9; chapter 1.
 27, 3. 7; Chapter 38, 2. 4; he definitely wants the destruction of Jeru—
 Salem's, Jer. 37:10. They seize him and put him in prison,
 when it was believed he intended to flee to the Chaldeans; Jerem.
 37, 11 ff. After the city's destruction, he is taken by Nebu-
 Cadnezzar distinguished, Jeremiah 39:12; Chapter 40:4; and from the
 General Nebusaradan was given gifts, Jeremiah 40:5. Even after the
 Destruction of the city, he is still an opponent of Egypt, Chapter 1.
 41, 13, 14.

Jeremiah 20:14

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about the sacrifice and ceremonial service of their age
 ben, who demanded a spiritual worship of God, is truly
 Admirable. Not all the prophets handed down to us
 They remain on an equal footing. Against the human sacrifices
 They are mostly zealous; however, some speak out against it.
 The later ones, like Ezekiel and Malachi, to Cere-
 moniendienst the word. The character of the prophet Jonah,
 as he described in the book entitled with the fine name—
 The description is completely unworthy. When Jehovah the
 urges the prophets to go to Nineveh and repent there
 Jonah does not want to obey Jonah's preaching and runs away.
 He flees to a ship. A storm arises, they gamble, in order to
 to find out for which sinner Jehovah unleashed the storm
 Let it rage; the lot falls on Jonah, who now enters the
 thrown into the sea and swallowed by the well-known fish.
 will be. This man, at Jehovah's command, spits the prophet out.
 Land. Now Jonah is preaching to the inhabitants of Nineveh, these
 They convert; the local king even commands that oxen...
 and sheep fast, and the animals should also wrap themselves in sacks.
 (len and call to God). Thereupon Jehovah releases the,

Ninevites, the punishment announced by the Prophet, the Destruction within 40 days. Jonah becomes angry about this; He said he knew this right from the beginning, that's why he he refused to go to Nineveh; he preferred to stay die?). —

In favor of these of his chosen favorites now Jehovah deals unjustly and harshly with other people and gruesome. A few examples may serve as evidence. consequences.

Abraham, as already mentioned, when he went to Egypt= ten pulled, with whom Sara had made the appointment), she should

- 1) Jonah 3:8.
- 2) Jonah, Chapter 4. Compare, by the way, the beautiful passage verses 9-11.
- 3) Genesis 12:11 ff.

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to pretend to be a fine sister. The Pharaoh's Supreme Pharaohs Now they saw and praised them to Pharaoh, and the woman was taken into Pharaoh's house. And Abram that He did good things for her sake, and he received sheep and cattle and Donkeys and male servants and female servants and camels. But Jehovah struck Pharaoh with great plagues and destroyed his house because Sarah, the wife of Abraham. Then Pharaoh summoned the Abram said: Why did you do this to me? What? Why didn't you tell me that she's your wife? Why? You said she was my sister, so I took her. to a wife? And now look, there is your wife, take her and go. And Pharaoh summoned men on his behalf who... They led him and his fine wife and everything that was fine. The narrative states clearly enough that Pharaoh had no ge= would have wanted a relationship with Sara if he had been knew that she was Abraham's wife. Abraham, then, who had her The one who pretends to be his sister is the guilty one, not Pha= Rao; and yet the latter is punished, the patriarch goes free Abraham follows this profitable departure of Sarah. to the neighboring kings and also further afield. When he went to Gerar

came, "he asked Sarah, his wife: She is my
Sister. Then Abimelech, king of Gerar, sent and
took Sarah away. But God came to Abimelech in a dream.
at night and said to him: Behold, you are doomed to die
For the sake of the woman you have taken, since she is one
The man's wife is; but Abimelech had not given himself to her.
approached. And he said: Lord, do you also want righteous people?
Killed? Didn't he say to me: She is my sister?
ster, and she too said: He is my brother? In Un-
Guilt of my heart and purity of my hands I have
This was done. And God spoke to him in a dream: Also
I know that you did this out of innocence of your heart,
And I also prevented you from sinning against me: therefore
I didn't let you touch her. And now give that
Return the wife to the man, for he is a prophet, and he

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will pray for you, that you may live; but where you are
If you do not return it, know that you must die, you and
Everything that is yours. Then Abimelech set out in the morning.
He got up and called all his servants and spoke all these words.
in their ears, and the men were very afraid. And
Abimelech called Abraham and said to him, "What have you done?"
What have I done to you, and what have I sinned against you that you
Such a great sin has been brought upon me and my kingdom?
You have done to me things that one should not do.
And Abraham said: I thought, surely there is no fear
God in this place, and they will murder me to
For my wife's sake. And indeed, she is mine.
Sister, my father's daughter, just not the daughter-
She was my mother, and became my wife. And it
happened when God let me wander out of my father's house
At home, I said to her: Do this love to me:
In every place we go, say from me:
He is my brother! Then Abimelech took sheep and
Cattle and servants and maids and gave them to him and set
He gave back to him his wife Sarah. And Abimelech said: Behold,
My land lies before you: live wherever you see fit. And
To Sarah he said: Look, I have a thousand shekels of silver.
Given to your brother: behold, let this be a covering for your eyes.
for everything that happened to me and you and to everyone;
And so your justice will be done. Then Abraham prayed to
God, and God healed Abimelech and his wife

and his maids, that they might bear children. For he had shut up Jehovah every womb in the house of Abimelech, to make Sarah's, "For the sake of Abraham's wife I!" — These tales), which are based on the simple historical material that the patriarchs, according to the ancient sexual freedom of the chal-

1) Genesis, Chapter 20.

They are also very similar to Isaac and Rebecca. given; 1. Mof. Chap. 26, 7 ff.

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Danish Baal service, their wives the princes of the lands which were given over to provide free grazing land and other advantages to obtain from them are from the biblical authors formed in a way that still conceals the offensive nature of the matter greatly enlarged. They probably feel that the patriarchs at Those who acted unjustly by abandoning their wives are therefore seeking this flaw on the side of Jehovah's chosen ones through to justify the fear that one might see her as the beautiful woman because it would kill. But such a thing is now completely out of the question. no other example justifies it; the behavior of the Rather, Princes clearly shows that a killing or even Persecution solely for the sake of the woman was certainly not intended. could be. But not enough, it must now be this Lending women away also serves as a glorification for the Defeat the patriarchs; Jehovah appears to the kings and says to them that Abraham was his distinguished favorite; since They are very afraid; Abraham will get his wife back. and gifts as well. Jehovah, however, expresses his opposition to this. Abraham said not a syllable that he had done wrong; it is where God only looks after Abraham's advantage; the The patriarch lends his wife for profit; Jehovah but it restores it to him, along with its advantages. — Lot, who sleeps with both of her daughters, will not be found either. rebukes. The biblical author only uses this circumstance, to brand the origin of the Moabites and Ammonites brands, a circumstance which makes the whole fact very two makes 9.

Jehovah does something very similar when Moses is an Aethio-
Pierin takes as his wife. As much as the biblical author approves of every
Society with foreigners, specifically marriage, is prohibited:
Nevertheless, Moses' marriage is defended; Jehovah
Do not punish Moses, but those who perpetrated this law.

) Genesis 19:30 ff. Lot is nevertheless mentioned in the New Testament of the
Righteous. 2 Peter 2:7.

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to condemn marriage to a Moorish woman, a marriage that was probably
even back then it was allowed to stand out, if already our so-called
Mosaic commandments did not yet exist; especially since
Yes, Moses (which is of course unlikely) according to Exodus.
7, 7. was already over eighty years old when he received this heat-
council castle. We read Numbers, Chapter 12: "And Miriam
and Aaron spoke against Moses about the Ethiopian woman
will, which he took; for an Ethiopian woman
He had taken it. And they said, "Does Jehovah speak?"
Just to Moses? Doesn't he also speak to us? And Je-
Hova heard it. But the man Moses was very faint-
thig, more than all the people on the whole earth).
Then Jehovah suddenly spoke to Moses and to Aaron and to
Miriam: Go out, you three, to the assembly tent!
And all three of them went out. Then Jehovah came down into
the cloud column and entered the door of the assembly building.
tent and called Aaron and Miriam, and they both went
out. And he said: Listen to my words! If a
If there is a prophet among you, so I, Jehovah, will do in the vision.
I make myself known to him; in dreams I speak to him. Not so
My servant Moses: with all my household he is beholden
I trust; I speak to him mouth to mouth and let him
look and not in pictures, the form of Jehovah he
he looks. And why aren't you afraid to speak like this?
who is my servant Moses? And the anger of Jeho burned.
Va's against her, and he went away; and the cloud departed from
Tents, and behold, Miriam was leprous like snow; and
Aaron turned to Miriam, and behold, she was a leper.
Then Aaron said to Moses, "Please, my lord! Lay the
Do not sin against us, that we have been foolish and that

We have sinned! Do not let her be like one stillborn.
nes, to whom half the meat comes from the womb

Even in those places where it is quite obvious that someone else
Speaking of which, one can claim that the Mosaic books are by Moses!

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It is rotten! Then Moses cried out to Jehovah and said: O God,
Heal her! And Jehovah said to Moses: But if her
Father spat in her face, she should not be ashamed.
Seven days? She will be locked up for seven days outside.
of the camp, and after that she may resume recruiting!»

When David counts the people, what in the eyes of the
For Hebrews, this is a very sinful act; Jehovah punishes them.
not David, but a plague comes upon the people.
men. Chapter 24 of the second book of Samuel tells
this incident as follows: "And the wrath of Jehovah
It again flared up against Israel, and he provoked David with
who said: Come, count Sfrael and Judah. Then
the king spoke to Joab, the commander of the army.
With him: "Go through all the tribes of Israel" (from Dan).
until Beersheba, and gather the people, so that I may learn the
The number of the people. And Joab said to the king: Let it be
Yes, Jehovah, your God, to the people, however many there may be,
to add a hundred times, so that it would make the eyes of my lord,
of the king, see; but why does my lord, who
King, this matter? However, the king's word remained firm.
nigs against Joab. When the count was over,
"David was stung by his heart and he said to Jehovah: I
I have sinned greatly with what I have done! And now, Je≠
O Lord, take away the sin of your servant,
For I acted very foolishly. And when David on≠
The morning dawned, and the word of Jehovah came to Gad,
to the prophet, the seer of David, and said: Go and
Speak to David: Thus says Jehovah: Three things I command you

Go ahead, choose one of them, and I'll do it for you. And so
Gad came to David and told him and said to him:
May seven years of hunger come to your land, or
that you flee for three months from your enemies and they give you
chase after them, or that there be three days of plague in your land?
Now consider and see what I bring in reply to him,
who sends me. Then David said to Gad: I am very

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Woe! Let us fall by the hand of Jehovah; for
Great is his mercy; but by human hands he wills
I did not fall. And so Jehovah gave a plague upon Sfrael.
from morning until the appointed time, and they died
Seventy thousand men from the people of Dan to Beersheba.
And the angel stretched out his hand over Jerusalem, it
to destroy: then Jehovah repented of the evil and he said
to the angel who was perishing among the people: Enough,
Now withdraw your hand. —

When King Ahazija was ill and messengers went to Efron
sent to ask the god Baal-Zebub if he would return
Having recovered from his illness, he went as follows.
Incident after which Jehovah once again killed innocent people
killed in order to glorify himself and his prophets).

“The angel of Jehovah had spoken to Elijah the Tishbite:
Go forth, go to the messenger of the King of Samaria
I confront them and speak to them: Perhaps due to the lack of a God—
Go to Israel to question Baal-Zebub,

the God of Ekron? That is why Jehovah speaks thus: From the bed,
What you have climbed, you shall not come down from.
But you shall die. And Elijah went away. Then they returned.
The messengers returned to him (the king) and he spoke to
to them: Why are you returning? And they said to
to him: A man came towards us and spoke to us: Ge-
Hey, return to the king who sent you, and speak
To him: Thus says Jehovah: Perhaps due to the lack of a God
In Israel you send to ask Baal-Zebub, the
God of Ekron? Therefore, from the bed upon which you climbed,
You shall not come down again, but you shall die.
And he spoke to them: What was the way of Man?

who came to meet you and spoke these words to you?
And they said to him: A man dressed in hair
and with a leather belt around his loins.
And he said, "It is Elijah the Tishbite." Then he sent to

— — — — % — —

) 1 Kings, Chapter 1

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He gave him a colonel over fifty and a fine fifty. And
He came up to him, and behold, he was sitting on the summit
of the mountain; and he spoke to him, "Man of God, who
The king said, "Come down!" And Elijah answered and spoke.
To the colonel over fifty: Am I a man of God—
tes, so let fire fall from the sky and devour you and your
Fifty. Then fire fell from the sky and consumed him and
His fifty. And the king sent another.
other colonels over fifty and his fifty. And the
He began and spoke to him: Man of God, thus says the
King, come down quickly! And Elijah answered and spoke.
to them: If I am a man of God, let fire come down from heaven!
Mel, and devour yourself and your fifty. Then God's fire fell.
from heaven and devoured him and his fifty. And he
(The king) again sent a colonel over fifty, to
third time, and his fifty. And the colonel over fifty,
The third one came up and bent his knees before Elijah and pleaded
and spoke to him: Man of God, may my life and
The lives of your servants, these fifty, are dear to you.
Eyes! Look, fire has fallen from heaven and has
the two colonels over fifty, the previous ones, and their
Fifty devoured; but now may my life be precious in yours
Eyes! And the angel of Jehovah spoke to Elijah: Go
Go down with him, do not be afraid of him. Then he
He got up and went down with him to the king, »

That such examples will be multiplied many more times over.
"Could be" is no secret to those who are familiar with the old Testa.
have looked around more closely).

g. Jehovah's relationship to the gods of the Angren-
. zenden peoples.

It is so far, regarding the Old Testament ideas

lungs of Jehovah, not yet sufficiently taken into account

9) The disaster is not taken into account in the new testament either.
which stems from the glorification of the chosen ones for other men

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that the historical appearance of this God in the ancient
testament for at least a period of more than one
encompasses a millennium; I only mean to say, a millennium,
from Moses, around 1500 BC, to the Maccabees in 160
BC; for the accounts which go back to Moses,
have too little historical foundation to be addressed
to be able to become. So, as a rule, now also constantly religious.
Great ideas, I think it can't possibly take a year.
pass by a thousand times without encountering the religious concepts of a
The people underwent various transformations over different periods of time.
to carry with them. The Jews had during this long period
so many fates and came into such close contact
with the neighboring states, that they are free from the influence of foreign religions
regions could escape as little as other peoples, all the more so
less, since they are immune to these influences except for the return from
who did not resist Babylonian exile at all, much
more, in the manner of antiquity, the power of a god

to judge according to the power of his nation, to like to be foreign

who were inclined towards the cults of powerful peoples. Among the patriarchs

—

It was undoubtedly the Chaldean element, the veneration of the ancient El and his under-gods Elohim through the procreation

drive and a resulting sexual imbalance

denheit, which is the prevailing one in the cult of the nomadic family direction. In Egypt, about which we certainly didn't mention. Having no message, the Hebrews seem to have abandoned the old religion. mixed with the Egyptian religious peculiarities to have largely abandoned ten of their tribe. It is incorrect that the Hebrews had to migrate from Egypt. The appearance of the star has hardly any other. The effect was that the innocent children in Bethlehem were killed. brought the inhabitants of an entire city into the deepest distress. Mernis will be transferred. The liberation of Peter by a. Engel's actions result in the execution of the prison guard. Apo Stelgesch. 12, 3. ff. To glorify the death of N, arose an earthquake.

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must bring an animal sacrifice to their god Jehovah, because animal sacrifices were not tolerated in Egypt; (the Egyptians also sacrificed animals) and, as above shows, even people. The Jehovah's Witnesses, a in its original form jumps and his long-standing practice of terrible cult, It will only be given to the Hebrews through Moses; we will I will return to this in more detail in the second section. Jehovah is originally an Arabian deity; his homeland Mount Horeb or Sinai, where the tribe of Midian lived where Moses lived. There Moses met God and made He then made him the national god of his people. With difficulty he Subsequently, he remained among the judges of Jehovah in the His dignity. Since David, God has been under the influence of the Phoenician; they build his temple; later, with the power of The Roman power of the Assyrians influences this people on him; Finally, since the rule of the Chaldeans, Jehovah has come under the refining influence of the Zen religion. Jehovah,

which the Jews brought from Babylonian captivity with

Bringing it back is fundamentally different from the old one; it not only does he tolerate no other gods beside him, but he also... God became the world and also, after the

Ormuzd's role models in the Zend religion, in his fearful one

[The following sentence appears to be a fragment and is omitted: "lichen character."] In contrast, Ahriman [constitutes]

Besides Ormuzd, now there's also an evil god besides Jehovah and

The main moments of Zoroaster's teachings are thus concluded.

a battle between the evil and good gods, from the evil ones and good angels, of the victory of good, of the Ascension resurrection of the dead and the Last Judgment.

1) According to Herodotus II, 45, the Egyptians sacrificed animals

Bulls, calves and geese; to Dionysus and the moon goddess

They also sacrificed pigs. Some kept sheep and goats.

The Egyptians did not sacrifice. Those who sacrificed in the Theban Circle ten, as Herodotus II, 42 reports, no sheep, but goats; the sheep sacrificed in the Mendesian Circle abstained but the goats.

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I cannot influence this for my purposes here.

take a closer look at which the religions of

Neighboring peoples, for certain periods of time, directed their attacks on the Jewish people.

They practiced ideas about Jehovah; the post-exilic period without

That no longer falls within the area I had in mind for the previous

I have laid out horizontal writing. This influence is recognizable.

however, still in the books which deal with the pre-existence

to deal with the Hebrew history, even though the

Editors of the same were endeavoring to make their own, in the

viewpoint gained during Babylonian captivity on

to bring back the Jewish past. But perhaps too

a further characterization of Jehovah in general

some remarks on the kinship of this Jewish

National god with the gods of neighboring peoples
(makes will be done). ö

) Julianus says in Cyril. Alexandr. contr. Jul. IX, p. 306
edit. Paris., that the Jews in all customs with the Hei
those who agreed, except in their belief in one God:

“rois Elveiv ouoloyovrag Jovdalov's SE death vouig he Eva
Sey uöovoy; „ the difference in another respect be far from us
meaning: “zaparav ovdauns 7 wixpa diiapepdusda oog al-
Ankovs." Regarding the form, this is also stated by the
Jews were partially granted this. According to Rabbi Maimon, who
Of course, she belongs to those who are condemned because of their enlightenment.
Following these practices, Moses established the cultic forms of the natural service.
Jehovah transferred to make it easier for the Hebrews to worship Je
bova's to determine. Spencer de leg. Hebr. rit. p. 771
leads from Maimon. Mor. Nev. to: Reliquit creator species
illas seu modos culturae et transtulit eos de cultu creaturae
ad cultum creatoris et a rebus imaginationis phantasticae ad
noun suum. In divina sapientia consilium fuit, ut idololatriae
memoria deleretur et maximum illud dei existentia et uni-

Tate fundamentum in gente nostra confirmaretur: neque tamen
obstupescerent hominum animi propter istorum cultuum aboli-
tionem, quibus adsueti fuerunt." Likewise Rabbi Shem
Tob, interpreter of Maimonides: “Cum autem deus misisset
Mosen, magistrum nostrum, et praecipisset, ut populus ipsi

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Even the name Jehovah-- is difficult to understand Jewish
Origin, by no means one belonging only to the Jews
The highest name of God. The Bible states
Even so much so that this name was mentioned before Moses to the Hebrews
not known!); more recent scholars suspect he
(It only came into use in the age of David).
The Old Testament explains the meaning of the word by:
"I am who I will be" or, as the bet about
states: "I am who I am." For when God
Moses says:
“Look, when I come to the sons of Israel and speak

to them: The God of your fathers is sending me to you, and
 They said to me: What is his name? What should I do?
 How can they answer? And God said to Moses: I am the one who
 I am; and he said, this is how you shall speak to the sons.
 Israel's: I am who sent me.
 The explanation of the name is now, however, the dignity of a
 God's very fitting name, it means: I am the Eternal One, Un-
 variable); only when one considers the low level of education

inserviret eo generali cultu, quo erant educati: ipse praecepit,
 ut omnes isti cultus aut ritus, qui fiebant in gratiam imagi-
 num, fierent in honorem dei, Spenc. 772.

) 2. Mof. 6, 3.

2) Bohlen, the Genesis 2c. Introduction p. CIV. A. Th. Hart:
 Mann, historical-critical research on the formation of the five
 Books of Moses, p. 157.

) 2 Mos. 3:14. MIN NN A

) This reveals the well-known inscription on the Temple of Isis at Sais.
 associated with whom Plutarch mentions de Iside et
 Osiride cap. 9: Eyò eiu xd TO yeyovog xc 09. xc èdō ne-
 vov, xt rov Euov menkov ovdeis zw lynrös arexahvpev.n
 Compare Court of Justice 12:6; Revelation 1:4, 8.

Gesenius acknowledges this declaration and the derivation
 tung of the word Jehovah from N, quae est forma antiquior pro

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thinks, on which the Hebrews still in David's time
 If one is found to be in this position, one must agree with the judgment of those who are in
 this position.
 which in this Old Testament explanation of the name

to find a reflection that does not belong to the Mosaic Age
 It can be written. Would one also like to express the opinion...
 Give space, Moses could have this idea of the Egyptians
 have brought priests to the tables; so the rest of them approach him
 Contrary to this religious founder's ideas about Jehovah,
 according to which this god in a very human guise
 appears, which by no means requires deeper speculation—
 zen lets.

mr) fut. cal Un. In hac explicatione antiquitus recepta,

He hunts in the Thesaurus p. 577, acquiesci potest eo magis, quum
 oleum fere et operam perdidisse censendi sint, qui peregrinam
 huic vocabulo originem vindicare vellent. Nam neque in Phoe-
 nicia (Jeu apud Philonem Bybl. est ipse Hebraeorum Yun)
 neque in Aegypto vetere (Ja Gnosticorum itidem est IM?
 veteris Testamenti) vestigia ejus reperta sunt: neque eorum
 opinio, qui et et Jovis (and Jupiter) ex antiquissimo
 quodam fonte orientali fluxisse conjecerunt, magna veri specie
 gaudet: Jovis enim, try Varrone de ling. lat. 5, 20. ortum
 est ex Diovis (ut bellum ex duellum), quod ex Zeus, Jos
 ortum esse admodum probabile est. Licet igitur inter Jehovah
 et Jo-vis aliqua similitudo intercedat, nulla fere est inter
 Mm et Zeus, Ag, Diovis. — In a note, Gesenius says:

“ Unani addere liceat conjecturam iis maxime non displicitu-
 ram, qui illud etymon nimis subtile, reconditum et ab Hebraeo-
 rum antiquiorum ingenio alienum censuerunt, ut Koppe (ad
 Exod. I.c. in Pottii syll. IV, p. 59), Bohlenius (ad. Gen.
 p. 103.), Vatici (theol. bibl. p. 671.). Quid enim si sta-
 tua mus)) esse potius a Fut Hiph. (ut ea) et eum si-

gnificare: qui existere fecit, ie creatorem?,

1) Koppe, Bohlen, Vatke; compare the preceding Us
 note.

The Greeks call the God of the Hebrews Jao);
 This word was also the ge among the Phoenicians and Chaldeans.
 Mysterious name of a god. The words Sao
 and Jehovah apparently have an origin); may it
 nor to decide whether Jehovah is from Jao or
 Jao is derived from Jehovah, or whether both words have their own origins.
 To take one's ancestry from elsewhere collectively: so much
 It is certain that they are both closely related, and these relatives
 The classification is not based solely on the similarity of the wording,
 but also on a convergence of ideas,
 which were associated with God. Jao and Jehovah are
 originally one and the same being, which also manifested itself in
 Greece, where Dionysus is found.

) Diod. Sic. I, 94: « rc de rois Jovdalois Mwony rov IA
 erixaklovusvoy. eoy.” Otherwise, the forms Tevo can be found,
 Yes. Among the Samaritans, the god was called TaBe.

) Lydus de mens. IV, 38. 74. Ol Xaldaioi rov Se (viz
 the Dionysus) T Aeyovoy, ayri roñ Yyws vonroy, in Sorvi-
 xc yA00n. Compare the article Jao at Movers, the Phoenix-
 zier p. 539 ff.

2) Mo vers says J. c.: The mysterious littera trina Ja is eyes:
 probably N, the apocopied Hiphil instead of y, he makes

life, formed like so many names in Hebrew and quite
 corresponding to rero@yoXuuarov U v.

According to Macrobius Saturn. I, 18., the sun was called in the sky
 Apollo, sunk Dionysus. Dionysus and Apollo are
 Originally, it referred to a god and meant the sun. More on this later.
 The entire 18th chapter of Macrobius is about this. Hoc equidem, "
 it says chap. 17., mecum multum ac frequenter agitavi, quid
 sit, quod solem modo Apollinem, modo Liberum, modo sub alia-
 rum appellationum varietate veneremur. , Hinc et Virgilius,"

it says chap. 18., "scribens, Liberum patrem solem esse et Cererem lunam, qui pariter fertilitatibus glebae et maturandis frugibus vel nocturno temperamento vel diurno calore fashion rantur." "Even in Thrace" eundem haberi solem. atque Li-

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The basic conception of the deity in feminine mythology
As we noted above, the sun is the symbol of the peoples.
In addition to the sun, Saturn was also studied as a key planetary science.

berum accepimus." Likewise Julius Firmicus de error.
profane. religious p. 13.: Nam Liberum ad solem volunt referre
commenta Graecorum, Proserpinam vero Liberam dicentes
Lunam esse confiningunt. "Zeus approaches the mother of the
Dionysus as fire, Dionysus should—to escape his death in
According to another legend, he transformed into fire.
torn into seven pieces; he is a night god, loves the mountains, who
Pomegranate is sacred to him; he loves raucous music and dancing.
Jehovah also appears to Abraham at night, wrestles with him, Yes
I am trapped at night and must leave when day breaks.

The pillars in front of his temple in Jerusalem are decorated with garnet.
decorated with apples. David dances indecently in the style of the Bacchantes.
dig before the Ark of the Covenant, so that Michal could be brought before him.
throws. The serpent which Moses erected and which
It was only destroyed by Hezekiah as an idol that it was found
also in the Dionysian service. The Bacchantes adorned themselves with scarves.
gen. Clemens Alexandrinus calls fie (admon. adv. gent.):
" ayeoreuusvar roig ö pee. Catullus in the epithalam. Pelei et
Thetidos says of them in verse 256 ff.:

Pars e divols o raptabant membra juvenco;

Pars sese tortis serpentibus incingebant;

Pars obscura cavis celebrabant orgia cistis,

Orgia, quae frustra cupiunt audire profani..

Dionysus carries the bull's head or horns, like Jehovah and Juggernaut. Taurum vero ad solem referri, multiplici ratione Aegyptius cultus ostendit."The god's name is Tavoos and Tav-Goxeows, you can still find him with horns on coins: forms; Spenc. rit. Hebr. 828. Oi 'Eiinvēs," it says at Porphyry. abstinent. III, 16., "zeooyyway xegar& ravpov ro Aio-vu. Eusebius. praep. ev. III, 11.: O de Jiövvoos xowa x005 i Hu &xer a x r. Find caves for Dionysus holy, as to Moloch; "speluncae Bacchicae," Macrob. Saturn. I, 18. Dionysus is the god of war; Macrob. Saturn. 1, 19: Colitur etiam apud Lacedaemonios simulacrum Liberi patris has an insignia, not thyrsos. Sed cum thyrsos tenet, quid aliud, quam latens telum geritur, cujus mucro hedera

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Most High God. To Jehovah and Joo it is especially
It is typical that both ideas unite in them,
They are both the sun and Saturn, but Jehovah
later with a predominant Saturnian character, but will
He as a begetting God as in Samuel's time (1 Samuel
7, 6.) so during the Feast of Tabernacles continuously through water
honors, which was the fertilizing element, in contrast to the
destructive, the fire.

The Phoenician Sao is the only begotten son of Sa-
turn, the self-revealing Kronos, the highest god, his
No name may be mentioned, just as little as that of Jehovah.
among the Jews; he is known only to the consecrated. (Jao)

labente protegitur?, Then continues: "Calor vini, cujus Liber
father auctor est, saepe homines ad furorem bellicum usque
propellit; Dionysus is also "auctor triumphi., In the My-
During the steria of Dionysus, a mysterious meal is served and
Drinking before. Jul. Firmicus de error. prof. relig. p. 23.:
Ex rvurävov Beßooxe, e xvüßalov rerwoxa, said the
Initiates. Herodotus compares Dionysus to the

The sun god Osiris. Herodotus. II, 42. Of the sacred shop in the Dionysus service, whose secret one cannot see without exposing oneself to the most terrible punishments, It has already been traded. The captured Hebrew Ark of the Covenant. Punish these Philistines with boils; they send them back and consecrate them. their golden images of the boils (1 Samuel, chapters 5 and 6). When the Athenians did not show Dionysus the respect he deserved He punishes them with sores on their genitals; The Athenians therefore dedicated phalluses to him. Schol. ad Aristoph. Acharn. 242.: “ Myyioavyros roũ Se 90005 xareöanmpey Ice re aidoin ry aylouv xai ro dewov & t % ws Bareinov g T7V vO0ovV Kpeitrova YyEevousymy HAONg yayyaveiag nal r x-vns, aneorainoay lewpoi er Orovdns" o de Eraveldoyres Eyaoay lcd eivai U rauryy, ei did xn runs Ayoierv roy Se lTeilevres ouy roig nyvelusvos or Adiyyaioi yalkovs idig re xa dinuocig xarebxevaday Kal rÿõ8s Eyeyaupov ri gedv, vröuyyua rowvueyor roö æddoug. , Compare Hero d. I, 105.

1) Movers Phön. p. 265. 541.

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But it is also sun god, namely the sun god according to his beneficial and harmful relationship, he is, after a position in Macrobius), simultaneously Sol and Dionysus. Among the Greeks, Dionysus is often called the Beina—me Tc given, yes this Zus or Eöütos, as a nickname of the god, is also associated with the Jewish Jehovah. brought dung; according to Tacitus) it was claimed that the Jewish God is none other than Dionysus. In a strange way, he leads this Phoenician and Chaldean Sao- also the epithet Sabaoth, like the Jewish Jehovah the Sabaoth s). Becomes now also the name Teeßcchd at Jan von Pu. NM

«fieben» is derived, Zebaoth, on the other hand, from NIS «die Heer»

fchaar,» fo apparently both words have the same premise
The position is based on this; for the divine host consists

precisely from those seven planets, which are considered powerful,
He thought of gods who stood beneath Saturn. Saturn himself was

1) Macrobius. Saturn. I, 18: Consultus Apollo Clarius, quis
Deorum habendus sit, qui vocatur Ius, ita effatus est:

— — Soctdeo roy 4 fvov vvarov S,, Euuey Tc,
zeluari u T' aidyv, Ai d'eiaipos apzouevoro
neliov d Jepovs, uerorwpov d'aßoov Taw. :

Hujus oraculi vim, numinis nominisque interpellationem, qua
Liber pater et Sol Ja significatur, executus est Cornelius
Labeo in libro, cui title est: De oraculo Apollinis Clarii.,

2) Tacit. hist. V, 5: “Quidam arbitrati sunt... Liberum patrem
coli.”As noted, they called (Lydus de mens. IV, 38.

the Chaldeans the Dionysus 1st century AD: In Plutarch's Symposiac.
IV, 5. points out an initiate into the Athenian Dionysia
the relationship between the God of the Jews and that of the Jews.
Verbal form dur, “fagt Movers Phön. 547, “findet sich in
to the Tjaxxog, the shouts of joy at the Dionys's birthday celebration=
sus, of which Baxyos only a deliberate distortion of the secret=
ligten Tæxxog zu feyn fscheint.,

3) In the passage cited above by Lydus it further states:

xðx , T Ha & de wollaxov de ,jp, “ and IV, 98: Ts
rob ÆnMIOVPYod. »

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the first of the Seven, like Ormuzd the first of the Amshas—
pand's. 1

That Jehovah was worshipped as the sun is evident from
several Old Testament passages make this very clear, namely
from that in the fourth book of Moses, where the sun Men—
offerings were made. When the Israelites began the service
(Jehovah commands Moses to participate in the Baal-Peor):

“Take all the heads of the people and hang them for Je.”
hova before the sun, so that the blaze of anger may turn away
Jehovah's of Israel. After the conquest of Ai, he hung
Joshua beheaded the king of Ai by the tree until evening—
time, and at sunset Joshua commanded,
They took his body down from the tree. Also
The sun stays in the middle of the sky for almost a whole day.

Day, until the Israelites have defeated their enemies: "it hova, it is said, "fought for Israel 2). After winning Joshua killed the five captured kings and hanged them. They tied their hands to five trees and hung from the trees until... Evening. And it happened at the time when the sun was setting, Then Joshua commanded, and they took them down from the trees.

"Tomorrow your salvation will come," say the Hebrews. to the messengers from Jabes, bringing aid against the Ammonites to seek when the sun shines hot (1 Sam. 11:9). David sacrifices Saul's male body to atone for a famine. descendants hang "to Jehovah at Gibeah; e" the Gi Beonites hung them up on the mountain before Jehovah, and so (These seven fell all at once). Quite special is... But now it is the fire, in whose company and surroundings The bung Jehovah appears everywhere, which is directed at the sun, as Siderian image of the god, indicates. N

The old Testament, however, is far richer in passages, which prove that Jehovah was worshipped as Saturn. In the above passages, the god is evidently the star of the

) Numbers 25, 4.) Jof. 10, 12. ff.) 2nd Saturday. Cape. 21.

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During the day; it even reveals a religious obligation, which Sacrifices offered to the sun god — one She hangs on him all day long, as long as he himself is at it. Heaven is present, facing the view, — with sunset to lose weight again, as if one wanted to avoid it, to grant the after-god his share of it. On the other hand Jehovah appears again in other places, decidedly as night God rises. I refer to the passage already discussed above, where Jehovah waits the night to establish his covenant with Abra to confirm where he was as a smoking oven, after the sun has set, between the sacrificial offerings goes through. The night god is Jehovah, as he wrestles with Jacob, "Until the dawn broke. When day came, he spoke." Jehovah: "Leave me, for the dawn is breaking." The god must depart, it seems, because he has his

The run has to start as the sun. Amos blames the He-
 Brèer, that she had already worshipped Saturn in the desert-
 ten, which he himself, of course, according to his reformatory view
 already distinguished from Jehovah at that time, but
 unjustly. "Have you offered me a sacrifice and a grain offering?"
 brought, he says 2), in the desert forty years house
 Iftaels, you carried your king's hut and the
 Chijun, your images, the star of your god, which you
 Made for you. Saturn, according to the ancients, is the
 uppermost, seventh planet; Jehovah also reigns in the seventh-
 ten heavens). As with the Phoenicians, Saturn the Re-
 governance of the world to the planets below it-
 divides, so Jehovah is with the Hebrews; he himself rules the Jews.
 the other peoples are powered by the sun, moon and

1) 1. Mof. 32, 26.

2) Amos 5:25-26. Chijun is also the name for Saturn.
 among the Phoenicians, Babylonians, Syrians, and Egyptians. Compare Mov.
 the Phoenix. p. 289.

9 Isaiah 14:13

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guided by stars). Like Saturn in Phoenicia, which
 Osiris in Egypt was formed with many eyes, (Sa-
 Turn has four eyes according to Sanchuniathon; Ofiris is called...
 Plutarch the Many-Eyed): so too of the eyes Je-
 Jehovah spoke; Palestine is a land, "to which Jehovah,
 your God, he watches over you; the eyes of Jehovah are constant,
 of your God, from the beginning of the year until the
 End of year 2). The other planets are also considered
 for Jehovah's eyes; Jehovah has seven eyes: With joy-
 Those seven saw the lead weight in Zerubbabel's hand,
 the eyes of Jehovah, which see through the whole world-
 "fen". According to the number of planets, the week had
 In antiquity, it was fixed at seven days, and the individual
 Peoples considered the day sacred, the star whose constellation they particularly admired.

revered; the first day was that of Saturn, the supreme god
planets), and this was, as by the Phoenicians, fo
It was also considered holy by the Hebrews. It is a
knew that both in Jehovah's service and in ordinary life...
The number seven appears everywhere in the daily life of the Hebrews.
steps; the holy lampstand of the tabernacle had seven arms,
Seven days had to pass for an animal if it was to be sacrificed.
The priest should have done this seven times, and he had to be cleansed of the blood.
to be thrown to the altar, the AL had to endure seven days of torture.

a

) Deut. 4, 19.) 5. Mof. 11, 12.

2) I use this expression in the manner of the ancients, although
They also included the sun, as is well known. a

Zechariah 4:10.

The planets had this consequence for the Egyptians: The uppermost
Saturn, then Jupiter, Mars, Sun, Venus, Mercury, Moon.
(Dio. Cass. XXXVI, p. 37. ed. Hanov.) The division
"The week in seven days according to the seven planets," says Dio.
Cassius aa O., started from the Egyptians; at
This division of my knowledge was not familiar to the ancient Greeks.
known; but now it is everywhere, even among the Romans.
leads.

1

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Balaam built seven altars to the Lord so that he might be reconciled with the Lord.
He sacrificed seven bulls and seven rams on it;
The seventh year shall be a year of rest, dedicated to Jehovah.
consecrate it, after seven times seven years the jubilee shall be—
bath celebrated u. s. f. Also Saturn leads strange
In a similar way, the Phoenicians called it "Sfrael".
Jehovah's relationship to neighboring gods
except for the Reformation prophets, it is a completely

friendly; Jehovah only wants to be a national god.
 to enjoy the veneration of his people, he wants to be supreme
 To be God tolerates other gods beside oneself; indeed, such were considered
 probably, as a kind of court state, for the glorification of
 God's. All the prophets agree that there will be no
 During that time Jehovah alone was worshipped, by worshipping the Israelites—
 all previous periods suffered the accusation of ab—
 to make idols. Let us hear about this point these
 Men themselves in more detail.

5 "Hear this, O house of Jacob, who call themselves by
 Israel's name and those that originated from Judah's source,
 who swear by Jehovah's name and the God of Israel
 to praise, but not with truth and honesty... apostate
 (You would have been called nig from the womb). "You brought nothing
 You give me your lambs as a burnt offering, and with your slaughter
 You did not honor me by sacrificing me; I did not give you anything to create.
 with gifts and do not tire yourself with incense; you buy
 Don't test me for money, spice tube, and with your victim's fat
 You did not satisfy me; but you gave me responsibilities.
 With your sins, you weary me with your transgressions—
 ungen).» «Since the days of your fathers you have departed from
 my statutes and did not keep them 9." "Thus speaks
 Jehovah: For three transgressions of Judah and for four I will take
 I will not return it because they despise Jehovah's law.

) Eus eb. praepr. ev. I, 9; Selden de diis Syr. p. 321.

2) Yes. 48, 1. 8. 3) Jef. 43, 23.) times. 3, 7.

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and do not adhere to fine statutes, that their lying idols
 They mislead, whom their fathers followed).

"They did not destroy the nations, as Jehovah commanded them-
 len; they mingled with the peoples and learned their
 Deeds; they served their idols, which were given to them
 to the trap; they sacrificed their sons and daughters to the gods
 Zen and shed innocent blood, of their sons and daughters—
 the blood they sacrificed to the idols of Canaan, that en
 The land was consecrated with blood. And they defiled it.
 They were guilty of their deeds, and of their actions).

Since the time of Gibeah you have sinned, O Frael! Rejoice
 not to the jubilation of the nations; for you are a whore,
 Unfaithful to your God, you love harlots on all cornfields^{en}
 nen).» «This is what Jehovah says: What did your fathers do with
 I found something wrong in that they distanced themselves from me and
 Did they follow vain idols and act vainly?
 Priests did not think: Where is Jehovah? and the handlers
 The people of the law did not know me, and the shepherds of the people did not know me.
 They fell away from me, and the prophets prophesied in the Nas
 Men of Baal and those who did not help, they transformed
 (after). "Like a thief is ashamed when he is caught."
 will, so is the House of Israel ashamed, they, their king—
 nige, their colonels and their priests and their pro—
 Prophets who say to the wood: You are my Father!
 And to the stone: You have begotten me! For turn to me
 She turned her back and not her face; but at the time of hers
 In the face of misfortune they cry: Arise and help us! Where are they now?
 Your gods, which you made for yourself? Let them rise up,
 Can they help you in your time of need? For so much
 The number of your cities is like the number of your gods, Judah! Why?
 Are you arguing with me? You have all fallen away from me, say [the speaker].
 Jehovah. In vain have I struck your sons; discipline

1) Amos 2:1. 2) Psalm 106:34. 3) Courtly Acts 10:9; Chapter 9:1. 2.
 Jeremiah 2:5, 8

—

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They did not accept it; your sword devoured your prophets like
 A devastating lion. My people have forgotten me since...
 (countless days). The shameful idols devoured
 the acquisition of our fathers from our youth onwards,
 their sheep and their cattle, their sons and their daughters.
 We lie in our shame, and our disgrace covers us;
 For we have sinned against Jehovah our God,
 we and our fathers from our youth until
 this day and did not obey the voice of Jehovah un^{en}

"The sons of Judah did evil things."
 "In my eyes," says Jehovah, "they set aside their abhorrence."
 idols in the house that bears my name
 (It is called, to contaminate it)... "They went to the starvation site."
 in the thoughts of their hearts and the Baals, like their fathers
 (they have taught it). ≈ "We know, Jehovah, our
 Injustice, the guilt of our fathers; for we have
 sinned against you 9. "Thus says Jehovah the Lord
 ren: Because your fathers forsook me and went to others
 They followed the gods, served them, and worshipped them.
 and have forsaken me and not kept my law;
 And you are doing even worse than your fathers, and look, you
 Everyone follows the stubbornness of their evil heart,
 Because you do not listen to me, I will throw you away.
 this country).» «Dad was your change from your
 (Youth, that you did not obey my voice).
 The prophets remembered my name among the people in
 to bring oblivion through her dreams, which she he
 They count one another: just as their fathers meant Na
 (They forgot about Baal)? "You gave them that
 Land which you swore to their fathers; but they went
 They did not listen to your voice and walk in your law-

Jeremiah 2:26 ff. Compare especially 2 Kings, chapter 17.

2) Jer. 3, 24. ff.) Jer. 7, 30.) Jer. 9, 13.) Jer. 14, 20.

6) Jer. 16, 11. 7) Jer. 22, 21. 2) Jer. 23, 27.

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They did not do anything. Everything you commanded them to do, they did.
 (They did not). "The sons of Israel and the sons did it."
 Judas's only evil in my eyes stems from her
 Youth enticed me; for the sons of Israel only tempted me with
 the work of their hands, says Jehovah. For to my
 Anger and to my wrath, this city was from
 Days since they were built, until this day,
 so that I will remove them from my presence, because
 all the evil that the sons of Israel and the sons of Ju
 that's done, to provoke me, they, their kings, their commanders,
 their priests and their prophets and the men of Judah

and the inhabitants of Jerusalem. And they turned back to me the
 Back to the side, not the face; from early morning onwards
 I taught them, but they would not listen to receive discipline.
 And they placed their abominable idols in the house,
 which is named after my name, to defile it—
 They built high places for Baal in the valley of the sons.
 Hinnom's, to give their sons and daughters to Moloch
 consecrate what I did not command them and did not place in my heart
 (Sense has come). "They and their fathers find their way from me."
 fallen away until this day. Therefore thus speaks the Lord.
 Jehovah: Because you raged more than the nations around
 come here, you who have not walked in my statutes and my
 Rights not done, and even according to the rights of the peoples
 Not done for you: therefore, by my life, speak
 The Lord Jehovah, because you have defiled my sanctuary
 Through all your abominations and all your horrors: so I will
 also [my eye! pull off and I don't want any pity and
 (not spared). "Your origin and your birth
 (is from the land of the Cananites). I'm making a
 End your vice and your whoring from the land
 Egypt, so that you no longer look at them

Y) Jer. 32, 23.) Jer. 32, 30.) Ezech. 2, 3; Cape. 5, 7 ff.
 Ezekiel 16:2.

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(raises and no longer remembers Egypt).. You
 You took your sons and daughters whom you bore to me,
 and offered them up to be eaten. Was it too little?
 Because of your whoredom, that you also slaughtered my children
 and gave them up by dedicating them to them? Behold, jeg
 A wise orator will say the following proverb to you:
 Like mother, like daughter! You are the daughter.
 your mother, who rejected her husband and children,
 You are the sister of your sisters, who gave their husbands
 and rejected children, your mother is a Hittite
 and your father was an Amorite. Your older sister is
 Samaria and her daughters, who live to your left,
 and your younger sister, who lives on your right,
 It is Sodom with her daughters. But you did not walk upon it.

You did not do their ways or their abominations;
 Soon it was too little; you did worse than they did in
 all your changes). "How, on the path of your
 Fathers, you defile yourselves and their abominations, you whore
 follow her, and by bringing your gifts, by
 Consecrate your children through fire; if you defile yourselves through fire, you will be
 defiled by fire.
 all your idols until this day: and I should
 Let me ask you about it? By my life, you say.
 the Lord Jehovah, with a strong hand and with outstretched
 Poor you, and with poured-out fury I will be against you
 rule !!»

These numerous confessions of the prophets, which still exist
 could be significantly increased, because of the lawsuit
 The idolatry of the Hebrews is the recurring theme of the
 the prophetic writings that have remained with us — they prove
 more than sufficient evidence that what the prophets said about...
 to call idol worship, the worship of other deities alongside it
 hova, was deeply rooted in the people. The reformatory
 The party of these prophets received the monotheistic award in their school.

1) Ezech. 23, 27.) Eßzech. 16, 20. 44. ff. 2) Eßzech. 20, 30 ff.

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A pictorial view of Jehovah presented as a revelation
 of the god in the earliest times; the better religious in themselves
 Ten of a newer school were presented to the Prophet's disciples.
 to bear as an ancient law of Jehovah, to which the people
 had already been obligated in ancient times, of which it
 but it has fallen away again. There is no other way to explain it.
 as the prophets continually spoke of apostasy—
 can, which, as Jewish history proves and
 Our previous investigation also sufficiently demonstrates—
 than have, which cannot be found anywhere, since those better ones
 prophetic ideas never actually come true.
 They had received the tung. The prophets themselves knew the time. This
 Not to mention the waste, he went to them, as was natural,
 beyond all historical memory; they left the Ju

already “in the womb,” “in the womb” of Jehovah
apostatize and confess by renouncing the idolatry of An⁸
beginning and prevailing among the Hebrews at all times
was. This is also suggested by the behavior of the people, the pro—
in contrast to Phetic condemnations, a significant testimony.
The legitimacy of the existing cult is certain,
No one listens to those individual prophets at any time.
persecutes and kills them as innovators 9).

As long as the people still roamed around nomadically, as long as
before the temple was built, one would be less likely to see Ber-
have had cause to invoke other deities besides the national deity.
to worship Nalgott. Every nomadic tribe had its own.
Tribal god and that undoubtedly meant something about it
Good. Only occasionally are deities invoked during this time.
the neighboring tribes their sacrifices from the Hebrews⁸
have to hold on. But as the field of vision expanded and

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1) The Jews who had already been taken to Babylon are complaining
through the prophet Samaya at the Priesthood in Jerusalem⁸
Peace, that the raging Jeremiah should be tolerated in the temple. Jer.
Chapter 29.

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with the construction of a temple the cultic forms splendid⁸
As the temple was built, it was part of its splendor to also include the
to include the powerful gods of neighboring peoples. On⁸
Initially, the zeal of the prophets seemed to be directed only towards this.
to be, that Jehovah is not alongside these gods—
shortened, he presents himself as supreme god, king of the gods⁸
hold; however, this zeal increased with the danger to
Jehovah's view is such that the national god is no god at all⁸
who would tolerate another god beside him. Unfortunately, we are
about the religion of the related Arab tribes, where
Moses learned about God through the religion of the Am-
moniter, Moabiter and Edomiter only extremely meager

Traces remained: certainly the religious ones were sights and the cult of these tribes with those of the Hebrews very closely related, and traditions from this side would contribute significantly to changing religious behavior to put the teachings of the ancient Hebrews in the true light. Surely These tribes also have their literature and sanctify you. had tungen; the Edomites in particular and the Tyrians were (ren famous for their wisdom). Ezekiel 5:7. Jehovah accuses the Jews: "You are not in my Statutes changed, do not have my rights and not even according to the rights of the nations around you done. Also found the neighboring Arab tribes. not at all as inconspicuous and contemptible as the Jewish one This usually represents national hatred. We see from the A song of triumph, which Jeremiah recounts about their enslavement and the Babylonians' abduction is agreed upon, that they developed strength and prosperity and turned to the Hebrews looked down with derision 2).

But what can we now learn about religious ideas?
The fact that these tribes remain suggests a close relationship.

- 1) Obadiah 1:8; Jeremiah 49:1. The Tyrians are wiser than Daniel. Ezekiel 28:3.
- 2) Jer. Cape. 48. and chap. 49., especially chap. 48, verse 27.

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Shaft with the terms of the Hebrews: a point that already in the treatment of the main Semitic deities came. In recognition of this kinship, the reformed church... The party in the Mosaic books) the prohibition of go: "Be careful that you don't get tangled up in..." to follow them after they have been destroyed before you, and that you do not seek their gods and say: How these Peoples serve their gods, so will I do! You You shall not do such things to the Lord your God; for all abominations They did to their gods Jehovah, whom he hates; for They also burn their sons and daughters with fire. their gods." — The Jews should not sabotage their Jehovah. venerate, as the Arab and Canaanite tribes do theirs

Gods, commands the reformist party in the name of Moab's; That means exactly as much as the Jews have in Truth has so far worshipped their Jehovah, as in the 106th Psalm, Verse 34 is expressly granted: "They did not destroy The nations did what Jehovah commanded them; they mingled with the nations and learned their deeds;" and 2 Kings 17, 7: They feared other gods and walked in the sanctuary among the nations whom Jehovah drove out before the sons of Israel." » ||

What the Israelites call Jehovah's people and the They bear the name of their god "Israel"; this also means people. and the Moabites' god Camos. » Camos wanders into the Misery, says Jeremiah?) "Fine priests and fine princes all of them. - "Moab above Camos will be put to shame, as if..." The house of Israel has been put to shame at Bethel, their defense. "Woe to you, Moab, the people are lost." of Samos!» Camos is the national god of the Moabites and has, Like Jehovah, other gods also surround him: I make a The end in Moab, says Jehovah, to those who sacrifice on

) 5. Mof. 12, 30. 31.
2) Jer. 48, 7, 13, 46.
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of the height and incense to fine gods). Already above It has been mentioned that the altar of burnt offering was used as The image of Jehovah was also called Ariel, like the Moabite Camos, which can be seen on coins of Rabbat Moab with burning torches depicted, and that the city of the Moabites and Jerusalem (Salem collectively used the name Ariel?). The god The Ammonite was Moloch or Malkam; also The Ammonites are called the people of Malkam: "Why did they Malkam Gad has taken possession of it and his people live there fine cities I? The name of this behemoth or mal came, which is the same as the Hebrew Melech, king, Jehovah leads the way very frequently in the Old Testament, especially in the Psalms. We read there, for example: "Hear my cry,

My Melech (my king) and my God; for to you I pray
I!)! Jehovah is King forever and ever; he is King.
King of Glory 5), You are my King, God I!»

“Jehovah is a great King over the whole earth.”
Rusalem is "the city of the great King N." »Sing

God, sing to our King; for King of all the earth
is God 0). They miss the train of my. God and my
nes Königs), «God is my King from of old *)

“Jehovah, my King and my God.” Jehovah is King
adorned with majesty); a great king over
all gods). “Jehovah is king, therefore the
World 16). Jehovah is King, let the earth rejoice!

“Jehovah is King, the nations tremble; he sits enthroned on
The cherubs, the earth shakes. Jehovah is on Zion.
Great and exalted above all peoples, praise be to your name!
Men, the great and terrible, holy is he! Exalt Jesus!
O Lord our God, and fall down to his footstool

2) Jer. 48, 35. 4. Mof. 21, 29.) Mov. Phön. p. 358.

) Jer. 49, 1.) Pf. 5, 3.) Pf. 10, 16. 5) Pf. 24, 7.

7) Pf. 44, 5. 9 Pf. 47, 3.) Pf. 48, 3. 0) Pf. 47, 7. 8.
227 Ps. 68, 26.) Pf. 74, 12.) Pf. 85, 4.) Pf. 93, 1.
16) Pf. 95, 3. 16) Pf. 96, 10.) Pf. 97, 1.

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Feet DI» Thus, according to Amos 5:26, the Israelites wore
the desert, “the hut of their Melech,” their king. It
This point has already been discussed under the article Moloch.
spoken; Melech, king of the Jews, Moloch
The Ammonite and the Camos of the Moabites are originally
They are one and the same being.

But how do the different names behave?
of the Jewish God Jehovah, Melech and Ifrael
each other? Since the Phoenicians also called Saturn Israel-
ten 2) and the Jews “sons of Israel, house of Israel, »
Palestine is called "the land of Israel"; so it is to

First and foremost, it is so certain that the Jewish God in ancient times which bore the name Sfrael, a compound of d

and O great God.” The first book of Moses leads

5 Pf. 99. Cf. also Isa. 44:6; ef. 52:7; Jer. 10:7; Jer. 46, 18; Jer. 48:15; Zeph. 1:5; Zeph. 3:15; Mal. 1:14.

2) Eusebius praepar. evang. I, 10. gives from the translation of the Sanchuniathon by Philo of Byblus, the passage: * Kooovor roivuy, 09 ol Doivixes T veayi r000CyoDEVoVOL , 'Beordevey rij ogg xi d cregov her iyy roõ Blov relevryv eig Toy ro Koo-vou dre xt ēju eig etc. etc. The old king Saturn was called So, for the Phoenicians, it was also Israel. After further development- Payment: Saturn married the goddess Aowßosr and with this he begot the only begotten son, Jehoshad. This word, which apparently shares an origin with Judah, it is said to mean, even now, a native in the Phoenician language.

If one says that Sanchuniathon mixes Jewish ideas here= lungs of Abraham and the patriarchs with the Phoenician Ideas about Saturn; this is how this claim is supported. no other proof than that in the first book of Moses a A narrative emerges that presents the matter differently. I believe rather, that even in the first book of Moses the ideas of Saturn mixed with those of the nation's forefathers Abraham is in Jewish legend what in Phoenician legend... Saturn, the celebrated being to whom one attributes the attributes the sacrifices of the firstborn sons; for Saturn also He sacrifices his firstborn son at the above place. Judah.

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Chapter 32, verse 28. the name Israel from Jacob, who was a I wrestled with the god all night long, and therefore which should bear the name Israel, which then became a fighter with God, is explained. Only when the biblical verse... However, this may also be based on a myth (because even

Heracles wrestles with Zeus), so it is obvious that of an unclear meaning, completely unsuccessful Legend, which nowhere in the old Testament appears The naming of a people cannot be avoided.

Rather, in my opinion, Israel is the ancient name the teaching of the God of the Hebrews, according to which the Israelites listen, just as the Moabites called the people of Camos, who The Ammonites are the people of Malkam. El is the Semitic. Basic word for the divine being; Elohim) in the more Today, the Jewish God is very frequently mentioned in earlier times. called. The Hebrew gave the common name of God. El is a decorative epithet, thereby emphasizing his power and strength. Israel called him DRAW This

The name was used as a common and everyday name. needs that he subsequently the priests of holiness no longer seemed to correspond to the divine essence. He

1) What does this plural Elohim, "the gods," mean? He resorted to a majesty plural; the Jewish God is said to glorify "the gods." — The Jewish The god is originally a sun god, then the sun and Saturn. at the same time. Elohim are without doubt the planets themselves, which one sees oneself as deities under the leadership of the sun or the Saturn thought. Initially, all the stars were probably Elohim, later only those in whom a movement was perceived, The planets. Jehovah is the supreme of the Elohim, like Ormuzd. the chief of the Amshaspands, he is therefore called Jehovah the Army swarms. As a representative of the Elohim, the god is also for He called himself Elohim alone. At Sandyuniathon, in the Phoenician religion, the Elohim, sons and companions of Ilos or Eloah, the of Saturn (oyrgl. the frequently cited fracture piece by Eusebius. praep. possibly I.).

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was therefore replaced by the secret name Jehovah, who recurs everywhere in the holy books, the old The divine name Israel, on the other hand, appears only as

The name of the people, and comes as God's name in oblivion.
 heit; a circumstance that prevents a later author from...
 The declaration stated that the national name Israel should be spelled from
 a battle between the patriarch and Jehovah.
 Time when people began to use the name Jehovah
 What he needed cannot be determined; perhaps he already had it.
 In Moses' time, it was a secret of the priests; perhaps he came
 first to the Hebrews in the age of David, upon closer examination
 Connection with the Phoenicians. Is the derivation of the
 Words of dn the correct ones, so the use of the
 Names hardly reach above David. I alone...
 I understand that with these mysterious words, Jao and
 Jehovah does not place the main moment on the consonant, son
 which seems to be based on the vowels 140. It is these
 Vowels are, in a sense, the main sounds of human speech.
 organs and as such very suitable, both the divine,
 to describe all-encompassing beings, as well as in the May
 The use of antiquity for mysterious purposes was already evident through its
 Simply speaking something can have a special effect. To
 These letters are also the first sounds which the
 Humans speak and are equally fluent in all languages. They may
 gen therefore as a mysterious designation of the highest God
 tes in the mouth of the priests into a very high antiquity
 extend and most likely originated in Egypt
 ten find, where Hermes also had a secret name.
 On the part of the later Hebrews, it was due to a lack of
 another derivation, very natural, the word time
 to base it on the word "Mr". What now, finally, the Benen
 When King Melech arrived, she went to everyone.
 Times alongside the name of the God of the Hebrews;
 for Jehovah was truly known as the King of the

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Nation thought; in the same way Jehovah is also called Baal.
 "Lord," like the deities of the neighboring peoples).
 Jehovah also stands in neighborly relations with his neighboring gods.
 licher relationship. The images of the same are in his Tem
 pel, as has often been noted); the temple also has
 foreign priests, which Ezekiel concedes when he says:
 "You left behind sons of foreigners, uncircumcised in heart and

uncut flesh, come into my sanctuary, to
 desecrate my house by eating my sacrificial food,
 He offered fat and blood, and thus brought about my covenant.
 all your abominations, and you did not attend to my service
 ner sanctuaries, but rather set those who serve my service
 They concerned themselves in my sanctuary, to you. At the initiation
 Dedication of the Temple by Solomon 1 Kings 8:41-43
 It is explicitly stated and expected that strangers also
 would come to the temple to offer their worship to Jehovah
 to bear witness. Jehovah quite peacefully asserts his
 His position as a national god gives him special veneration.
 besides the foreign gods, the Jews wander in the middle
 in the condemned idolatry in Jerusalem to the Temple
 pel, to celebrate their national festivals”); the priests, of course
 They are in any case consistent with this entire being, and if

1) Hosea 2:16: “And it happened at that time when you called:
 My husband, and no longer do you call me: My husband.
 O% Baal, for he means Lord and Master; the god will

depicted under the image of a husband; but that the Pro-
 phet the naming Baal as the name of the god and epithet
 The following verse shows what Jehovah has in mind, where he continues:
 “And I will remove the names of Baal from their mouths.”
 Balaam considers Baal and Jehovah to be the same god. Balak
 Balaam leads him to the heights of Baal, where they sacrifice to him.
 Jehovah and Jehovah appear in person. Numbers 22:41; Chapter
 23, 1. ff. ö

2) Jer. 7, 30.; Jeremiah 32:34; Ez. 5, 11.) Ez. 44, 7. 8.

4) Jer. 5, 19.; Jer. 6, 20.; Jer. 7, 2.; Jer. 14, 12.; Jer. 26, 2.
 17th; Jer. 36, 9.; Complaint 2, 6. ff. Ezech. 20, 39.

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Even some prophets zeal against it: the majority of them
 Ben approves of it). The kings, too, completely embrace idolatry.
 surrendered, yet found ≠Jehovah's anointed ones 2). They swore

with Jehovah and with Moloch. "Stretch out my hand."
about Judah and about all the inhabitants of Jerusalem, says Ze-
phanja), «and eradicate from this place the remnant of Baal,
the name of the pagan priests and the priests, and the
worship on the rooftops before the host of heaven and the
pray before Jehovah and swear by him and also swear-
ren at their Moloch (82792). The peoples which

worshipping related gods, they are in a closer relationship-
"To Jehovah. In Ezekiel," Jehovah says of the people.
rians: You were a spreading, covering cherub; and
I set you down on the holy mountain of God; under fiery flames
You walked on stones. You were blameless in your ways.
Change from the day of your birth until your transgression:
you were found, due to the size of your trade.
your inner self filled with injustice (so not through the god-
(dual service), and you sinned: and so I rejected you
from the mountain of God and wipe out the cherub who covers you-
Away from the fiery stones. Your heart rose above
of your beauty; you corrupted your wisdom for your sake-
For the sake of glory. Through the multitude of your transgressions,
Through the injustice of your actions you have lost your home.
"Desecrated lights." (Jeremiah 5) Jehovah does not bring
not only the captured Jews, but also the Moabites and
Ammonites return to their homeland. In the fifth book of Moses
It says in chapter 23, verse 7: "You shall not cast a shadow over the Edomites."
(Beware; for he is your brother). (This also applies everywhere.)
among the Reformation prophets, the thread of religious verse
through the wall shaft. The images of the gods were placed opposite each other.

1) Jer. 14, 13.; Jer. 16, 11/10; 23, 33.) Complaint. 4, 20.
) Zeph. 1, 4, 5.) Ez. 28, 14. ff.") Jer. 48, 47; Jer. 49, 6.
Moses also speaks to the Edomite brothers, in Numbers 20:14.

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Respected and held sacred. David destroys the Philistines.
The star did not remove the images of the gods, but rather it takes them
with); he would undoubtedly see them in the temple of his God.
preserved, like the Philifters on the other side.
Had Jehovah already captured the Ark of the Covenant, would he have had a

He had a temple. The chronicle seeks to save its hero.
 (by reporting?), the king burned these pictures;
 But the credibility of the chronicle is known, especially
 in this respect! Certainly, the books of Samuel would
 They should not have concealed this burning, if it really was
 It would have taken place instead. Perhaps such places could be created.
 Don't overlook it! Especially the efforts of the later Chro^s
 Nik, to cover up such things, are the most striking examples.
 white against the validity of our Mosaic Law and ice
 the Jehovah's service founded on it in the Davidic period^s
 old. — As the Philistines, on the other hand, were opposed by the Ssraelites.

She brought the Ark of the Covenant into the temple of their god Dagon.
 Bringing it to Asdod has already been reported above.

Hebrews also accept the consecrated gift of the Philistines, which

golden bumps and mice, without decency in reception, and
 Jehovah so little detests this pagan distinction,
 that they were first shown to him at the Ark of the Covenant in a be^s
 kept in special boxes. Also the oracles of the gods.
 were used by each other; the sick king of Syria lets
 (to inquire of Jehovah concerning his condition), Ahaziah,
 King of Israel, however, asks Baal-Zebub in a fine manner
 "illness around council," which Elijah considered an insult to his
 Prophetic dignity and the Israeli national god on^s
 takes. The Philistines recognize Jehovah as a god.
 5), as the Jews in turn the gods of the nations; the
 Philistine king Achis even swears "by the life of Jehovah";
 The Assyrians also find in Jehovah ben God, the national god.

— —

1) 2nd Sam. 5, 21.) 1 Chr. 15, 12. 3) 2 Kings 8, 8.
) 2nd King. Cape. 1. 9) 1st Saturday. 5, p. 11; Cape. 6, 7. 18. % 1st Sat. 29.6.

God of the Jews). Joel complains 2) that Tyre and Sidon and the circles of Philistia with the Jewish treasures they had decorated the temple; and the Jewish prophets to On the other hand, they find comforting hope in the fact that the clay node of the pagans through the Messiah into the temple according to Jerusalem would be brought.

The entire setup of the Jehovah's Witness cult, all of it I find absolutely nothing peculiar about religious customs. Jews; they consistently find their parallels partly among the Phoenicians, partly among the Egyptians, up to the late The previous rule states that one may not have an image of God. Lucian gives the strange news that in the temple to Hierapolis in Syria, the throne of the sun god He stands, but there is no image of him; the sun and the moon goddess are the only gods, of those Syrians have no image of; this is not allowed. since these deities appeared in visible form in the sky (Lucian). Here we have the link to the prohibition: You shall Do not make for yourself an image or a likeness! Jewish mythology descends to the legend, that the gods mingled with men and heroes would have produced, Genesis 6:1: "And it came to pass, when mankind They began to multiply on Earth and to give them daughters; when the sons of Elohim were born, then the sons of Elohim went 5) the

1) Isaiah 36:18-20. The Assyrians and Babylonians act in Nas. men of Jehovah's and are chosen and favored by God; said Sennacherib 2nd Kings. 18, 25; Cyrus Jer. 44, 28; Jer. 45, 1. ff. 13. 14; Isaiah 48:15.

2) Joel 3:10.) Lucian. de dea Syr. c. 34.

) Also in the temple of the sun god Bel, at the level of the Babylonian In the Babylonian tower, there was no image of the god, but there was There stood a precious bed and a golden table for the god.

ready. Herod. I, 181. f

°) DIN” 22 An Engel, can not be thought of here,
For the doctrine of angels was only developed later. These sons

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Daughters of men, that they were beautiful, and took them
Women of all who played with them. The giants were on
the earth at that time; and after the sons of Elohim
when they had intercourse with the daughters of men, they bore children to them,
These are the heroes, men of glory since ancient times.
had been. Even in the Talmud, the Jewish legend terrifies,
does not shy away from such mixtures. After the
Prophet Elijah ascended to heaven and transformed into an angel
when he transforms, he sometimes comes in the form of an Arabic
Merchants descend to Earth. Once on the Day of Atonement.
He meets Raf Yehuda and speaks to him about how he is on
The earth had come to satisfy his sensual desires in many things.

To satisfy the virgins of Nahardea. On the response
Judah's question: what did the holy God say to such a thing?

“Say,” the prophet replied, “that sin rests.”
before the door (Genesis 4:7), that is, according to the rabbinic
'Shen's explanation: "evil nature compels sin."

Like the Phoenicians, the Hebrews also sacrificed on Ber
Gen; the mountains in general are sacred. The fifth book
Moses commands in chapter 12, verse 2: “You shall destroy all places,
where the peoples you are driving out served their gods,
on the high mountains, on the hills and under all the green
"nen trees"; but the whole Hebrew story shows
Quite the opposite; the Hebrews were actually seeking the mountains.
up and the green trees, where Arabic or Cananitic
Sacrificial sites were intended to also sacrifice their victims there.
to judge. In Phoenicia, the mountains were given a kind of
divine worship; a mountain on the Phoenician coast
called the face of God 2), likewise it is called by the Hebrews

The gods of subordinate stars become the Elohim.
If the Elohim were the planets, then it is very likely that among the
Sons of the Elohim to understand the fixed stars.

) In the tract Joma near Eifenmeng. entd. Judaism

2) 9eov xooowroy Strab. XVI, 2.

(a mountain in Perea). Lebanon is called in ancient times Testament Baal» Hermon) and was, as Eusebius in Onomasticon reports, even in the first Christian centuries considered sacred by the surrounding pagans. from the earliest times until the complete dispersal of the Jews The mountains had a sacred character for the Hebrews; Even in the New Testament, Jehovah appears on the mountains, to glorify the Messiah. Even the patriarchs sacrificed on mountains; Abraham, in particular, sacrifices on the mountain Moriah, where the Jebusites also sacrifice, David buys later Aravna gave this place of sacrifice, Solomon built the Temple. pel on the same. Jehovah appears to Moses on Sinai, Moses sacrifices on mountains, as does Joshua; in the Judges Time is spent holding religious gatherings on Mount Tabor (gen); in the age of David the descendants of Saul (hanged before Jehovah on a mountain); Horeb is called (still in the Book of Kings, the mountain of God?); Zion will It is everywhere called the holy mountain; Jehovah is the “Holy One”. (from the mountain). The Syrians say in 1 Kings 20:23: “Mountain The gods are their (the Israelites') gods; that's why they have the They had the upper hand over us; but we will fight with them.

1) Peniel 1 Mos. 32, 31; dir. 8, 8. |

) dir. 3, 3; 1 Chr. 6, 23. According to Sanchuniathon (in Eusebius praep. (evang. 1, 10) the mountains Lebanon, Anti-Lebanon, Kafius and Brathy took their name from the divinely revered sons of light, fire and flame.

9) «as legòy ruuaosai dr ray Elvav.“ The same assures the Christian Church Father Hilary, + 368 AD, in his Commentary in Ps. 133: “Certe hodie gentes montem hunc profana reli-

gione venerantur. „Even in ancient times, the mountains are found

holy, Herod. I, 131.

) Joshua 8:10,) Judges Chapter 4; Chapter 5:3.) 2 Samuel 21:9.

7) 1 Kings 19:8

Habakkuk 3:3. Compare also Zephaniah 3:11; Obadiah 1:16, 17; Sadyarite. 8, 3; Jer. 31, 23; Ezech. 20, 40; Dan. 7, 16; Joel 3:22; Ezech. 35, 12; Yes. 65, 25; Yes. 66, 20.

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ten on the level, whether we don't have the upper hand over them will be." The enemies boast, "The Eternal Heights" ber to have brought Israelites into their possession, and also Eze Chiel responds to this idea. Jehovah commands the Ezekiel 36:1: "But you, son of man, who..." Prophecy to the mountains of Israel and say: Mountains of Israel, Hear the word of Jehovah! Thus speaks the Lord (Genesis 13:14). hova: Because the enemy speaks of you: "Ha, the ewi The heights have become our property: » fo rede I in the fire of my anger against the remaining people and against all Edom, which has taken my land. to property with great joy and arrogant contempt tung, to empty it into the loot. Even the fifth book Moses speaks without reproach of sacrifices in the blessing of Moses. on mountains: the tribe of Zebulun is to lead the tribes to the mountains. Mountains load and there offer sacrifices of piety). Jehovah's righteousness is like the mountains of God - It says Psalm 36:7. The mountains of Basan are called "God's" Mountains» Pf. 68, 16; why do you lie in wait for God's mountains », means es, «up the mountain that God chose as a fine seat? » "I lift my eyes to the mountains," says a He Hebrews, Pf. 121:1, where will my help come from? » Befon The mountains were holy places as dwelling places of Jehovah. Sinai, Zion, and Carmel. From Sinai and Zion came It has already been traded several times; Jehovah was actually there "I thought of myself as living there; come up to me on Sinai," he says. the God to Mofe." For the Jews, Jehovah dwelt on Mount Zion, for the Sfraelites on Mount Cars mel. The Israelite prophets Elijah and Elisha (on)), here Jehovah performed fine miracles, set He set his sacrifice on fire and sent fire upon the messengers of the

King Ahaziah; here, in the lovely forests of the

2) Deuteronomy 33:19

) 1st king Cape. 18; 2nd King Cape. 1; 2nd King 2, 25; 2. Kon. 4, 25.

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Carmel, in the middle of the mountain, is where Jehovah himself lives according to the literal sayings of the Jewish prophet Micah).

Jehovah also appears in the bush on Sinai, yes, this one

The god's sojourn under trees even becomes a sta-

The name for Jehovah; "the grace of Him who in the

Bush lived, comes to the house of Joseph," it says.

in the blessing of Moses 2). That the Hebrews the altars of Jehovah erected under trees, was already mentioned in the article.

The existence of "Afchera" has been more precisely proven. For example, Abraham is mentioned.

Genesis 21:33 says: "He planted tamarisk trees in Beersheba."

and there called upon the name of Jehovah." Carmel was now but also a sacred mountain for the Phoenicians, and this

The circumstances further suggest the relationship between the two.

Cult. Even in Vespasian's time, there was a cult on this mountain.

a famous Phoenician oracle, whose priest at that time

Basilides from the entrails of sacrificial animals, the Vespa-

(Sian predicted the imperial dignity). Tacitus gives the aftermath.

(It is said that Mount Carmel was worshipped as a god.)

However, there was no image of God on it, but only

an altar was found: and from the priest of this altar

Vespasian had just received his oracle. A very similar situation occurred in...

This relationship, according to Herodotus, was the cult of the Persians. He

(fagt), the Persians considered it foolish to have idols, Tem-

They built temples and altars, worshipping Zeus on the

9) Micah 7:14.) Deuteronomy 33:16. .

2) Suet. Vesp. 5: Apud Judaeam Carmeli Dei oraculum consu-

lentem ita confirmavere sortes, ut quidquid cogitaret voveret-

que animo, quamlibet magnum, id esse proventurum polliceren-

The promise has been fulfilled; the priest says at

Tacitus hist. II, 78: "Datur tibi magna sedes, ingentes termini, multum hominum. "

4) Tacit. II, 78: Est Judaeam inter Syriamque Carmelus, ita vocant montem deumque, nec simulacrum deo aut templum situm tradidere majores: aram tautum et reverentiam. "

Herod. I, 131,

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Highest peaks of the mountains, there they brought their victims and
They invoked the entire celestial sphere as Zeus.
If, therefore, the reformist party in our Old Testament...
Menden books on the cult of the heights and the sacrifices under
green trees are described as a relic of Mosaic law;
Thus, it does violence to Jewish antiquity as well.
like so many other institutions they established on Moses
It carries back. The sacrifice on mountains, under mighty trees
men, is an ancient custom of the Hebrews, like the Phoenicians, and
It remained in Judah even after the construction of the Temple.
in practice. What is new, however, is the stipulation that one may only do so in
She was allowed to sacrifice in the temple. She was exiled by the
Jews were never recognized, although the Temple
it was the main place of sacrifice and served as a religious unification point.
the nation, where one gathered at the high festivals
collected.

That also in the Phoenician and Egyptian Re
The league finds a sacred tent (Y) and a sacred ark,
This has already been mentioned above. As, according to Sanchuniathon,
the image of the greatest of the gods in Byblus on a with
ox-drawn wagons are driven 2), so also the load
Jehovah's. The interior furnishings of the temple in
Jerusalem is also the same as in Phoenicia. Tyrians
They built Jehovah's temple! No people will
a hostile god of the neighboring people
Build temples; likewise the Jews would not have allowed their Jehovah to build them.
to have a house built by the Phoenicians, if this Cana

They would have been unclean and hateful to God before him.
The Phoenicians also had their two phalluses with the
Pomegranates erected in front of the temple in n, and

m) Münter, Rel. der Carth. p. 126. The Pböntzier also mourns=
ten in sackcloth and ashes, like the Jews, Münter p. 148. In
Baal services can be found in music and dance (1 Kings 18:25).
also in the service of Jehovah; David dances before the ark of the covenant.
) Mo vers Phön. p. 542.

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These remained unchallenged until the conquest of the
City! Like the division of the temple in Jerusalem
The Phoenician temples also had their Holy of Holies,
which only the highest priests were allowed to enter; so in the
famous temple at Hierapolis); it was in this temple=
offered twice daily, as in Jerusalem 2). Fat
was also an important part of the sacrifice among the Egyptians,
As was the custom among the ancients, they too poured oil on their
They sacrificed and considered fasting to be pleasing to the gods.
a pleasing act, which they performed especially before the sacrifice
subjected to). On the curious kinship of the jü=
The disgust of the pig with the cult of the
Neighboring peoples have already been spoken to. Pigs are the
Priests in the temple at Hierapolis considered them an abomination; they were
Not sacrificed and not eaten. Some, however, believe=
“Ben,” Lucian added boldly, “this is not happening because they
an abomination, but because they are holy). Also those scy=
German peoples who sacrificed humans and drank human blood=
They did not sacrifice pigs and did not tolerate them in their
Lands). In Egypt, the pig was an unclean animal;
The Egyptians washed themselves whenever they even thought of a pig.
brushed against it; the swineherds were not allowed into any temple
They came and could only marry among themselves, since
No one else gave them a daughter. To Dionysus and

1) Lucian dea Syr. c. 31.) Lucian dea Syr. c. 44.

2) Herod. II, 40.

*)-Lucian dea Syr. c. 54. Also Plutarch (Symposiac. IV. p. 670) Paris edition of 1624) suggests a veneration of the Swine
It's not something among the Jews. If they abhor the pig, it means
If he did, they would kill it like magicians kill mice. But
The mouse among the Jews was also similar to that of the pig,
Typhonian animals. Plutarch is certainly mistaken when he
believes the Jews worshipped the pig because of it
his digging in the earth as a teacher of agriculture

I have gaolten.

9) Hero d. IV, 62. 63. 64.

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But in Egypt, the moon goddess was worshipped on the full moon.
Pigs were sacrificed, and on these days the
Meat was eaten; only on the full moon, says Herodotus, should one eat.
The Egyptians ate the flesh of pigs; their arms bowed
They made pigs out of dough on these days and sacrificed them.
The eel, which among the Egyptians was the evil god Ty
phon was holy and by falling from a rock
(where sacrifices were made?), stands out significantly among the Jews,
even if only a few traces have been left to us).
I am reminded of Balaam's donkey, which carried the angel of Jehovah
sees, whom Balaam himself does not notice, and whose mouth
"Jehovah opens" that she speaks to Balaam). (Noticeable)
The wise man will solve the first birth of man and
that of the donkey placed side by side, also the donkey 3. Mos. 11.
where the unclean animals are listed, not among these
called animals. The law gives the choice to remove the donkey.
neither by using a sheep nor by breaking its neck

chen, Exodus 34:20: The firstborn of the donkey you shall

1) Hero d. II, 47.

) Plut. Symposium c. 5. Plut. de Isid. et Osir. c. 30. It was
This animal was despised as Typhonian in Egypt. Jablonsky
Panth. aeg. III, 45. "

9 The Gentiles accused the Jews of having given the donkey divinely revered, Ta cit. V, 4; Plut. Symposiac. IV, 5. Antiochus A golden donkey's head was said to have been found in the temple during the looting. have found. Jose ph. contr. Apion. II, 7. Also the god= Gentiles give the Jews a special veneration of the pig. Guilt. Lund, Jewish Sanctuary. p. 1671. The Egyptian Legend Plutarch portrays the evil god Typhon in a battle

beat them, flee riding on a donkey for seven days and, when he comes to rest, which Hierosolymus and Judae witness. In the rabbinic book Yalkut chadasch by Eisenmeng. II. 721 The ox in Exodus 21:33 refers to Messiah, the son of Joshua. Seph's donkey, the Messiah, the son of David. The donkey The Messiah is said to have one hundred colors. II, 698.

) 4 Mos. 22, 23, 28,

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Solve it with a sheep, and if you don't solve it, well, break it. His neck. You shall kill all the firstborn of your sons. solve and before my face one should not appear empty= nen). That the donkey here collectively represents all unclean things Animals set aside, as Michaelis assumes, is a will= A bold claim; a legislator cannot be so vague. speak; the Mosaic books express themselves rather in the= equalize regulations very precisely; a sacrifice of the donkey But it would still be left behind: because one is not allowed to give the donkey anything. to break his neck (what does this mean other than to sacrifice him?), if you don't want to solve it.

Certainly, one must not forget the origin of the food prohibitions. in that conception of the Pentateuch which only the= wants to let those animals enjoy that ruminate and chew their cud. (have cleft hooves). Later legislators had two animals dedicated to the evil god before him, the pig and the donkey, before whose consumption one has since ancient times a had a certain reluctance, although he never completely succumbed to exile. was left out." The pig had cloven hooves and

It didn't chew the cud again; the donkey had no cloven hooves.
and did not chew the cud again; according to these circumstances, I explain
ten those people who wanted many religious precepts,
all animals that bore the same markings, for
impure. The loosening of the firstborn camels will, of course,
not required, although according to the law) even the camel

1) The same 2 Mos. 13:13.) Michael. mos. Law IV. \$. 193.

) 3. Mos. 11:1 ff.

Pseudo-Isaiah permits the Jews to enjoy pork.

Regarding the accusation in Isaiah 65:4; chapter 66:17: Donkey meat was eaten in

The need, 2 Kings 6:25. When the Syrian Ben-Hadad Samaria
besieged, there was great famine in Samaria, and behold, they be-
They rode it until a donkey's head was worth eight sekels of silver and a four-
theil Kab Zaubermit fünf Sekel.

) Leviticus 11:4. The large herds of donkeys and camels,
which the patriarchs held, were certainly not solely as

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was unclean, and firstborn camels were nevertheless born
Know many things beforehand; be it also that a regulation concerning
The process of loosening the pigs did not exist because that
The pig was not kept by the Hebrews anyway.
If now in our Mosaic Law, besides the solution
the firstborn of man also that of the donkey, and only that one,
is prescribed; so this may be proof that
the sacrifice of the donkey in earlier times alongside the sacrifice of the
firstborn sons among the Hebrews in special practice
was and that both were in a peculiar relationship.

The sacrifice of a ram at the Jewish Reconciliation—
The same parallel can be found among the Egyptians.
where, when an animal had been sacrificed, the head of the dessel was usually placed
to strike down and speak the words about it: Where=
far away, over the sacrificers or over Egypt, an evil came.
"One should, so may it be turned onto this head."
The head was then carried away and thrown into a river.
or sold it to foreigners if there were any nearby.
were. Because of this curse, the Egyptians ate nothing at all.
no animal head, just as the Greeks did with curse sacrifices.

Pack animals were not only used, but also eaten. Donkeys are also
everywhere not exempt from the Cherem= victims, although
never be called dogs (cf. Genesis 12:16; Chapter 1).
24, 35; Chapter 30, 43; Joshua 6, 21; 7, 24). The adjacent
People ate domestic animals that were declared unclean in the Pentateuch.
with the exception of the donkey and the pig. The Arabs fan=
camel meat, as it is today, was also eaten in antiquity.
delicious Dio d. Sic. 2, 54. Harbor find with them a
very ordinary food (Michael. mos. Right IV. 5. 203.)
The Phoenicians also ate dog meat. Darius forbade this.
Carthaginians alongside the human sacrifices Justin. XIX, 1. The
Persians ate horses, camels, and also donkeys. Herod I, 133. In
Greece and Italy were served by poorer people who ate donkey meat.
Apuleius ate. Metamorphosis. VII. Meat of young donkeys
It was even considered particularly delicious in Rome (Pliny, Histories).
nat. VIII, 68.

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Nothing was enjoyed because one believed one was eating the curse into oneself.
into). The Jews, as is well known, led the goat on whose
The sins of the people were distracted, into a desert.
and let him go. Elsewhere, D tells...
Herodotus, that the inhabitants of Thebes in Egypt only
on one day of the year they sacrificed a single ram,
They all beat each other and then the ram in a hot
They were buried in the crypt.

A kind of Pasha appears in Egypt during the reign of Dionysus=

“Everyone slaughters Dionysus,” says Herodotus.

(at the supper before the feast) a pig before fine

Door. Furthermore, the Egyptian and Greek can be found there.

Chinese Dionysus festival in the Jewish Feast of Tabernacles.

“The Egyptians,” reports Herodotus in the aforementioned passage, “celebrate the Dionysus festival, with the exception of the choirs, almost just like the Greeks.” Dionysus is, according to Herodotus, the Egyptian sun god Osiris 4), and Jehovah is also Son= nengott. Plutarch finds the Feast of Tabernacles according to time and the type of celebration is very similar to the Greek Dionysus festival. related). The Jewish cry Hallelujah, which is associated with Jah, the Jehovah, appears, was the usual Freu= denruf at the Greek Dionysus festivals?). How can one Even the origin of this festival is only doubtful! They build huts from green branches, drink, feast, dances and jumps for seven nights by torchlight, which Women are present; they have made things from the priests' underpants.

) Herod. II, 39; Hom. II. XIX, 276. Paus. III, 20.

2) Herod. II, 42. |

3) Herod. II, 48: 75g oprys cn dopmin».

9 Herod. II, 42.

5) Plut. Symposiac. IV, 5: * xawös Eori xai d roönos Jiovuow KOOONKWY. m

6) 7 00 praise Jehovah, among the Greeks 670, or EAedeö,

of which oloAudw, G ovvvv,p etc.

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*

(the wicks made for illumination): it is a lavish Harvest festival, originally among those (already under »Ash'era (discussed) sukkahs and tents the creative Nature was also revered through sexual freedom). The pomegranate points in this direction, or in its absence, the Lemon, which the Jews still carry at this festival, Very clearly to this day. After the explanation (of the third book of Moses) the festival shall take its name from the huts which the Israelites built in the desert would have lived there; but in a sandy desert one has no Huts of foliage, and even less so one celebrates a Firm, because people once lived in huts made of leaves; it is This is neither such a wretched nor such a brilliant state of affairs, that one might feel compelled to hold a celebration in honor of it. found. These huts have no other origin. had a jump when the daughters' huts, which were through the King of Assyria led Babylonians to Samaria built 9; they were, like these, for sexual mixing⁹ determined. The festival was a celebration of procreation. Nature; water was offered for seven days on the Altars (cf. 1 Sam. 7:6); but water is the fertilizing one. Element, Venus is born from the sea. Still in The main festivities were held in the forecourt of the second temple. the women, where they also drew and poured out water. There, both sexes spent seven lavish nights together.

) Cf. Win. bibl. Realw. II, 7.

Even the old orthodox Lundius, although he believes that the Devil as a god ape, the Feast of Tabernacles among the Greeks⁹ mocked, and that one could see from this how busy everyone is⁹ It was once the devil who sought to undermine God's holy order. can't shake the thought that in this Jewish Many immoralities are committed with delousing; Chapter 25 to 27 in the Jewish holy sites.

) 3. Mof. 23, 34. 4) 2 Kings. 17, 30.

until it was later deemed good to replace the women with a
to separate the men with an iron gate.

If one now considers the striking kinship of
Jewish and Egyptian customs go completely back to Moses¹
leads to the Hebrews' sojourn in Egypt; so
One is certainly mistaken. What originates from there will
There is little; even circumcision is difficult, even down to...
Moses returned; for in the desert she found, according to her own...
A confession of the Bible does not take place. However, it does occur.
an Egyptian influence (since Solomon) is in effect and is in ice
nem continuous rising understood until the downfall of the
Kingdom of Judah. They concluded alliances of protection and defense with
the Egyptians, both the kingdom of Israel 2), as the kingdom
Judah); after the Battle of Megiddo, Judah came to some
Time under Egyptian rule." Jeremiah fights
continually, but in vain, in favor of the Chaldeans, the
Egyptian influence; finally, the kingdom of Judah falls due to
fine connection with Egypt 5), and a part of the Jews
turns away from the Chaldeans to that land 9). Since Sa²
lomo, so the Egyptian customs are becoming more and more
have found their way into the Israelites' society. The Einthei³
Dividing the Hebrews into twelve tribes is difficult to apply to the
to trace back to Jacob's sons; she probably has one

1) 1st King Cape. 3; 1st King 11, 40.) 2 Kings. 17, 4. ff.

3) Isaiah 30:2 ff.; Chapter 31:1; Chapter 36:6. Isaiah is also a
Enemy of Egypt, like Jeremiah later.

) 2nd King. 23, 33. ff.) Jer. 44, 30.) Zach. 10, 11; Jer. Cape. 41.

7) Among the Romans and Greeks, Jewish and Egyptian
Uses for closely related, in Tacitus and Suetonius er⁴
appear "sacra Aegyptiaca et Judaica, "Aegyptii Judaicique
Rite "side by side." Plutarch calls the Jews Symposiac.
IV, 5 * Aiyuaruagovyres."n Spencer de leg. Hebr. p. 776.:
"Eleazarus, Judaeorum pontifex in literis ejus ad Ptolemaeum
datis (apud Aristeam lib. de LXX) Aegyptiorum inquit sacer-
dotes, populi principes, etsi multis aberrant, in quibusdam ta-
men nobiscum conveniunt, „

astronomical basis and is the replica of an Egyptian
 a later establishment. This is not to say
 that the Israelites would not divide themselves into separate groups beforehand.
 tribes had divided, who traced their lineage back to sons of Ja-
 cob's derived; but the number twelve, which only thereby
 It can be achieved that old Jacob also gets his two
 Grandsons, Joseph's sons Ephraim and Manasseh, as sons
 (assumes), clearly shows a different one, without doubt.
 astronomical classification principle, points to the twelve times
 The cycle of the animal kingdom and the division of the year into twelve
 Months ahead. Bohlen says that this division of tribes
 borrowed from the Sabaean Arabs and with
 related to the twelve signs of the animal kingdom
 have), which Wiyer calls a casual assumption,
 (of which one hears many now). Even if
 The Ishmaelites, like the Abrahamites, were divided into twelve tribes.
 fell *), if the same was true for the Persians 5,
 when the Egyptians make twelve divisions in their land
 ten and twelve kings): should not also be used in the
 Ifraelites, the reason for their classification, must be sought elsewhere.

than in the Jacob's family? Should this coincide?
 The classification is not based on a general astronomical reason.
 Must have had, the twelve lunar cycles of the year? Is
 Yes, surely the sacred number seven also applies to the Hebrews.
 of astronomical origin! I, for my part, do not conceal,
 that I the historical existence of most of those alleged
 I doubt Jacob's sons; since the Hebrew story is quite

) 1 Mos. Chapter 48.) v. Bohlen Introduction to Gen. p. LXXVI.

) Win. bibl. Realw. II. 596.) v. Bohlen J. c.

) Xenoph. Cyropaed. I, 2. 4.

6, The so-called eonptifche Dodekarchye Her o d. II, 147, which
 the Egyptians after the expulsion of the priest-king Seti, 671

until 650 BC, established. Heeren presumes this unity~~≠~~
lung in twelve realms be the return to an old institution
been. History of the States of Antiquity. p. 78.

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He knows nothing about them except their names, although
the Hebrew otherwise traces back to his ancestors everywhere.
Abraham, Isaac, and Jacob are an eternal repetition in the
Old Testament: but concerning the life and deeds of a
Zebulun, Isachar, Asher, Naphtali — Who has something
Have you heard about it?

A later influence of Egypt is also indicated by the
Jewish separation from other peoples, which the He~~≠~~
The Brethren did not observe this before their imprisonment. A
Egyptians, says Herodotus, man or woman, will never be one
Kissing Greeks on the mouth, neither with a knife, nor
To use a roasting spit, or a Greek's cauldron, also from
Do not enjoy pure bull meat if it is cut with a knife.
(a Greek was cut up). The prescribed
Jewish purification customs are found in very similar ways.
Sages in Egypt and Phoenicia. The Egyptian priests
They bathed twice a day and twice a night; they were allowed to
Only wear linen clothes that are always freshly washed.
had to, indeed, as Herodotus assures us, they had a
Countless sacred customs to which they are obliged
were 2); no Egyptian was allowed to wear anything other than a linen cloth.
to enter a temple in one's robe; one's woolen outer garment
He laid it down before the temple; people also wrapped themselves in linen.
(buried in garments). Who in Phoenicia buried a dead
who had seen him was unclean for a day; the relatives of the
For the deceased it was thirty days!); the Phoenician Gal~~≠~~
They were allowed to leave if they had buried one of their comrades,
Do not enter the temple for seven days. Hereditary, as with the
Jews, also had a priesthood in Egypt; the priests~~≠~~

Herod. II, 41.

9) Herod II, 37. The practice of bed-sleeping also contaminated the Egyptians.
tern Herod. II, 64. a

) Herod. II, 81; cf. Suet. Otho 12.

) Lucian dea Syr. c. 55.

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The law passed from father to son; every Tem~~ple~~
Pel had a high priest, whose position also extended to
(inherited by the son). Such high priests took office in Egypt~~ian~~
ten and Phoenicia the first rank after the king),
(sometimes even attained royal dignity). The Prie~~st~~
"The service in Phoenicia is quite similar to the Jewish one." In
Temples at Hierapolis offered three hundred sacrifices at one offering.
priests employed); similar to the Levites, one had for the
Hierodules held lower-level positions. The ancient Egyptians only had them.
male priests; even among Jehovah they held this dignity
only men, which is very natural, since Jehovah is a man
was thought. But as with the Arabs and Phoenicians
To Baal and Moloch, that's how Jehovah stood in ancient times.
a female deity at her side. Of course, there was nothing about that.
The Old Testament leaves us with only a few vague hints.
left; but it can already be seen from the close relative~~s~~
close a rift in which Jehovah stands against Moloch. Thus
For example, in Exodus 38:8, the following curious passage can be found:
"He [Bezaleel, who at Moses' command brought the holy vessels]
[shafts manufactured] made the basin of copper and fine
Frame of copper from the mirrors of the rising white~~s~~
but, who marched [to service] before the door of the
Assembly tent. It is further said of the sons~~es~~
According to Eli's 1 Samuel 2:22, that they slept with the women,
who entered for service at the door of the assembly~~s~~
tent. - Either Jehovah had a female
Goddess beside her, to whom these serving women belong,
or he himself had female priestesses). It is striking that

1) Herod. II, 37. ®) Justin. XVIII, 4.

3) Joseph. contr. Apion. I, 14.) Lucian dea Syr. e. 31.

) Lucian dea Syr. c. 42.

One can think of nothing else but a Kedefchen= service thinking; cf. Genesis. 38, 14; 5. Moof. 23, 195 Herod. 1, 199, in fact, our article Asherah. On a female

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also the commandment in the law according to which the priests lay nene Hofen tragen follen, um die Schabenabdeckungen), wenn they perform the service at the altar or in the meeting tent= so that they do not die. Philo's explanation 27, Moses probably gave this commandment because the priests often quickly ascended and descended the altar s?ien and thereby easily exposed himself in an unseemly manner= ten is not enough; for the linen gown which they according to Exodus 28:39 they should also wear it, and the one until "Going down to my feet provided sufficient protection against exposure." gen; to the running and jumping of the priests during their ceremonies Directions are out of the question anyway. It will also be... especially 2 Mof. 20:26 commands that the altar have no steps should have, so that the priests' shame upon ascending will not be uncovered, and once again the regulation will be reiterated. The wearing of underpants is given in Leviticus 16:4. Much= This more frequent ban suggests, according to the traces in the Pro= prophetic beings, of whom we shall speak immediately, thereupon, that in ancient times, undressing during service was common, which were prevented here by an allegedly Mosaic commandment (will be done). Such exposures, in turn, are in

The fact that Jeroboam had two children also suggests that he was a secondary goddess. Calves erected.

1) Exodus. 29, 42. 43.) Phil. vit. Mos. III, p. 522.

) Maimonides (More Nechov. part. 3, cap. 45. bei Lund jüd. (Heiligh. p. 178.) finds the cause of this commandment of the trousers "Wearing in the service of Baal-Peor. You know," he says, "how served Baal-Peor by exposing her shame. Therefore, God commands the priests to make themselves undergarments. chen, to cover their flesh when they were on duty, imglei that the priests should not go up steps to the altar. – But it is significant that the altar before the exile this The forbidden steps really had it. Ezekiel knew the altar. no different than with steps. Ezekiel 43:17. After the valley mud would have Balaam, who also received revelations from Jehovah holds, membro virili prophesied. (Tract. Sanhedrin fol. 105. at

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Connection with a sexual cult that is widespread throughout the old testament emerges and is undoubtedly among the Jews joined the Jehovah's Witnesses just as the Phoenicians did. Niziern the Kedeschen being at the service of Saturn. It This point is discussed under the article Ashera. has been, to which I refer here. As a remnant the That custom may apply to the old sexual cult, according to which, even in the post-exilic temple, the wicks for the Illumination at the Feast of Tabernacles by women from the ab The priests' underpants were made in the 9th century. The prophethood, which in a admittedly small a part of his limbs the most respectable side of the The religious essence of the Hebrews is presented here, but it is not a An institution unique to Israelites; it is found Eifenmeng. I, 447). It must be taken into account that in Dionysus service 76 aidioiv of the god an object of the Ver It was honorable. In the sacred ark of the Etruscans, this was Member of God preserved. Clement of Alexandria admon. adv. gent. p. 14. reproaches the pagans that They worshipped parts of Dionysus in their mysteries, which the I will not mention decency, * uöpuv, apenra we aAnlas ur aloxuyns, avadxuyrog d, Löffchye the lighting "During your mysteries," he calls out to the hierophant, "hey xe." Oov rov Jaxxov ro ypws! Exirgepov aroxpupai ry vuxri rd uv- grijo c Female side in the Eleusinian Mysteries ava-

oreilerai (7 Bau H) ra aidolia xc e „jes bet ri Seo, näm
The delight of Ceres, who is thereby amused; Clemens Alex. p-
13, where the verses of Orpheus are also quoted:
Ne anovoa werlovug aveouparo, dete de xdvrc
Zuuaros ovde woeroyra turov, vie d ey Taxxos etc.
Among the Dionysus sesses in Egypt, the women had, nad) He
Rodot II, 48, instead of phallic images the length of an ell,
which they carried around in the villages, “vevov r aidioiv, ov
xollo rew Eia0009 &0y rt allov Owuaros' roonyeerai d av-
as al d Cl aeidovoai rov JAiövvooov' diöri de udo re
&xel TO aldoioy ai xiyea uovyoy Tov Owuaros, Sri Aöyog weni
avrod ipög Aeyouevos.»
) Treatise. Succa 3, 5 in Winer Bibl. Realw. II, 9.

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in all religions of the ancient Orient. In Egypt:
those who, according to Herodotus, gave the oracles at the temples;
A special department of the Prie was employed there
ster with the prophecy; the Old Testament also speaks
(of the prophets of Egypt). Likewise, prophets of the
Baal and Asherah are mentioned in the Old Testament and
Prophets of the Chaldeans 2). Most closely related to
The Jewish prophets may have been the ones of the neighboring Ed o-
miter, Moabiter, Ammoniter, Tyrier and Sido—
never have been. We see from Jeremiah 27:3, 9, that
all these peoples had their prophets, who were also critical—
They were asked about the circumstances surrounding Rath, how the pro-
Prophets of the Jews. Jeremiah warns the emissaries of this Bob
who had come to Jerusalem to meet with the king
Nige Zedekia concerning the approaching Chaldeans to
behave towards those of their prophets, soothsayers and
To respect the summoners who are called to war against the Chaldeans
advise. Ezekiel says the same about the prophets.
ten of the Ammonites, that they see deception and lies as true
add. There were also Befch wörer in the Jehovah's service, fie wer;
who was mentioned in several places without any reproach; without
Doubt was the summoning a task of the prophecy
Ten. Behold, I am sending among you snakes and adders, for the
There is no incantation; they will stab you, he says.
Jehovah in Jeremiah 8:17: “They have poison, like a

"Deaf adder," it says Psalm 58:6, "that does not cease the voice of the summoner, of the banner, of the bane is knowledgeable. Even in Sirach, chapters 12 and 13, one reads: "Whoever pities a conjurer who was bitten by a snake will be? Here, of course, in a slightly different sense. In the above places, summoning is a remedy against the poisonous Bites; in Sirach it is merely a spectacled art.

) Yes. 19, 3.) Jer. 2, 80; Cape. 50, 36; 1st King 18, 19. Ezekiel 21:29, 5

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What was originally a highly valued characteristic of the Prophetism was, according to the later view of the Pentateuch, offensive because of its connection to idolatry. It says in Deuteronomy 18:9: "You shall not do according to the law." Abominations of the nations; they shall not be found among you. who consecrates his son and his daughter through fire, who Not a magician, nor a sign interpreter, nor anyone practices fortune-telling. Summoners, or banishers, or necromancers, or A wise man, even one who questions the dead; for an abomination Jehovah is anyone who does such things. — Even the four The names indicate a widespread practice that Its nature among the Hebrews. — Also prophetesses. Jehovah's existed; Miriam is mentioned as one of them, Moses' sister), Deborah, wife of Lapidoth, who Judge and prophetess at the same time is 2), the Huldah, to Salum is married"); Eze warns against false prophetesses (chiel); many Hebrew women must have come to this passage. have been occupied with prophecy.

The news that occasionally reaches us about the The remaining Phoenician prophetic beings also bring into this relationship between the religious institutions of the Phoenicians and Jews into a close kinship. So far the Phoenician story. turn and Afstartendienst sufficed, the prophetic nature was a A kind of shamanism. Its origins are rooted in how As we noted above, the prophetic gift to a sick person persistent nervous activity, to which, however, an artificial one soon develops

liche Pflege gesellen. One appeared in a striking manner.
 Elevator, transported by a roaring music into the background
 disturbance and, seized by this, in a state of being hot
 In a fit of frenzy, he uttered prophecies amidst violent gestures.
 The ancient prophets of the Hebrews are mentioned by tambourines and
 Pipes set in motion with enthusiasm. Moses' sister, the Pro
 Phetinz Mirjam "took the drum in her hand, and it

1) Exodus. 15, 20.) Dir. 4. *) 2 Chron. 34, 20.) Essz. 13, 17.

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All the women followed her with drums and dancing.
 These women were certainly not just any Israelites, son
 the prophetesses who, under a female leader, celebrated holy events
 They performed marches and dances, like the prophets. To Saul
 At Gibeah Elohim, one encounters a choir of prophets, before
 to them harps and timpani and flutes and lutes, and
 They prophesy. And then it happens, says Samuel.
 to Saul, "the Spirit of God is upon you and you prophesy."
 You go with them and throw them, transformed into another man.
 The prophecy of the Jewish prophets therefore did not consist of
 solely in the fact that, when asked about the future, they give an answer
 they were given, but they turned out like the Phoenician prophecies
 ten, unprompted or driven by music, in
 an enthusiasm that manifests itself physically through vigorous movement
 expressed in the limbs and in which they expressed all sorts of things
 statements that could be interpreted as hints of the future
 sought to lay. As often as a school appeared in the process, it will be
 prophesying before the people to roaring music
 have presented; a part of the instruction in the Prophecies
 tensschulen will certainly also rely on the usual gestures and
 that general prophecy had been directed).

The outward appearance of the Jewish prophets is reminiscent of
 in turn, the sexual independence of the Phoenicians
 Jewish cults. The older Jewish prophets went into their
 rem prophetic elevators naked. So striking. This lukewarm.
 ten mag, so it is according to clear biblical statements

That's undeniable. It initially stems from an error.
The numbering in 1 Samuel 19:20 ff. highlights "Saul," it says,
"He sent messengers to fetch David. And when they..."
They saw the assembly of the prophets who prophesied, and
Samuel, who stood there as their leader: so it came to the Bo-

1) Exodus. 15, 20. 91. Sat. 10, 5. ff.

2) Elisha still speaks when he is to prophesy (2 Kings 3:15-16):
"Get me a string player." And it happened, when the string player...
When the tens player played, the hand of Jehovah came upon him.

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ten Saul's the Spirit of God and they also prophesied).
And it was reported to Saul, and he sent other Bo-
ten, and they also prophesied; and Saul sent again
Third messengers, and they also prophesied. Then he too went.
after Rama and came to the great pit at Sekhu and
He asked and said: Where are Samuel and David?
He said, "See Najoth near Ramah." And he went there.
after Najoth near Ramah, and the Spirit also came upon him.
God, and he went on prophesying until he after
Najoth came to Rama. And he too took off his clothes.
He went out and also prophesied before Samuel, and lay there naked.
all day and all night. Therefore, it is said
man: Is Saul also among the prophets? — The passage
It is clear, there is absolutely no other explanation: the prophecy-
The drawing took place with the body unclothed. The prophets are
all naked, and when Saul was near them, the gift of
When prophecy comes, he also undresses. The Naked
The ceremony bore the character of a sacred consecration, as they...
He demands closeness to God. Even Moses had to be before Jehovah in
to stand barefoot by a burning bush, because the place
It is sacred. This has also been true in India since ancient times.
to this day, nudity is considered sacred;
The Indian philosophers received from this very naked
The prophetic spirit, according to this view, spreads like a
Material material concerning the immediate surroundings of the prophets. Et-
Lucian dea Syr. c. 51 tells a similar story about the Phoenixes.

adorn. At the great festivals of the Syrian goddess in Hierapolis, where the galls under the din of cymbals, timpani, flutes and songs that celebrated their orgies, he says, will arise again. new bile. It then attacks many who are only considered to be... Shivers had come, a holy frenzy; the youth whom She seizes, tears off her clothes, and rushes off with A scream into the heap of gathered bile, seizes one of the swords that are ready for this purpose, emasculates itself with that, and runs naked into the with the severed part. streets all around.)) Exodus 3:5.

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They are known to the Greeks as Gymnosophists.
But is the above passage not the only one which...?
weis delivers that the ancient prophets fulfilled their mission and their
They performed their office naked. Isaiah also gives through a
to recognize his unclothed appearance, that he is acting on behalf of Je=
(Hova's come. Jehovah commands him): Go and loose
Remove the sackcloth from your hips and take off your shoes.
your feet. And he did so and went naked and bare.
foot. Then Jehovah said: Just as my servant Isaiah was naked
and walk barefoot for three years, a sign and a pre-
image for Egypt and Ethiopia, so the king of
Assyria leads the prisoners of Egypt and the exiles=
ten Ethiopians, young men and old men, naked and barefoot,
with the vessel exposed, a disgrace for Egypt." It
This naked appearance of Isaiah is surely rooted in the old
The Prophets' Naked Walk in the State of Prophesying
Reasons. But the later time of the Prophet, in which
This exposure is probably no longer as common as it used to be,
was customary, and with it the Prophet himself linked to the
Going naked is a symbolic act that signifies downfall.
which is meant to allude to the empires of Egypt and Ethiopia. In general
It seems that this prophetic nakedness has indeed been directed towards
later times preserved, but since the influx of foreign people=
ker, where the prophets mainly predicted misfortune, when
a sign of misfortune for the nation, or even
as an expression of grief over the idolatry which
The prophets continually rebuked. Micah says, as it were,
(as an introduction to subtle prophetic pronouncements?): «There;

I must complain and lament, barefoot and naked
"Give it over!" In earlier times, undressing was common among fri-
during these events; David exposed himself when he was before
he danced towards the Ark of the Covenant, which was probably a sign from his side
He was imitating the prophets; for he himself was considered to be

9) Isaiah 20:3. 2) Micah 1:8.

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a prophet and also offered sacrifices, like a priest. It
"But it happened," it says in 2 Samuel 6:16, when the ark of Jesus was opened.
When Hova came to the city of David, Michal looked, who
Saul's daughter, through the window, saw the king there.
They leaped and danced before Jehovah, and despised him
in her heart. And when David returned to his house
To greet David, Michal, Saul's daughter, came.
He spoke against it and said: How did the King of Israel behave today?
glorified because he exposed himself today before the maids
ner Knechte, fo wie fich entscheidet einer der freiwilligen.
According to the usual explanation, the shoulder dress would be
The king's vigorous dancing sometimes lifted him high.
gone; but here, there is more to think about. In a
Lands where men wore no trousers and their legs
Since most parts were uncovered, one will still find in them
to find it a subtle impropriety that a dress is tanned
A slight movement, something rising up. I'm thinking here of a
Intentional exposure, in the manner of those described by Maimonides
accuses the Baal service and its actions because of the
The Pentateuch prescribes underpants for priests.

The way in which the Old Testament prophecies
ten introduce their prophecies, agrees with the outward appearance
Cynicism, which we were just talking about, probably goes together.
They perform some action which affects the content

to symbolically represent the prophecy. By doing so...
Their first task is to attract the attention of the people.
and to prompt the question of why they did this or that
do; then they give the interpretation of their procedure.

These symbolic actions are now sometimes
of a kind that one must infer from it, a prophecy.
Nothing was too disgusting and nothing too immoral,
to choose it as a symbol. One would gladly be willing to
the men who are otherwise partly so worthy of respect,
free from such actions by any declaration
to speak; but it is not possible if one knows the truth.

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doesn't want to hurt anyone. Have they chosen the less noticeable ones?
symbolic actions, as the clearest evidence suggests,
actually carried out; so they also refrained from carrying it out.
not those who offend us, all the less so, since
Even in these cases, the accomplishment is recounted and nowhere mentioned.
is being set up.

For example, Jehovah commands Ezekiel to travel as a wanderer.
to dress and walk back and forth in front of the people. Dar.
When someone asks: What are you doing? and the prophet gives
In Jehovah's name, the explanation that this means
Emigration into captivity. He takes two pieces of wood.
and binds them together. The Jews say: "Do you want
"It doesn't show us what this means, 7?" and he explains
Jehovah wanted to make it known to them that the fraelites and
Jews were brought by him from captivity and to
They would be united as a powerful people. Jehovah
Chapter 21, verse 6 commands him: "But you, son of man, groan,
that my loins break and sigh with bitter pain
right before their eyes. And when they speak to you: Why?
Are you sighing? » fo say: "Because of the rumor that it
comes. The prophet Zedekiah, asked for advice by Ahab,
Whether he will be successful against the Syrians is something he is anxiously wondering
about.
horns and says: Thus says Jehovah: With this you will the
Push the Syrians until you destroy them." Jeremiah lies down
a yoke around the neck to indicate that the Jews were un-
would come under the tyranny of Nebuchadnezzar. The more
Hova spoke to him: Make for yourself bonds and yokes and
"Put it around your neck." The prophet Hananiah, who
who holds the opposite view, takes the yoke from him

Necks, breaks it and says: Thus says Jehovah: Thus will I broke the yoke of Nebuchadnezzar, king of Babylon— break from the necks of all peoples within two years. 9. To

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) Ezech. 12, 9.) Ez. 37, 18. Cf. Cape. 24, 19.

) 1st king 22, 11.) Jer. 27, 2; Cape. 28, 10.

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Jeremiah must be told to compare the Jews to pots.
Hova's order to go to a potter's house; he buys
a bottle and breaks it in front of the assembled Jews,
as a sign that Jehovah would break the people, «fo
how to break a pottery vessel »; he records
Jehovah's command: a linen belt, put it around your waist.
then bury him by the Euphrates, dig him up after vie
len days again, the belt was rotten, this be
indicates the Jews whom Jehovah used to carry around his loins,
and which are now rotten, find Y.

Up to this point, these symbolic actions have just
Nothing objectionable. Jehovah alone commands, for example, the
Ezekiel, that he should make his bread with human dung, in order to
to suggest that the Jews among the pagans eat unclean bread
would eat (). Ezekiel replies: Ah, Lord Jehovah,
Behold, my soul has never been defiled, and carrion and
I haven't eaten torn food since my youth.
Here, and nothing unclean has entered my mouth.

“Meat.” Jehovah then answers: “Look, I will give you
Allow cow dung instead of human excrement, so that you may eat your bread on it.
"Prepares." — When Kings Rezin of Syria and Pekah
from Israel to take up arms against the Jewish King Ahaz,
Isaiah, at Jehovah's command, goes to meet Ahaz in order to
to encourage him and urges the king to speak to him
to demand a sign of a happy ending. The
The king does not want to tempt Jehovah; so Isaiah gives a [something] of

a sign he himself favored, saying: Behold, the young
 The woman will become pregnant and give birth to a son and
 to name him Immanuel. Before the boy knew evil
 To know how to reject what is bad and choose what is good, will
 The land is desolate, before whose two kings you fear 5).
 As can be clearly seen from the location, there was a

) Jer. 18, 1.) Jer. Cape. 19.) Jer. Cape. 13.
) Ezech. 4, 12, 15.) Jef. 7, 14-16. |

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Virgin nearby, a prophetess who accompanied Isaiah
 tete, through which this is admittedly little for the moment
 Encouraging signs should be realized. Isaiah delays
 Nor did he succeed in fulfilling his prophecy.

“I want to get reliable witnesses,” he says, the
 Priest Uriah and Zechariah, the son of Jeberechiah. And
 I approached the prophetess, and she became pregnant and
 He bore a son, and Jehovah said to me: Name his
 Names: Quick comes, prey hurries, robbery. For before the boy
 Knowing how to call father and mother will grant one wealth.
 of Damascus and carry the spoils of Samaria before the
 Kings of Assyria). Whether this prophetess was the bride of the
 Isaiah, may he have been placed there; the biblical text
 It says nothing about that. That even our Old Testament pro
 prophets, at least in part, to discuss the sexual
 (The lack of constraints of their time was not raised), even their [unclear]
 Jehovah's command also carried out symbolic actions
 Those chosen from this circle clearly show Ho sea. We read
 Hosea 1:2: Jehovah said to Hosea, “Go, take...”
 a whore and children of whores; for the land behind is whoring
 Jehovah. Then he went and took Gomer, the daughter
 Diblaim's; and she became pregnant and bore him a
 Son. And Jehovah said to him: Give a fine name
 Jesreel [God scatters J.. Again Jehovah speaks to
 (him): “Go again, love a woman who has been married by a
 is loved by a lover and commits adultery; just as Jehovah the
 The sons of Israel love and turn to other gods.

(Isaiah 8:2-3) I suspect the fleshly mixing with such men, holy in the eyes of the people, as among the Indians, Babylonians and Phoenicians, in the older These were the times for a religious act. Jeremiah makes two. esteemed prophets, Ahab and Zedekiah, who spoke in the name of Jeho^{va}'s prophecies, to the accusation that the shameful deed was committed in Israel and committed adultery with the wives of their neighbors. Jeremiah 29:23. 3) Courtly Love 3:1.

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and love the raisin cakes [of the idol sacrifices]. And I bought them for fifteen [sekel] silver and one Homer and a Lethech Gerfte. »

Regarding the prophecies themselves, the Jewish prophets certainly not from those of the Angrians either^{re} The two countries differed. They also granted, for a fee, They consult their oracles in even the most minor private matters. Saul cannot find his lost donkeys. Finding what he was looking for, he turned to a man of God for help. to obtain an oracle from him; fortunately, his Be^{re} The glider carried a piece of money with him, because without a reward he could As this passage shows, one cannot have a prophetic (Explanation received). "When their teeth have to bite," Micah says of the prophets 2), "thus they call out peace!" But against those who give them nothing to eat, they will arm themselves. The war." This will, as already noted above, be the general my way has been; exceptions, where our Old Testament Those who belong to the spiritual prophets may enjoy a higher status. have given. Also in the writing that has come down to us^{re} ten are the prophecies not far removed from the kind that perhaps in connection with a higher gift, with a vision into the unknown^{re} future could be thought of; one doesn't even find that on^{re} declining figures in this regard among the Jews, as with the Greeks, where the Pythia knows what the crocuses are. sus on the day on which his envoys in Del^{re} (Phi to question the god), and the misfortune on the fifth

Descendants of the Lydian king Gyges prophesied 9. On
A more precise determination of the time of fulfillment can be obtained from the
Old Testament prophets rarely use this; they use it in the
Their relationship usually uses very ambiguous expressions and
they postponed it to a more distant future, if the prophecy

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) 1 Samuel 9:3-10. This seer is Samuel verse 19.
2) Me. 3, 5.) Herod. I, 47.) Herod. J, 13. Other a
Oracles consulted by Valer. Max. I, 8.

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did not intend to arrive at the specified time, “If the
(Face, says Habakkuk), «so wait be; then will come
It cannot be avoided... This weakness of the prophetic
Prophecy was not even a thing for the Jews of that time.
mystery. «Son of Man, » says Jehovah in Ezekiel 2),
“What good is this mocking speech to you in the land of Israel, where you
He spoke: Time passes and all faces are gone.
Lost? Therefore say to them: Thus says the Lord Jesus.
hova: I want to put an end to this mocking speech and one
'Do not lead them in Israel. But speak to them:
The time is drawing near, and the word of all faces. For it
(fol for the) no vain face and no deceptive truth
Question is in the multitude of Israel. For I am Jehovah, I
Speech: What I say shall be done and no longer remain unspoken.
be pushed around; yes, in your days, rebellious spirit!
Bad, I speak and let it happen, says the Lord, Je
O Lord, Son of Man, behold, who speaks of the House of Israel
chen: The face he looks at will last for a long time,
And he prophesies for distant times! Therefore, speak to him.
to them: Thus says the Lord Jehovah: No longer shall all
My words will be postponed; what I say will not be said.
“This will happen, says the Lord Jehovah.” — (Also in Jeremiah)
The Jews say: “Where is the word of Jehovah? Let it come.”
“Yes!” They had expected the non-appearance of an oracle.
two very favorable ways out. The prophecy announced

either luck or misfortune; if luck did not prevail, then
The cause was found in some event that had occurred in the meantime.
menen Sünde; if the misfortune failed to occur, then this was attributed to:
Jehovah's patience. Contradictory prophecy
Genocides were commonplace; every prophet declared

His oracle for the right one and designated the one who.

1) Habak. 2, 3.) Ezech. 12, 21 ff.

3) Y iterum, porro, praeterea. For the past, therefore, he admits
Jehovah made prophecies that did not come true.

Jeremiah 17:15.

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proclaimed the opposite, like a false prophet.

“The seers will be ashamed, and the truth will be put to shame.”

“Fairy,” says Micha, “but I am filled with
Strength, with the Spirit of Jehovah, and righteousness and might,
to make known to Jacob his apostasy and to Israel his sin.
As a rule, our prophetic writings
all those prophets who led their people to become false were called false prophets.

Resistance against the advancing enemies, namely ge
to the Chaldeans, to encourage them to seek and to form an alliance
It may be true that Egypt should advise against Chaldea.
that Jeremiah and Ezekiel saw further, when
who called for submission to Chaldea; but it
This Jeremiah al makes a highly unfavorable impression.
len enterprises for the preservation of national self-sufficiency
Constancy, every flare-up of national sentiment, every [unclear]
sought alliance of the smaller states against the others
to see the Chaldeans working towards their goal as planned, to
to see how, after his people had perished, he separated himself from
Nebuchadnezzar pays tribute and has it paid for. If you
Something, so this procedure points to a combination

Micah 3:8. Disputes of the Prophets about the authenticity of their prophets. We have already consulted the oracles several times. Here's another one. some passages. Jehovah puts the false prophets to shame.

Isaiah 44:25; the Israelites only want prophets who drink wine
They prophesy (Micah 2:6, 11). The prophets in Jerusalem to Jo...
In the time of the sinners, Zephaniah 3:4. And the false prophets.
They rely on Jehovah (Mic. 3:11). The Jews also
Prophets of Baal (Jeremiah 2:8). False prophets who speak in the name of God.
Jehovah's prophecies, which Jehovah did not send (Jeremiah 5).
31; Jer. 14:14. Also in the case of the prophet Hananiah, opponent
of Jeremiah, Jehovah speaks the prophecy in the first person.
Jeremiah 28:2; the Jews who were taken captive to Babylon have false [sayings].
Prophets Jeremiah 29:8. The prophets Ahab and Zedekiah pro-
They prophesy lies in the name of Jehovah (Jeremiah 29:21-23). In the Nas
Men Jebova's prophecy is false (Ezekiel 22:28). Compare also...
Jeremiah 37:19; Lamentations 2:14; Ezekiel chapters 13 and 22. (See also)

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relationship of the Reformation prophets with religious believers
Movements in Chaldea; Jeremiah also mentions in the above-mentioned-
led to the place where he had his belt on the Euphrates
buried and left to rot as a sign of the downfall of the
brings back Jews, an indication that he was already there before the
The downfall of his people in Chaldea was... It is striking that...
It was, however, then again that Jeremiah did not go to Chaldea,
but himself goes to Egypt when he visits his countrymen-
people in vain before emigrating to Egypt-
had warned. But this circumstance also speaks in favor of it.
that the Prophet preferred to give his Jews to the religious one-
rivers of the Chaldeans, as the Egyptian left them, and whose
half considered his presence in Egypt more necessary than in
Chaldea. This man's actions will be explained by
to explain the circumstances that the assertion is not possible for him
finer better religious conviction, for which he at the
Having found kinship with the Chaldeans, the ultimate goal was to...
he the political existence of his fatherland, albeit un-
gladly, sacrificed. The impossibility of his over-
to gain entry into the Jewish elite through procreation,
to eliminate polytheism with its human sacrifices,

him and his like-minded associates, the downfall of that time
religious and political constitution of the Hebrews wish
He found it valuable. He hoped that this would be so unimportant for the new teachings.
The common people are worn down by political misfortune.
will be made and a new state of affairs the reform
matorif? ...

The theme of the prophecies of our prophets is
very simple, on the one hand a threat of misfortune
lichen, devastating war, a taking into prison
genschaft, for which they use the example of the kingdom of Israel and the
They faced the growing power of the Babylonians; on the
On the other hand, the promise of victory and world domination.
Jews. They now constantly switch between their
Purpose; today the happiest future awaits the Jews,

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Tomorrow again the deepest misery, today they find their way to the Lord.
the world, destined for slavery again tomorrow, depending on
a good or bad oracle regarding the Prophet's intentions
(is useful). Contradictions arise in this way
Saying again and again. Isaiah prophesies to Hezekiah that
His death was imminent: but as the king prayed, Jehovah laid down
fifteen more years to go?). After Jeremiah continually
as punishment for idolatry: famine, plague, imprisonment and
Having threatened death, he again gives his terrible oracle.
Price if the Jews make themselves available to the Babylonian king
(want to submit to the law). First, Jehovah sends a "fine servant"
Nebuchadnezzar, to discipline the Jews through subjugation
gen "); but then Babylon will be destroyed again, because
(it was against Jehovah). The Jews were to be punished
to be imprisoned for idolatry;
But now the rest voluntarily leave their homeland and move to
Egypt, so this is a crime). The captivity

She is supposed to glorify Jehovah because she provides proof that the
to be vain and powerless before the previous foreign gods, the
Jews cannot help: and yet the deities are
The victor of the same kind. The Jews ask: why?
Jehovah cannot help us if he is to be more powerful,

as Baal? The prophets know the answer: Jehovah does not want it!
 He is angry at the idolatrous Jews and favors the
 idolatrous Assyrians and Babylonians! — By a One
 The fulfillment of the prophetic prophecies cannot be spoken of.
 be. Prophecies that even the most ordinary understanding cannot understand.
 ben donne. For example, that a sick king might get better or |

7) Compare, for example, Courtly Love 2:11-12 with verses 19 ff. — Micah 2:11-12.
 10 with verse 12. — Jer. 16, 9 with 16, 14. ff. — Jer. 29, 17
 at 30, 10. — Ezech. 16, 52. ff. with 16, 63.

) Isaiah 38:1, 5 |

3) Jer. 27:13. In stark contrast is Jer. 29:16ff.

) Jer. 27, 6.) Jer. 50, 24, 28; Jer. 51, 24, 36, 52.

6) Jeremiah, Chapter 44, 3

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that war would come, that this or that people would fly or
 that they would perish, that the Chaldeans would be victorious and after
 the usual way the conquerors of that time turned the Jews into a
 will be moved to another country: such oracles are all
 The thing has come to pass. But just as the prophets from the
 To venture out into the individual in general, has the one
 Their prophecies came to an end. It was with them in
 In most cases, not even a calculation of the
 The future, on which they based their oracles, but they posited
 They practically presented their patriotic wishes as prophecies,
 which will bring the future to fruition. Had a
 Neighboring people actively spread their hatred, so they were quick
 with a terrible prophecy at hand; wanted
 By encouraging the Jews, they saw only hope in the future.
 Abundant happiness and power. The gift of prophecy was a
 Art weapon in her hand, which she used for protection and defense
 needed, not only for their nation against other nations,
 but also for themselves against individuals. As the prophecy
 ten Ahab and Zedekiah against Jeremiah, prophecies

Jeremiah, that the king of Babylon would roast them;
When the prophet Shemaiah lashed out against Jeremiah, his god was said to have been killed.

(to be severely exterminated from the people). In a
With such procedures, it can be all the less noticeable that also
in our prophetic writings, which are a selection,
It is rare to find a prophecy that has come true,
But oracles will likely appear on all sides, and they will never be found.
times fulfilled for ind). Ä

95 Ger. 29, 22; Jer. 20, 32.

*) Prophecies that never came true, or of which the
The situation. It has come to be found, for example, the following. In Egypt
The river and the lakes shall dry up. Isaiah 19:5-6 — The
Egyptians should fear Judah (Isaiah 19:17). — The Al

The tar of the Lord shall be in Egypt (Isaiah 19:19-20). (Later, it had
Jehovah also built some temples among the Egyptian Jews;
(But Jerusalem did not recognize them.) — Egyptians and Ally:

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h. Human sacrifice in the service of Jehovah.

The individual historical examples of people's
sacrifices which the Hebrews offered to Jehovah,

They serve Jehovah; the three nations of Egypt, Assyria and
Israel unites, Jehovah sweeps them away (Isaiah 19:23-25).
The riches of Tyre shall go to the Israelites
Yes. 23, 18. — The stars shall rot Isa. 34, 4. —
The land of the heathens shall become burning pitch and a wasteland.
be for eternity; only hedgehogs and night owls shall be well there
Isaiah 34:9-11 — No uncircumcised person shall go after

Jerusalem come (Isaiah 52:2). — Jehovah wants to exalt the Jews.
 over all nations; the returned Jews shall the nations
 expel Isaiah 52:5-6, Isaiah 54:3. — Never shall the Jews again
 A calamity will befall you (Isaiah 54:8). — No water can protect you from it.
 The Jews accomplish something, Ephesians 54:17. — All the treasures of the
 Nations are flowing to Palestine to the Jews (Isaiah 60; Isaiah 61:4).
 5. 6. — Jehovah even swears to harvest the fruits of the Jewish land
 to no longer entrust it to strangers (Isaiah 62:8).
 The Jews are supposed to live to be a hundred years old, the lions straw.
 devour (Isaiah 65:20, 25). — The Jews shall devour the Phoenicians
 to sell them as captives to the Sabaeans (Joel 3:13). — No
 A stranger should press on to Jerusalem more (Joel 3:22). — Egypt
 It shall become a desert (Joel 3:24). — Judah and Jerusalem
 shall be in the eternal possession of the Jews (Joel 3:25). — All
 Peoples are led into the Valley of Jehoshaphat to be executed there because of the
 Scattering the Jews to receive their reward Joel 3:7. —
 Many peoples journey to Jerusalem to receive instruction there
 Seek Mecca. 4:1, 8. — The Jews crush many nations.
 Micah 4:13; compare chapter 5:7, 8; chapter 7:16, 17. — The rest
 The Jews shall defeat the Moabites and Ammonites (Zeph. 2:8ff.).
 – The meffianifdye realm begins immediately after the prisoner:
 Zeph. 3:9-20; Jer. 30:8-9. — Jehovah draws, the
 Crushing his enemies, Habakkuk came to the aid of his people. 3:12 ff. —
 The Jews will consume Esau's stubble like fire,
 They conquer the land of the Philistines, see Obadiah 1:18-21.
 All nations must bring gold and silver to the temple in Je=
 rusalem fschaffen Hagg. 2, 3 to 9. — All royal thrones fell
 overthrown, but Serubabel will be preserved (Hagg. 2:22). — The
 Nations shall be subject to the Jews (Zechariah 2:6-9).

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should be investigated particularly in our second department
 to be taken; here we will treat the subject provisionally.
 In general. The items listed individually in the Old Testament

– Strangers are to build at Jehovah's temple (Zechariah 6:15).
 All Jews of the east and west shall gather in Jerusalem.
 Zechariah 8:7-8 — The Gentiles each seize ten
 the hem of a Jew's coat, in order to go with him to Jerusalem

to pray to Jehovah (Zechariah 8:22-23). — The Jews
 They are supposed to defeat the Greeks (Zechariah 9:13). — Vain victory
 Dreams Zechariah 10:4; Zechariah 12:4–9. — The Mount of Olives
 shall split in two in the middle, see Zechariah 14:4. — Fable
 severe punishments from the nations that waged war against the Jews Sa
 Charlemagne 14:12 — The remaining pagans celebrate the leaves
 Tent feast in Jerusalem (Zechariah 14:16). — Judah and Israel
 will unite after the exile (Jeremiah 3:18). — Those from
 Jews who have returned from exile should never again be scattered.
 Jeremiah 24:6 — Zedekiah and the Jews, who, after
 Jeconiah and the better part had been taken away (Jer. 24:1 ff.),
 Those left in Judea were destroyed in the land, not killed.
 Jeremiah 24:10 will lead the way. — The land of the Chaldeans will be
 eternal wilderness (Jeremiah 25:12). — Since Jehovah's own
 Since he has not spared the city, he will spare other countries for less.
 Spare: all the kings of the world shall partake of the cup of the wine of wrath.
 drink (Jeremiah 25:15ff.) — Jehovah wants all captive Jews
 bring back Jeremiah 29:14. — There will no longer be strangers
 to make the Jews useful (Jeremiah 30:8); the foreigners should do much...
 more serve King David (Jeremiah 30:9). — All who the
 Jews will eat, and they will be eaten again. Jeremiah 30:16.
 When the Jews returned from captivity, then
 From now on their king will be one from among them (Jeremiah 30:21). — The
 People from the land of Ephraim are to go to Jehovah in Jerusalem.
 Jeremiah 31:6; they too return from captivity.
 31:7 to 9 — The Ephraimites lament in captivity
 the calf service Jer. 31:18 ff. — Jerusalem is after great
 rebuilt on a new plan (Jeremiah 31:38 ff.); the returned
 Jews are granted an abundance of happiness (Jeremiah 33:6). — Also the
 The captured Israelites are brought back (Jeremiah 33:7).
 The rulers of Judah shall all be from the house of David (Jeremiah 33:17).
 — David's seed shall be multiplied like sand on the beach
 Jeremiah 33:22, 25 — The body of Jehoiakim shall be thrown down

Cases are few overall; the post-religious Reformation
 They have left us only traces; in contrast, we find
 Among the Hebrews, religious institutions existed which were very
 clearly prove that human sacrifices also occurred before the exile
 in the service of the national god, not just here and there,

in isolated, rare cases, but
had to be offered regularly and in large numbers.

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Jeremiah 36:30 states that this king is dead; however, according to 2 Kings 24:6, this king is dead.

He died peacefully in Jerusalem; only the chronicle leaves him in chains.
to Babylon (2 Chronicles 36:6). — The Jews, which

Turning to Egypt will bring sword and plague; no one will escape.

shall remain (Jeremiah 42:17; Chapter 44:14); and yet Jew draws

Remia himself with Jeremiah chapter 43. — Israel will the Ammonites

subjugate Jeremiah 49:2 — Sodom is to be restored

Ezekiel 16:55 — Egypt shall become a wasteland, the Egyptians shall

will be scattered (Ezekiel 29:12; Chapter 30:26). — After forty years

The Egyptians are to return from captivity (Ezekiel).

29:13 — After Nebuchadnezzar's victory over the Egyptians

Jehovah causes a horn to grow for the host of Israel (Ezekiel 29:21).

The Egyptians will come to know Jehovah through punishment (Ezekiel 32:16).

— The gathered Jews should no longer be scattered

Ezekiel 34:28 — The land of the Edomites would become an eternal desert.

to be made; from this the inhabitants shall recognize Jehovah

Ezekiel 35:14 — The whole house of Israel shall return.

36, 10, 24. — The bones of the dead Israelites shall also be

revived and led into the kingdom of Israel (Ezekiel 37:12).

— All Israelite tribes shall be reunited (Ezekiel).

Chapter 37; they shall be gathered from all countries and under

a king shall stand (Ezekiel 37:21-22). David shall be their king.

Ezekiel 37:24 — They shall dwell in their land forever.

Ezekiel 37:25 — The temple shall remain forever in their midst.

Ezekiel 37:26 — A King Gog is said to have risen up against the Israelites.

Fields draw (Ezekiel 38:2, 17, 22; Chapter 39:4); they will so

to strike so terribly that one must spend seven months on the dead

Ezekiel 39:12 has buried them. — The Jews are to be buried after the prison.

people live safely in their country and no one

She shall be filled with dread (Ezekiel 39:26). — David's throne shall last forever.

Pf. 89, 37. — Solomon's kingdom * to last forever 1 Chron.

18, 14; u. s. f.

The historical appearance of the Jews is also discussed.
 Human sacrifices have taken the same course as in the case of Phoenicians and Carthaginians. The barbarity of the lower ages-Thumbs brought the terrible gift willingly and regularly.
 But advancing civilization sought ways out by...
 partly reduced the number of victims, partly substitutes
 devised a way to satisfy God,
 without any real sacrifice taking place. How long all
 Whether firstborn children were truly sacrificed cannot be proven.
 cannot be determined. Presumably, it was already known before those times.
 Our prophets in the redemption and circumcision and He-
 A justification has been found for this barbarity; for the prophets speak
 in relation to their time only of a slaughter of the sons
 and daughters, without specifically naming these victims as firstborns
 to describe. In contrast, the Paschal feast was with people-
 Sacrifices were celebrated until the fall of the Kingdom of Judah.
 The higher the birth height of the child, the stronger the
 sacrifice; for a special act of piety it will be
 were considered to be a firstborn child as a Passover sacrifice
 deliver. Furthermore, the Hebrew also promised in important matters.
 Private matters, in case of serious illness the victim of a
 Child. In Babylonian captivity, the
 Human sacrifice is not practiced. Since the rule of the Persians
 They were found throughout the Persian Empire, and therefore also among the
 Hebrews no longer tolerated as a public worship practice: a
 Circumstance which the reformist Jewish party faced in the
 Founding of the new temple after the captivity very
 which proved beneficial. But even in the second temple, they held
 still adheres to the old institution of the Passover celebration to such an extent,
 that a human being was sacrificed during Passover week. How
 Everywhere, even among the Jews, there were only Ver-
 breakers or strangers, who are seen as a continuation of the old people-
 Sacrifices had to bleed to atone for the god. They spared
 the execution of one or more criminals on the Pasha-
 week, they were probably also trying to get their hands on a foreigner,

to kill this one silently as a sacrifice: and this is it.
precisely what they have been doing to this day in all their lives
tions are blamed. — Into our circle of before
The victims of the lying section now fall first.
human first birth, the human sacrifices at Passover,
the vows of human sacrifice, as a kind of such law
Vow the cherem and sacrifice of the enemies, but then
including the facilities that take the place of the actual
The victims' rights should be represented, namely the circumcision and
The Nazirite. We will address these points in order.
consider.

The sacrifice of the first human birth.

According to the prevailing view, the human
Firstborn from the days of Moses, redeemed by Abra
They have been around since the earliest times. This opinion is supported.
to some passages in the Pentateuch in which a solution is given
prescribed for human first birth, and on the
Later practice of the Jews. The main passage is found in
Exodus 13:11: Let it happen when Jehovah sees you
He brings you to the land of the Canaanites, as he swore to you.
and to your fathers, and it is given to you: bring everything that
the mother breaks, presents herself to Jehovah, and all the first young
of the cattle you have, the males to the Lord. But
All the firstborn of the donkey you shall redeem with a sheep,
And where you do not free them, break their necks; and
all the firstborn of men among your sons you shall
You solve it. And let it happen when your son asks you in
Future and speaks: What is that? So speak to him: With
Strength of hand Jehovah brought us out of Egypt
out of the house of bondage, and it happened because Pha
Rao was persistent in trying to dismiss us, so Jehovah killed everything.
Firstborn in the land of Egypt, from the firstborn of Men
I offer up to the firstborn of the cattle; therefore I sacrifice
to Jehovah everything that breaks the mother, the male,

And I will redeem all the firstborn of my sons. And let it be

to you as a symbol on your hand and on your headband between=
 See to your eyes; for with strength of hand has he given us
 Jehovah expelled from Egypt.” — That is how they
 the post-reformers themselves or at least the
 The people explained the matter; but in truth, for which not merely
 the previous course of our investigation, but also clear,
 The Bible passages to be cited below speak of how she behaved.
 differently. Let's look more closely at the present Bible passage.
 Face, so she can see the traces of falsification and the
 They do not hide the youthfulness of their mosaic paint. First of all...
 first she says so much, that the sacrifice of the firstborn and
 also the obligation to find a solution not above Moses=
 rich; it even includes a stay in the desert
 house and postpones compliance with the law to the time when
 Palestine has been conquered. I concede that only Moses
 this sacrifice of the firstborn has been legally established; but
 Surely experiments have already been conducted in the desert.
 to implement the new law, even if the legislator
 ...couldn't quite penetrate it at first. After all
 the later references to the Mosaic Age urge
 to discuss the relationship of the people in the desert to Moses
 and his law the view that Moses with sharp
 He attempted to enforce his regulations by means of
 but encountered significant resistance and continued until his death
 the universal acceptance of the laws of his new God
 He could not force Sinai; in any case, he must
 had the larger party on their side; in the other case
 He would not have been able to hold on. The post-exilic
 The authors, it seems, had an old passage in mind.
 to himself: “Bring everything the mother breaks to Jehovah
 And all the firstborn of the cattle that you have.
 Males to Jehovah.” Apparently, the second one wants to through
 "and" appended, literally referring to cattle sentence
 Don't say the same thing as the first one: Bring everything that the

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Mother breaks, offering herself to Jehovah.” In this first sentence,
 Although it is written in general terms, it mainly refers to

The first human birth is commemorated. Reference is made to these two.
 Sentences were followed by another regulation, which...
 Victims of the first birth of man and donkey, one of the Je-
 hova sacred animal, demanded even more sharply, perhaps
 The sacrificial method of the donkey is breaking its neck or falling down.
 prescribed a height; for in this way the
 Donkeys were sacrificed to Typhon in Egypt and also in the cult
 The Astarte, as we saw above, was such a thing.
 Falling of people and animals is a common occurrence.
 of the victim. The subsequent processor, who performed the sacrifice
 to eliminate the human first birth and a release to the
 He wanted to put in place, but did not consider it necessary to remove the donkey.
 to remove the place, but the solving also involved
 on this animal, which had become unclean to him and after
 However, it had to be solved according to his concepts, without being
 think that the donkey, who in this way fine religious wich-
 had completely lost its physicality, as an isolated unclean animal
 It no longer fit alongside the human first birth. The
 The reason now arises from which the Hebrews drew their
 They are to explain to their sons the sacrifice and redemption of the firstborn,
 It is so significantly flawed that its inventor is embarrassed
 to clearly note a historical fact which
 that could justify this sacrifice. Jehovah has the Egyptians
 punished by killing the firstborn; this misfortune has
 determined the Egyptian king to let the Hebrews go;
 in remembrance of this misery of the Egyptians or also
 Out of gratitude to Jehovah, the Jews also began to kill.
 their firstborn; the horrible thing with which Jehovah attacked his enemies
 Punishment also comes over them; they take it on voluntarily.
 in remembrance of a kindness they received in the desert
 never recognized at all! — Let's fully enter the field
 Moving beyond pure history, this explanation falls short.
 the sacrifice of the firstborn completely collapses into its nothingness;

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for a wondrous killing of the Egyptian firstborn-
 One cannot truly be conceived!

However, this passage leaves one thing unaddressed, which the
 later interpretations must have been offensive. The resolution of the first

Birth is recognized as a liberation from sacrificial death.
 Jehovah killed the firstborn of the Egyptians; out of gratitude
 The Hebrews also wanted to kill their firstborn;
 Jehovah permitted them to save their lives with money.
 solve. A real human sacrifice therefore also lies in this.
 The idea is based on false premise; the Jews were victims of the Erst-
 born obligated; it is a favor from Jehovah.
 that he acquired his property through a pure sacrificial animal or
 by paying a certain amount of money
 This can be remedied by...
 that, contrary to the above passage, it was declared not
 The firstborn were destined to be victims, but
 to the priesthood; the removal of the same has been introduced since then
 The tribe of Levi exclusively assumed the priesthood.
 have; thus, one would not exempt the firstborn from sacrificial death,
 but rather the obligation to become a priest. That's how it is.
 Fourth Book of Moses, where Jehovah says in chapter 3, verse 12: Behold,
 I have taken the Levites from among the sons of Israel.
 instead of everything firstborn that the mother breaks, from the
 The sons of Israel, and the Levites shall belong to me. For
 My firstborn are all my children; at the time when I was all my children—
 Born in the land of Egypt, I have everything Erit-
 Those born in Israel are sanctified, from man to beast;
 “It shall be mine, Jehovah’s.” But if Je
 Hova, the Levites, of whom one hears in Jewish history
 Nothing was heard except in David's time, instead of the firstborn.
 sons are taken: why must one nevertheless choose the firstborn
 Can it still be solved? I see in this place and in the one that relates to it
 linking ideas, the effort to reflect public opinion
 to provide compensation for the sacrifice of the firstborn, without thereby
 to impair the priests' intake. The firstborn

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The sons of the Hebrews were originally devoted to Jehovah.
 destined; they were either sacrificed or ordained as priests
 The priesthood was raised in the church. It only came long after.
 Moses (until the founding of the Temple, Hebrews could also be included)
 sacrifices (who are not priests) into the hands of allegedly a

family or tribe, the Levites, from whose
 The firstborn were said to have sprung from the middle of Moses.
 who has since been rejected from the priesthood, in relation to
 But the sacrifice was left to the parents' discretion, the same effect
 to have it carried out or by means of an amount of money
 to release the child. That in the first temple there was still no
 The prohibition against thinking of the victim had been imposed, but at most of
 A choice between sacrificing or buying the child's freedom:
 Jewish custom continues to this day, as evidenced by this.
 For even today, the Jew lays his firstborn son
 along with some thalers, he placed some money on the table in front of the rabbi.
 and says: "My wife has borne me a firstborn son
 brought into the world, which the law assigns to you. Thereupon
 The rabbi asks what the father prefers, the money.
 or the son. He replies, "The son," and thanks him.
 Jehovah for the permitted solution. The rabbi takes
 Then he takes the money, places it at the child's head, and says:
 "This is a firstborn son whom God commanded to be redeemed."
 Len. Since you were still in your mother's womb, your heaven
 Your father and your parents have power over you; now you belong
 You to me, the priest of the Lord. Your parents, however,
 have decided to solve it for you, have for you and your solution
 Sung gave this money, which is due to us priests.
 Grow up in the fear of God, marry, and be
 Strive to do good works! If a son dies before the age of thirty
 On those days, the father is not obligated to redeem him;
 If he has already paid the money, then the rabbi must pay it again.
 (publish); for — there can be no other thought to

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9 Lund Jewish Handwriting. p. 667.

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The reasons lie — Jehovah has now made a fine sacrifice of himself.
 fetched and the Hebrew. is not guilty of giving up the son.
 pay that he is not allowed to keep; he is not paying from any source
 for a reason other than to remain in possession of the child.

Nowadays, a rabbi would certainly be embarrassed.
 would come if the child's father wanted to answer:
 I prefer the money to the son; take him instead.
 The Lord! But this release to this day
 This provides reliable evidence that in earlier times the regulation
 the priest was not worried about a child given to him,
 that before the captivity, as long as the human sacrifices
 still belonged to the Jewish state cult, in truth to the
 It was left to the father's will whether the child was sacrificed.
 should or should not be, and that there were many fathers who
 chose to sacrifice, albeit not for the five
 Sekel to experience, but in the intention, a pious, dem
 to do a work pleasing to Jehovah, promising blessings.
 The explanation that... is extremely weak and completely untenable is...
 which spares the child not from sacrificial death, but from the be-
 The priest's approval should be bought out. Only in
 Referring to the earliest times, where the victims were primarily from
 taken from the priests, this interpretation could be a...
 to some extent, this can be justified. The priesthood enjoyed a certain degree of privilege.
 to the Hebrews the highest esteem; the parents would
 They would have considered it a stroke of luck if their firstborn had been in this
 The stall can be entered. Now the father is even supposed to get money.
 to give so that his son would not attain the highest honors
 long, so that the priests would not take over the care of his upbringing
 to take away the boy's hand, the same to their esteemed,
 to incorporate into a powerful, divinely favored class! If
 nowadays a rabbi would ask the father: Do you want
 You give me five skeletons, or should I send your son to
 Rabbis educate: would not nine out of a hundred Jews be successful?
 Many answers: He's supposed to become a rabbi?
 32 *

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However compelling these reasons may be, the
 Permission to solve a later addition to the old Ge
 offered, but the interpretation of the loosening as a buying one's way out of
 the appointment to the priesthood is a one-sided embellishment
 the old horrors be: so it is not necessary to have a special one
 to place their emphasis on the same, since very clear results

There are sayings that were decided and without any
 To acknowledge the ambiguity that the first birth of humans in
 He had been sacrificed to the Jehovah's service of earlier times as well,
 like those of animals. The prophet Ezekiel explains in a
 The point already mentioned above directly concerns the stay in
 the desert for the time in which the law of these sacrifices
 The commandment, which was given, calls a bad law and
 refers to Moses as the originator of the same; for if
 Even if he doesn't mention this man by name, one knows...
 Yes, indeed, that Moses was the only one who was in the desert.
 There were laws. Jehovah speaks in relation to the Sfraelites in
 of the desert 9: "I gave them statutes that were not good
 were, and rights, by which they did not live, polluted
 through their offerings, by presenting all the firstborn
 brought, so that I might destroy them, so that they might realize,
 that I am Jehovah," The prophet knows the commandment of the
 Victim of the firstborn as an ancient Mosaic, he denies it
 not off; but like all the bad things of earlier times from
 the prophets, to purify their Jehovah, the school
 as is attributed to the people, so too are these people
 sacrifice. Jehovah gives this terrible commandment to sacrifice the people.
 to punish; the Hebrews should recognize that Jehovah
 God be. Admittedly, a peculiar procedure, which here
 the prophet submitted to his God; for if one considers the
 To learn about God through his laws, he could
 Hebrews in this terrible law, which commanded him,
 To sacrifice the first, dearest child, just a terrible thing

Ezekiel 20:25.

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To know God: and this quality was indeed present before
 Namely, whose recognition the prophets desired. A
 It casts a strange light on our above-mentioned statement.
 Inscription of the burnt offering altar, that also of these the
 The same expression is used in Ezekiel for children sacrificed to Jehovah.
 is needed), as with the Moloch victims, namely: « Towards
 "Let them pass, burn them." The children were thus...
 originally not slaughtered, but in the metal Jehovah

The statue was burned in the hollow of the burnt offering altar.
 One cannot object that the Prophet used this one here.
 Letting the expression pass only because it is in a fine time
 was common practice for victims in general, and one may do so.
 do not think of a similar procedure as in Molochdienste.
 By what right can one make such a claim?
 posit? According to what we know about the altar of burnt offering at
 have brought about the fact that he had an irregular metallic
 There had been a statue with a bull's head, in whose hollow
 Rather, this expression is what it means when the victims were burned.
 The term "burning the firstborn" is very aptly chosen.
 and the matter thereby receives its complete confirmation,
 that also Exodus 13:12 Jehovah in relation to the sacrifice
 literally prescribes to the firstborn that one should go *through*
 "Let them go, burn them to the Lord"; here too is
 the expression commonly used in Moloch service 2):
 Furthermore, our Mosaic Law itself states:
 several places the regulation that the human first aid
 burt should be sacrificed to Jehovah without any harm being done to him
 To allow a resolution; we will with good right grant such a resolution.
 Consider the older regulations, where one can
 overlooked activating the later innovation of solving. It
 This is Exodus 13:2: "Consecrate to me every firstborn child, every one of you,
 what the mother breaks, among the sons of Israel, among men

9 y ee ch. 20, 26. 9 nina HD

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and cattle; it shall be mine. - Here, little men are
 and animals are placed entirely on the same level, and it will not
 The author said that one may release people.
 immediately moves on to the prohibition of leavened bread. Only in
 the middle of the chapter, where the commandment is repeated,
 This is followed by that addition about the solution of man and donkey,
 which we have already discussed. It is even clearer
 Exodus 22:29: You shall give me the firstborn of your sons
 give. So you shall do with your ox, with your
 Sheep: they should stay with their mother for seven days; on
 "You should give me attention." Gramberg can't help with this.

Don't suppress the remark: One almost would have tried to think of human sacrifice, because the expression which is not explained further and the poet continues: so (You shall do this with your ox, etc.) The place is striking. The first human birth is used as a model on^s posed; however one deals with her, so too should one deal with the This happened to animals. If the human first birth had been solved... Had it been done, the author could not have continued: «so» You shall do this with your ox and your sheep. This also includes the strange statement of the Prophet Micah 6:6: "With what shall I approach the Lord, Should I bow down before the God of the heights? Should I bow before him? Do they approach burn victims, or year-old calves? Will Je^s hova have taken pleasure in thousands of rams, in My^s riaden streams oils? Should I my firstborn give as an offering for my sins, the fruit of my womb as an offering for my sins. A sin offering of my soul? — He has made known to you, O Man, what is good; and what does Jehovah require of you, as To practice justice and to love piety and to be humble Walk before your God? — The prophet here leaves a devout Hebrew who is well-disposed towards his God^s He wants to please. He counts the ordinary objects.

) Gramb. critical story the Nel. of the a. TI 106.

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of the sacrifice, through which one can obtain the grace of Jehovah believed he could procure, and among these, even without... Further disapproval was called the human first birth. For even if the prophet at the end of his pro^s Phetic viewpoints consider such pious exercises as external rejects actions that Jehovah, who relies on the Ge^s Meaning sees, not demands: thus he speaks against that Victims of firstborn children do not show any particular disapproval; It stands untouched next to the burn victims of years old. Calves and is only mentioned last for that Sacrifices are to be considered, to which the Jews attribute the highest effectiveness. attributed. Had the idea of human sacrifices " Vatke says, "entirely outside the sphere of Jehovah."

Since it was located in the service area, the question could not be asked of the Prophet. arise, whether Jehovah will be pleased if

The idea of considering firstborn children or children in general as a sin and offer sacrifices for guilt. Such a thought would be quite something.

from the outset considered blasphemous and idolatrous

closed. — We have here one of the few

remaining places, which do not seek to conceal,

that Jehovah received his human sacrifices, like the Phoenicians

Deities. It also allows us a safe glimpse into the

The relationship in which, in Micah's time, the laws were established.

The giving of the sacrifice of the firstborn stood. The solution

was already introduced; one had become a victim of the firstborn.

no longer connected to his son; for such sacrifices are made

In our case, it is clearly left to free will.

Human sacrifice was not forbidden, however; because

Micha places them next to the victims of the calves, the rams, and

of the oil as usual and lawful. The Prophet

seems to be thinking of more mature, already independent children,

1) Vatke the Rel. of the a. T. 1. 276.

The prophet lived during the reign of Hezekiah and gave his oracles around 740.

BC; he was a contemporary of Isaiah.

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whose offering was considered a sacrifice for something special,

He speaks of the offering of the firstborn as a sin.

victim or guilt victim. The sacrifice of the eight-day first

But those born could not be considered a sacrifice for guilt; it was

a prescribed first offering to Jehovah.

Should we now try to piece together from the few traces available?

to describe the historical course in the Old Testament,

which took the sacrifice of the firstborn among the Hebrews

men hat; so the following should result approximately. The

Believe that to God, of all that He gives, is the first.

and must be presented in the most excellent way, is limited to

not just in Phoenicia and Palestine, but is rather an egg

The peculiarity of all antiquity. Even the Greeks.

and Romans brought their first offerings), Aristotle leads

even traced the origin of the victims back to the harvest festivals, where human gratitude, the first fruits, the god's (tern consecrated). Even examples of a sacrifice of the human's. The concept of first birth is found among the Greeks. In the Gebad of the Athamantids at Orchomenos in Boeotia was considered. Since ancient times, the rule has been that the firstborn son had to suffer a sacrificial death for the good of the people). For the Phoenicians and Jews, something else was added. Their Saturn, Melech, or Jehovah was king of the nation; He also demanded his tribute from humans. Actually. The whole nation belonged to him; all of Israel is Jehovah's. firstborn son"); the more decisively he takes to At least the firstborn have a claim for themselves. You near "Do you care for your sons and daughters whom you bore to me?" he asked. he in Ezekiel 5), "and sacrificed them [the foreign god's [tern] to consume. Was there too little of your whoring, that you also slaughtered my children and gave them up, in

- 1) Tibullus. I, eleg. 1, 11 ff.; Horat. epist. II, 1. 139. ff.; Pausan. XI, 19.) Aris dead. eth. VIII, 11. °) Herod. VII, 197.
4) 2nd Mof. 4, 22; 2. Mom. 12, 2; Jer. 2, 3.9€. 16, 20.

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to whom you dedicated them? « See, all souls find mine, it says in chapter 18, verse 4, as the father's soul, so The son's soul, find them both; the soul which Whoever sins shall die! His right to property makes Jehovah asserted through death. On behalf of all who to whom God gave the souls of the firstborn; they are the means of connection between Jehovah and the people, The latter can only remain Jehovah's property for a long time. to remain, that a new generation always has its firsts The born are consecrated to the god as a sacrifice. This was the Main dogma of older Judaism; all hopes of The people joined in, the most extravagant ones. Promises are based on the willingness to first... to sacrifice those born. I swear by myself, says Jehovah (Hova to Abraham), "that because you have done such things and your son, your only one, did not refuse to let me see you

I want to bless you and multiply your seed like the stars of the sky
heaven and like the sand on the seashore; and your
Same shall possess the gate of his enemies... How far the
The custom of sacrificing the firstborn, reaching upwards, can be
cannot be determined. Certainly, Moses made the sacrifice of the firstborn.
prescribed as Jehovah's law; its institution was
However, this is probably not new to the Israelites. In the northeastern part
In Egypt, human sacrifice was practiced in the older times
not operated carelessly; alone in the temple of the sun god
Three sacrifices were made daily to On or Heliopolis, i.e., in one...
Over a thousand people in a year 2). Due to the circumstances,
that the temple belonged to the sun god and Amassius, who
abolished these human sacrifices, offering three candles daily as a replacement.
He ordered them to be burned, it should be noted that the victims

) Genesis 22:16

) Porphy. abs tin. II, 56. This has already been discussed above.
This happened, at least, in Moses' time; for
Amazigh, who abolished these human sacrifices, fell later than Moses.

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were burned. It is likely that here too, first...
born of the Egyptians, delivered to the procreating god
had to be. Thus, by Moses having the firstborn...
By commanding burning, he mimics a use of the surrounding
Peoples after. Whether such sacrifices were already made by the Jews before
Whether Moses was brought there may remain undecided; the
The historical memory of the Hebrews does not extend beyond the end.
Train from Egypt up into the desert. In the desert, under the eyes of the
of Moses, where the people were gathered in a confined space
where the firstborn lived, as far as the power of the
The legislator's requirement was sufficient, that they had been regularly sacrificed;
otherwise
during the judicial term. It is in the nature of the elderly.
Heartfelt, that one should not abandon this barbaric obligation

Then sought, yes, as the external constraint subsided. In the door
 mixed times of the Judges, where the Hebrews had no common
 The group united, but there was no permanent, legal head.
 The country ruled, therefore the offering of the firstborn may
 Many things have been neglected; also, it was then
 hadn't even thought about a solution yet. With the founding of the
 Partly new facilities were created in the temple, partly existing ones were built.
 the older ones through the shared national shrine
 stigt. I suspect that since the construction of the Tem
 pels left it up to the Hebrew to decide whether to give his firstborn son
 who wanted to sacrifice or ransom; for the priests it was
 Buying your way out of trouble is a lucrative practice; they are often used.
 to have come to the aid of elderly hearts.
 It is simply inconceivable that all Jews
 of the country their firstborn to Jerusalem in the Temple
 had brought them to either sacrifice them there
 or to buy it out. Before Exile, it wasn't just in the Tem
 pel, but sacrificed throughout the land, and to all the victims
 There must also have been priests at these sites who...
 Sacrifice of the first birth performed or the ransom in Em
 They took part; only on high feast days did they draw their hands back then.
 to Jerusalem. This relationship is described by the prophets.

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Although described as waste and idolatry; however, in the Ger
 genteile the founding of a temple and the attempted
 A new institution forced that all victims could only be considered in
 Jerusalem was to be performed. Certainly, on the mountains
 and under old trees in the land of Judah not only foreign
 Gods, but also Jehovah, as in the kingdom of Sfrael, were worshipped,
 and the child sacrifices, of which the prophets say that
 They were brought to all heights and into all rocky crevices.
 Those who are, are therefore probably to a large extent victims.
 were the firstborn who were offered to Jehovah;
 For Jehovah and Moloch are in their essence one and
 the same God; only the Reformation prophets spoke of
 their Jehovah Everything that they have in the national divine
 The king was offending, removed, and the ammonite alone
 Moloch transferred. After captivity, since the Green
 burying of the Second Temple until the destruction of Jerusalem

The Romans did not practice the sacrifice of the firstborn. more tolerated, but all the more firmly insisted that the more the firstborn was freed. They also got involved in the Two decrees were given to the new temple, which were based on this. to point out that in earlier times a real sacrifice took place found. For now, every Jew, even the gentiles, was being forced to... living farther away, his firstborn after Jerusalem to bring the altar and present it in the temple; there only The father was able to release his child. This institution demonstrates clearly that a previous real sacrifice was thereby represented ten should be. Furthermore, it was known to be everywhere a It is considered an insult to God and therefore frowned upon to do so. A crippled animal was sacrificed; the sacrifice had to be flawless. Thus, among the Jews in the Second Temple, the Firstborn children who had a defect, neither there The problem cannot yet be solved, which in turn points to an earlier situation. The determination points to the victim. One could, of course, de

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) Deuteronomy 15:21

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even the priests were not allowed to have any physical ailments. to have in themselves, and so this circumstance could be both for a determination of the firstborn to the priesthood speaks chen; but even so, the matter boils down to one thing. The Firstborn children had to be given to God, and this This happened either by sacrificing them to him, or by They were ordained as priests. Even as priests they were They were not exempt from sacrificial death in ancient times. It is a A peculiarity of the oldest religions is that the price (who had to offer themselves as a sacrifice to God), and that the high priest after a certain period of his ministry He died a sacrificial death for the good of the people. We will be in the second section, where the death of Aaron and Moses This important point will be addressed in more detail. subject to consideration. If the Hebrew now first...

He did not release his born son, so he surely did it only for that reason, in order to to free him from sacrificial death, let it be that he would have had to suffer immediately, or later as a priest to the themselves would have been exposed; for the priesthood at and for himself, as the highest honorary office, would be appointed by the father not rejected, but rather sought out for his child have been. But now a third thing is added, which the solution in the second temple was as the mitigation of a proves to be a previous real sacrifice. The solution had to be, as As mentioned above, after seven days and at the latest within This must be accomplished within thirty days. If the child died within... half of this time, so the father was not guilty of the Priest to pay the ransom; had he already paid it, So it had to be returned at his request. What This means something different than what the father said, "He has the son through..." Has salvation from death been purchased? Does Jehovah take it upon himself to... the son himself, he makes him through natural death

The Phoenician priest of Saturn was consecrated to a fine god, was also called Kadesh, a saint of the people?).

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his property, so this is just as much as if the The priest would have sacrificed the child to God; the father needs no ransom to be paid).

Finally, one more remark may be made. As is most likely, a large part of the assigned by the prophets to the Ammonite Moloch Child sacrifices of the Hebrews in earlier times were offered to Jehovah have, whose bronze sacrificial statue has little or no effect, perhaps at most due to the lack of arms, from the ammonite Moloch image difference: this is also the case with the sacrifices of the First birth, usual procedures, that in which child sacrifices in Moloch services were similar. The biblical text ge It is, as has been noted, literally true that the firstborn Jehovah has been burned; Jehovah demands this. Offering of the firstborn with the same expression, which cher in Molochdienste refers to the burning of children.

From this I would now conclude that in earlier times besides the solution, another use has gone into it, which It conveyed the true sacrifice and the solution in more detail. We Read in the new testament about a baptism by fire. An idea cannot be pulled out of thin air; it must be can be traced back to an old custom. In the Mexicans, as we saw above, were given the new= newborn children, after they had been baptized with water, Four times through fire. So here we have more. a baptism of fire: the idea of the new team is certainly known

) Lightfoot cited in the Horatian Hebrews, ad Evangelist Luke, cap. 2 in second volume, p. 497 edit. Ultraject. Rabbenu Asher in Beco-Roth. fol. 68, 2. Quicumque natum sibi habet primogenitum, tenetur ad eum redimendum quinque siclis, postquam ad diem tricesimum pervenerit, sicut dicitur redemptio eorum post mensem unum Num. 18, 16. Also in Becoroth fol. 49, 1: Si moriatur natus intra triginta dies, sique dederit pater pretium redemptionis sacerdoti, restitution; si moriatur post triginta dies et pater non dederit pretium redemptionis, det., |

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ftaments on the same use in the old Jehovah= and Mo= Hole services back. Perhaps that one initially, however the firstborn were truly burned, this baptism of fire on the other children, in order to give them a holy to give consecration; perhaps also that this baptism only arose recently, when a way was sought to protect the firstborn from to be able to preserve life. The boy was freed by An animal that was burned, however, swung it to to dedicate him to the fire god, even though through the fire= through or at least over it. The dangerous part This procedure will bring about further mitigation. to have two sacrificial fires lit and the children carried or pulled between the two.

8. Men offering sacrifices at the patcha festival.
Consistent accounts from the ancients state: 5
that a festival was celebrated annually in the Phoenician cult,
where human sacrifices were regularly made. It happened

This was true both in Phoenicia itself, as well as in Carthage and in the

Phoenician colonies in general. Soon one reads that they had
ten slaughtered their firstborn at this festival, soon
Is it just a single, previously fattened person, soon
The chosen one must be the parents' only child.
It is YOURS from these scattered W so much with you

1) In Eusebius de laud. N M. c. 13, the only ones are found
and most beloved children, it is explicitly stated here $\rho \alpha \iota \sigma \%$
Eros. In Pliny hist. nat. XXXVI, 4 find it in general
nen humanae victimae, which the Carthaginians omnibus annis
sacrifice. After Alex. dier. ingenious. VI, 26 and
Porphy. abst. II, 54 it was a well-proportioned man whom
the inhabitants of Crete and Rhodes annually to Saturn
sacrificed. In Porphyrius and after him in Euseb. praep.
Evangelical IV, 16: The Carthaginians sacrificed to Saturn (xara Re).
giodov, de rod vouluov zapu yununs, Euyviov aei alua.
But may the boys, who later for this purpose
They bought them, probably from abroad.

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certainty that the Phoenicians had a festival every year,
at which for the public good the Saturn human being
blood had to flow; most likely one will end up in the
The celebration will be a reconciliation festival, marked by human blood.
to erase the sins of the nation and prepare for the coming year
to secure the grace of God.

Various circumstances now justify the suspicion that the ancient Passover of the Hebrews was precisely this phoenix—The festival had been and continued until Josiah in the same way He was celebrated.

Turning first to the name Pasha MIDI,

So even this dark word suggests a connection. to conclude with the Phoenician sacrificial service; for there is The root word MDI has the meaning «fspringen 9, fo

would we think of the dancing of the Baal priests at the sacrifice (remembers); but the meaning "to go over" should be for the The explanation of the name would apply, so that would be

) Gesenius in thesaurus II, 1114 gives the word nDa as

first meaning saliit, saltavit, then 2) transsiliit, transiit, 3) claudicavit. Now no transitio, your liberatio,

immunitas a calamitate (sparing), inde 1) sacrificium whether liberationem et immunitatem populi oblatum, 2) this paschalis ie dies quartus decimus mensis Nisan (Leviticus 23, 5). Winer in his Hebrew lexicon, p. 781, sets as its first meaning trans iit, loc um fecit alicui, hine pepereit; then 2) luxavit. Of which NDB (propr: vel transitio vel liberatio) 1) agnus

paschalis, 2) festum vel convivium paschale. The first Christian Zeit incorrectly derived the word from waozev or also from passio. The Jews Josephus and Philo adhere to the abmanagement of the Pentateuch. The former translates MDH as vureoBaotic,

vreosseros (antique II, 14th); The latter (de sept. et fest. thief.) with dirBarnpe.

23 The same word is spoken at the dancing of the priests of Baal (1 Kings).

18, 26. used.

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Word very closely related to passing through) in Moloch services, which, as noted, refers to victims. It is as much as burning. The second book of Moses, chapter 1. 12, 23, 27. derives the origin of the festival and the name the same from the exodus from Egypt; Jehovah be, as he went out at night to kill the firstborn of the Egyptians² gen, at the blood-stained doors of the Hebrews before² passed over; in remembrance of this stewardship and of the The Egyptians' punishment would be the festival called Pasha, which... The. This interpretation is rarely accepted as correct. Since that is possible, the idea of a Ver² is also present here. Atonement through blood is destroyed, Jehovah goes gently. Passing where he sees blood, spares the firstborn of the He² Brèer, because he voluntarily painted on the doors Blood is satisfied. This reconciliation through blood is now Surely that's also the prevailing idea of the Pasha, sey that the word means much as sparing, sparing The passing of the punishing God before the sinner interpret, or that the designation, similar to the passing through in the Moloch service, from a special procedure in which The offering of the sacrifice was taken as an example. It was during the Derivation of "jumping" thought of joyful dances, which on Pasha, as on a harvest and joyous festival, of which People have been practiced; only from a dance We hear no joy anywhere; rather, on this Pasha rests A dark veil hangs over everything; one could at most think of religious dances of the Phoenician service, which are not in² not merely an expression of joy, but at certain festivals 1) x- Strangely enough, this word also appears in 2. Mof. 12, 13. next to or. It is called: Zy] »And it will be through² Jehovah, to strike down Egypt, and he slays the blood the upper sill and on the two posts, so Jehovah will pass by!

were associated with bloody bodily injuries. Harvest
 The Pasha was indeed a fixed date; but among the firstborn...
 There were originally also people there, and such
 Even victims, though one was used to them, could not devastate the people
 not to encourage dancing for joy. That the return
 the origin of the festival in Egypt is incorrect, in which
 (Most of the newer thinkers agree). The reforming
 The party, after its exile, is very keen to ensure that...
 Jewish festivals on Moses, on Egypt and the desert to
 to redirect, they should be memories of the exodus like
 for the third word of this party in our
 Old Testament writings “the deliverance from Egypt
 is, against which she had a very particular aversion. Nor.
 In the new testament, this redemption is the standing one, for the
 A completely unpalatable topic for non-Jews, with which the apostles
 their speeches to the Hebrews begin. In contrast, in
 the oldest books of our Old Testament canon, in
 the books of Judges and Samuel, nothing of a
 The Jewish people's aversion to Egypt; also
 The exodus from this land brings nothing but happiness—
 highlighted. One wouldn't want to say there isn't one here.
 There had been an opportunity to refer to Egypt; rather
 was in these books, which were closer to the event,
 There was far more cause then than later. If one now proceeds...
 completely back to the desert, as is evident under the
 The people even have a longing to return to this land;
 It probably never occurred to Moses,
 a horde which, as the Pentateuch says, continually
 Accusations made for carrying out the act would be unreasonable.
 to celebrate the departure with a festival. It has been a long time coming.
 This had been commonplace for centuries, evidence of
 Heathens, so often they do not get along with the biblical messages
 to agree, to reject outright as false; the

) Bread. Win. bible Realw. II., 233.

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>14

"But nowadays, no impartial researcher will be found more obstacles to giving such certificates the recognition they deserve. influence on the establishment of a historical fact take place. Thus, it is now the unanimous testimony of the ancients, that the Hebrews did not leave Egypt voluntarily), but partly because of differing religious customs, but because of an unclean disease, leprosy, forced to emigrate by the Egyptians 2): and if one wants to include this certificate with the wishes

The Mosaic books confess to such a violent exodus ben only dark to 2. Mof. 12, 33: "And the Egyptians pressed the people, to drive them quickly out of the land; for they said: We find all of death.

2) Josephus mentions several such things in the first book of his *Contr. Apion.* Testimonies, namely that of the Egyptian historian Manetho, Chaeremon and Lysimachus. According to Manetho Did an Egyptian king Amenhotep have a horde of lepers? people banished to eastern Egypt and forced to live in to work in the local quarries. Later he instructed them the city of Avaris, which was formerly inhabited by shepherds. There em These people rebelled and elected Osariph, a priest.

from Heliopolis, who later called himself Moses, to become the leader. He gave laws according to which the Egyptians could be Do not worship gods, including those considered sacred by the Egyptians. He should eat the animals he keeps. The rebels should have dealt with the already emigrated shepherds, initially victorious and great atrocities were committed until the Egyptian king with Hee The Ethiopian military advanced against them and brought them to the persecuted the borders of Syria. — According to Lysimachus, un The Egyptian king Bochoris was infected with leprosy. plagued the Jewish people by begging in front of the Egyptian temples nourished. Bochoris had consulted the oracle, which he therefore consulted, received the instruction that the temples must be cleansed of the defiled. cleanse. Now he has drowned the lepers in the sea. (which Jewish legend transfers to the Egyptians), the remaining But those who were infected with unclean diseases, through to lead armed forces into the desert. There they would have Council held talks on what to do in this sad situation, also

and the complaints of the people, with their helpless state
 Comparing it to the desert, it will certainly receive a high rating.
 Degree of credibility. Is this now the excerpt from Egypt?

They fasted through the night and lit a watch fire. To follow
 On that day a certain Moses gave them advice, wise
 to move until they came to inhabited areas. — The Er
 Chäremón's numbering is very similar to Manetho's;
 They call Moses by the refined Egyptian name Tisithres.
 Hekat from Miletus, according to Diodorus Siculus XL, 1, says that he was in Egypt.
 Many foreigners had lived there, whose religious customs were contrary to the local
 customs.

lig influenced Egyptian religion. At that time, sey Aegypt
 ten had been plagued by leprosy, and it was hoped that
 to get rid of this evil, if one gets rid of the foreigners.
 exceptional ones. They were therefore driven out of the country. The
 The bravest of these exiles had fought under Danaus and Cadmus
 undertook a train to Greece and other countries
 men; but the greater part came from neighboring Judea
 Possession was seized, which at that time had been uninhabited. The An
 Leader of these people, Moses, be a brave and wise man.
 beings, founded cities and the temple in Jerusalem,
 religious and civil laws were given, and the people were also divided into twelve
 Tribes divided because he considered this number to be that of the annual moon
 cycles, considered the most perfect. What follows is a review.
 view of Mosaic law, which clearly has a Jewish source
 betrays. — Tacitus says in hist. V, 11: Most of the writings
 fplaters agree (plurimi auctores consentiunt) that the
 King Bochoris, when a plague broke out in Egypt,
 which defiled the bodies, the oracle of Hammon around a
 I have approached remedies and received instructions to do the Ju—
 to transport the people, whom the gods detested, across the border.
 They then gathered the people together and sent them into the desert.
 Driven, Moses, one of the exiles, had the wailing ones he
 warns against expecting help from either gods or men, but
 To trust him as a heavenly guide... — Strange
 Is it that even those messages that apparently do not originate from
 Egyptian, but flowing from Jewish sources, the violent

They were justified in expelling the Jews because of leprosy. Thus
For example, Justinus XXXVI, 2 knows the story of Jesephus.
fairly close to Genesis, we know that Joseph went to Egypt
sold, where he rose to high rank and was barren=

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Since there had been no volunteer, only a very late
Time to dare to link the nation's religious festivals to it;
and from this point of view the explanation of
Passover as a commemorative celebration of the preservation of the
Jewish firstborn in Egypt completely untenable, to be sworn=

that one can assume a real defeat of the Egyptians anyway=

cannot think of a firstborn son.

I agree with v. Bohlen that the Pasha
It was originally a festival of the sun god.
It was begun in the spring month, on the 15th of Nisan.
For the Jews, the first month of the year was, so approximately in
our April, and should mark the victory of the sun over the
To glorify winter. Such a spring festival was held at
celebrated by most nations of antiquity, especially also
among the Egyptians. This is what the painting of the
The door, as the Jews want, with blood; however, it was probably
not blood, but red color, the color of fire, the
Sun, or perhaps blood was used in the absence of one
: other red-dyeing material. The Egyptians coated it with
their spring festival houses, trees and sheep with red
(Color), also the Peruvians. The spring festival was now
at the same time a harvest festival; in those hot regions there had
the grain in the first weeks of our April already
It has reached maturity: the first harvest was gathered. Among the
First offerings presented to the creative sun,

I had predicted times of great hardship; but then, when the Jewish community...
The history, which has a large gap of 400 years, makes Moses
to the son of Joseph and says that the Egyptians had an oracle
advised to expel the Jews suffering from leprosy from the country—
so that the plague would not spread further. Moses had

made the leader of the displaced and the Egyptians Hei=

He stole lights. The Egyptians had pursued him to steal them.
to take them off, but were brought home by storms
forced to do so.

1) v. Bohlen Geneva. CXL. Intro) Epiphan. haeres. XIX, 3.

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These were also the firstborn of humans. For this purpose, one had, besides
Besides gratitude, there is another motive.
The month of Nisan marked the beginning of a new year; it required a
powerful means of atonement to atone for the sins of the past
to erase the year and to be merciful to God for the coming year.
to obtain; this remedy was found in human blood,
primarily in the blood of innocent children. The law
It now stipulates that the firstborn sons must be born in time
of thirty days either sacrificed or redeemed
would have to: but such children will also be sent to the Pasha
have saved up; the sacrifice of the firstborn is quite certain.
with the festival in the closest relationship; for until the
Today, the firstborn among the Jews must at
Passover fasting. It seems that during the time when one fasts the first of the seasons...
Burt frequently solved the human sacrifices at Passover, providing a substitute.
They should form a system for the continuous sacrifice of firstborn children.
In earlier times, Pasha was not celebrated; I ver—
I believe that it only began with the construction of the temple by the Phoenicians.
was introduced among the Jews. Even the books of Moses
They refer the celebration of this festival to the temple. In the five=

In the tenth book of Moses, chapter 16, verse 5, it is commanded: "You can do this
Do not slaughter in any of your cities on Passover, which Jehovah,
your God, gives you; but in the place which Jehovah,
Your God, who will choose to place a fine name there,
There you shall slaughter the Pasha in the evening, at the Un=
"Sunset at the time of your departure from Egypt."
Even in the books of Moses, one only hears of a first one.
Passover celebration); at least once one had to celebrate the festival.
to celebrate under the eyes of the legislator; then
the Passover, except in the later book of Joshua, chapter 5, not
more is mentioned except for the Reformation of this festival under
to King Hezekiah. Here it is described as an object of the

Disapproval from the reformist party.

) 4 Mos. Chapter 9.

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One of the main endeavors of those few kings who in
The intention of this party is to act in a way that re-enforces the Pasha.
form.

For us, this is primarily about the men
offerings that were brought at this festival. Book
Literally, such things are nowhere granted in the Old Testament.
the; but the attempts of the reformist party to change the old
to modify the Passover celebration, the customs relating to the
Passover lamb in the Second Temple, the fact that one had to wait until
to the destruction of Jerusalem by the Romans, even then
in Reformed Judaism, the execution of some crimes
he postponed it until Passover week in order to use it as an atoning sacrifice
to let them die, yes, even customs of today's youth
The events at Passover speak clearly enough for the fact that before
During the Passover, people were regularly sacrificed to the captives.
were. From all these more or less clear traces
This results in a horrible outcome for me, the next one
Further proof will follow immediately. Slaughtering took place at that time.
of the first temple on Passover for certain sections
The Jews killed a man, mixed some of his blood with
Bread instead of sourdough and enjoyed some of this bread,
to whom a reconciling power was attributed; then it was
The body of the sacrificed person was roasted, and every Jew had to
a small bite of this meat as atonement for his
Eating sins.

We are proceeding to do this according to the investigations so far
perhaps no longer such a striking result
to explain, in more detail above. First and foremost, it raises the issue of
It casts a bad light on the old Passover celebration, that one in the old
testament not until he hears something from her, until she
to be changed. In the books of Moses and Joshua
is spoken of by a Pasha; these writings fall

However, very late and completely under the influence of Post-exilic school. The oldest Old Testament books, The judges and Samuel do not mention a Passover festival.

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The Books of Kings and the Chronicles speak of how said, not until there is a reformation of the
They can tell it themselves. The latter writings are included in this.
other in gross contradiction. The chronicle lists the reform
(attributing the Passover festival to King Hezekiah),
However, he also mentions the Passover celebration again under the
(later Sofia as a most welcome innovation), sets
even at this second celebration he added: "And it wasn't a pa
has been held, as this one, in Isrgel, since that time
Samuel the Prophet; and all the kings of Israel had
no such Passover was observed as Josiah observed, and the priests
and the Levites and all Judah and Israel that was there,
and the inhabitants of Jerusalem. In the eighteenth year
This Passover was observed during the reign of Josiah.
In doing so, she reverses what she said in chapter 30, verse 26.
He said of the Passover of Hezekiah: And it was a great
Joy in Jerusalem; for since the time of Solomon, the son of Solomon...
nes David's, King of Israel, was likewise not ge
They appear in Jerusalem. - The matter becomes clear when one
the account in the Books of Kings with this statement
compares it to the chronicle. The Books of Kings know none.
Reformation of the Pasha under Hezekiah; they only mention that
Hezekiah had eradicated the idols 9 and a pious Je
Hovadians had been; the Passover, which was dedicated to Jehovah's service
This king apparently let the person belonging to him go untouched.
exist. However, in the law book which one
under the later Josiah in the temple, a completely different
Passover celebration prescribed. Josiah commands the people 5):
Keep Passover to Jehovah your God, as it is written.
It is written in this book of the covenant. For there was no
"Such a pasha was held," the narrator continues,
from the time of the judges who judged Frael, and

) 2 Chr. Ch. 30.) 2 Chron. 35.) 2 Chron. 35, 18.

) 2nd King. Cape. 18.) 2 Kings. 22, 21. fi.

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all the time of the kings of Sfrael and the kings of Judah, but in the eighteenth year of King Josiah is This Passover was observed by Jehovah at Zerufalem. The chronicler wants to see the reformed Pasha up to Hezekiah. to postpone; the opportunity seemed favorable to him, since he was in the document he had before him, which referred to this king as a He found himself praised as a devout Jehovah's servant. He uses this. Circumstances and, at his own risk, undertakes a brilliant reform Pasha's story, which only came up during treatment King Josiah should have taken his place. When he now went to When the story of Josiah comes up, he forgets that according to his Reports indicate that Hezekiah was already supposed to have reformed the Passover, and confidently adds the epithet that his charter gave to Josiah, but he had already returned to Hezekiah, also again to Josiah; so that he, through the explanation that it was from Sa Muel's Passover was not celebrated in this way until Josiah's time. Its entire celebration, which took place in Hezekiah's time, was cancelled. What they supposedly found was declared untrue. But if now Furthermore, the Books of Kings tell of the times of the Judges. throughout the entire time of the kings, there was no such thing. Paschal feast was held, if the chronicle further claims once: since Samuel, the other time: since Solomon, I Pasha is no longer celebrated in that way; thus it is made it very clear that one simply... did not know if the Pasha had ever been celebrated was done as prescribed by the discovered law book and Josia arranged the celebration, and this means exactly that: The Passover feast has never truly been like this before. They were celebrated.

Apparently, then, the Passover celebration, as it is described in the prescribed in Mosaic books, an innovation that only under King Josiah (Ct. 611 BC), according to the a provision contained in the discovered law book was recorded. The chronicle stands where it introduces the... The origin of this festival dates back to Hezekiah, also the sisterhood

improvements which will lead to the acceptance of this reform by the found Hebrews. “Hesphemy,” she said, “spoke to all the Levites.” friendly to those who were knowledgeable in the fine tidings Jehovah's; the king and the rulers give the sacrifices— animals from their own resources 2); the priests and Levites were ashamed— ten themselves and sanctified themselves?); many of the Sfraelites have— (they did not sanctify themselves and did not eat according to the scriptures); Instead, they laughed and mocked this Passover celebration. If the Passover under Josiah was in accordance with our Since the prophets underwent a reform, this festival must be preceded by customs have been committed that better convey the abhorrence of the to agitate like-minded people; otherwise, the festival would not have taken place. It needs to be modified. The question now is: what exactly did that modification entail? These customs? The Old Testament itself states, as— hunting, no information on this; one can only learn from the Reforms themselves and from some old remnants that have Having received the reformed Paschal Bible, they infer the atrocities, which were to be suppressed by the innovation. As Customs of the old cult that must be eradicated, be— The prophets depict partly gender mixing, partly Sacrifices to other gods, partly human sacrifices. From one There is no trace of sexual worship at the Passover festival; There is also no mention anywhere of a Passover of the Hebrews in the Services of foreign gods were spoken; so that one might believe The purpose of the reform was likely to be to... to dedicate another festival to Hova, whose celebration one can bask in. had transferred to deities: therefore nothing remains, than to think of human sacrifice. Although it is said that The prophets also accused the Hebrews of They ate pork, and Herodotus speaks of a feast. the Egyptian on the full moon, where he enjoyed pork and the poor who could not buy a pig

) 2 Chron. 30, 22. 2) 2 Chron. 30, 24.) 2 Chron. 30, 15.
+) 2 Chron. 30, 18.) 2 Chron. 30, 10.

They formed and sacrificed pigs from dough; the pig
 However, I would like to contact the Pasha—
 to be: yet the human sacrifices at Passover in
 second temple and other traces point too clearly to the ab-
 Battles of people, more than one would believe,
 The reform of the Pasha would only have meant the elimination of the pigs.
 intentional, and not including the human victims. Very.
 The two were probably connected (2); on
 At the larger sacrificial sites, people were slaughtered and-
 Nose of human flesh; otherwise, one was content with...
 in families, to slaughter a pig that was true to its inner self.
 Build and adapt to the taste of his meat with the Men
 was related to [someone].

In the second temple, the object of the sacrifice is a
 Lamb. This Easter lamb took the place of a little man,

Herod II, 47. The Jewish Passover was also celebrated on the full moon.
 celebrates. Incidentally, the pig also represented an image of the fruit.
 ability, because of the numerous young that this animal gives birth to,
 and was also considered by the Romans to be the creative force of nature
 sacrificed. Ovid. almost. I. Verse 349: "Prima Ceres avidae ga-

visa est sanguine porcae" Juven. Satyr. II, 6: "Caedere

Silvano porcum. , At weddings, a white [unclear] was sacrificed.
 Pig; Juven. Satyr. IV, 10: "Voveasque sacellis exta et
 candiduli divina tomacula porci. "

In ancient times, only people were seen at Passover:
 had slaughtered; then, generally, the pig was put
 in place of the animal whose flesh and entrails
 which bore the greatest resemblance to humans, but sacrificed
 Nevertheless, people were still present at the respected sacrificial sites. Thus
 The Romans sacrificed to the Lares, who, as we saw above,
 Children slaughtered, and so did pigs. Horat. serm.
 II, 3: "Immolet aequis hie porcum Laribus., Juvenal says
 Sat. IV. from the Jews: "Nec distare putant humana carne
 suillam., The festival is probably also among the Egyptians,
 which Herodotus speaks of, originally involving human sacrifices
 committed crimes that had long been abolished in Herodotus' time
 were.

represented by the likelihood of an innocent child;
 For the Jews, the lamb is an image of innocence.
 Everywhere, with increasing civilization, there is an effort to...
 traditional sacrifice of a human by an animal
 replace, and the Passover lamb of the Jews certainly has the same
 Origin. In Salamis on the island of Cyprus, for example, it was
 In earlier times, a human being was sacrificed annually in the month of March.
 The sacrificial offering was first led around the altar three times,
 Then a priest thrust a lance into his body and the
 The body was completely cremated on a pyre.
 King Diiphilus moderated this practice to the extent that
 Instead of a human being, a bull was sacrificed. The time of
 The sacrifice and the burning correspond to the Paschal sacrifice of the
 Jews; Cyprus was, as is well known, a Phoenician colony. I
 On this occasion, I would like to draw attention to the lance thrust,
 which is a strange one for the New Testament story
 parallel; already above under the article Astarte have
 We have seen that even in this service among the Scythians the
 The custom was to kill the human victim with a lance thrust.
 to kill in the side. Among the Egyptians, it is found, as
 already noted, a similar mitigation in old people=
 sacrifice in the sacrificial bull, which was sealed with a
 imposed a human figure; sacrificed at Laodicea in Syria
 In earlier times a virgin was chosen annually, and later instead of the same...
 a doe 23. I don't want to discuss this any further=
 broad enough, as with all peoples, so it could also be done with
 The Hebrews did not completely reject human sacrifice.
 not create, but needed an object that would be available to the people
 could serve as a substitute; among them the lamb or
 the goat was placed in the place of the human sacrifices at Passover).
 It will now be our task to prove this in more detail.

1) wioxevurıgov Eus eb. praep. ev. IV, 16.

2) Euseb. praep. ev. IV, 16.

This animal was best suited, since its purchase
 This was also possible for the poor Hebrew; according to the law.

First and foremost, the idea must be rejected.
 as if the Paschal Lamb had been slaughtered with the intention of
 to celebrate a joyful communal meal. The Pasha—
 Lamm was, by his very nature, a victim—
 here): it could only be in the forecourt of the temple in
 Jerusalem was slaughtered, its fat and blood were used, as
 with each sacrifice, the former burned on the altar, the latter
 cast against the altar. The Carthaginians also blasted it.
 at the annual festival where they sacrificed their children, that
 Blood on the altar 2). However, it was forbidden to any Jew.
 permitted to slaughter his own lamb: this permission had
 But he also did this with other sacrifices (Leviticus 1:5, 11).
 And especially during Pasha's reign, this was already a necessity.
 as the priests would not have been sufficient in the short time
 to kill thousands of lambs. Since there was no Tem^{pl}
 If there were no more pel, the Jews would not slaughter a Passover lamb either.
 Furthermore: clear proof that the lamb is a sacrificial animal
 It was. The consumption of meat was not intended to satisfy hunger.
 not at all excluded; it was sufficient and the rule, only
 to enjoy a bite of the meat. Rather, it went
 a meal, the Chagiga, beforehand, and only after this
 They enjoyed some of the Easter lamb. The rabbis (3) give
 The purpose of this previous meal was to fatten the Hebrews.

The Hebrew was “between a sheep and a goat”
 Election opened. The view which Spencer de legib. hebr.
 rit. page 381. according to Jonathan Paraphrastes, the Lamb
 be introduced to the belief of the Egyptians in holiness
 to oppose the sheep and Jupiter Ammon, one must rely on
 rest.

1) Exodus. 2, 27; Cape. 34, 25.

2) “saivyovosı e robe Bwuovs“ Eus eb. praep. evang. IV, 16.
 The evidence concerning the customs at the Pasha's sacrifice²
 lambs in the second temple, which I will not mention in detail,
 They can be found in Lund and Winer's biblical Realology under Pasha.

) Lightfoot hor. Hebr. ad Joh. cap. 18.

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to ensure that they do not become too greedy over the Paschal lamb, fell and in the process, against regulations, injured one of the legs of the Lamb would be broken. The shallowness and unsustainability of the validity of this explanation is obvious. Rather, this shows the Meal, that in the first temple on Passover next to the men's Animals were also sacrificed. From the sacrificial meat The animals were eaten to one's heart's content until satiated; then But this was followed, as a sacred rite, by the enjoyment of a bite of the sacrificed human being).

The Passover lamb was not allowed to be boiled, but had to be (will be fried?). The most varied explanations of this The regulations have been tried. According to the most common The rabbis' interpretation would be the roasting of the lamb of the— half prescribed, because cooking the same during the out- There was no time for the exodus from Egypt; Others say, The lamb reminded them of their liberation from Egypt, Since then they have been a nation of kings, a royal kingdom. sterthum, and it is not fitting for kings to eat boiled food. eaten; the enjoyment of the roast would therefore be a sign of Rule); others want to include a [something] in the roast. To find a sensualization of Egyptian sorrow, or even a This was a source of annoyance for the Egyptians; for there the Since sheep were a sacred animal to the Egyptians, so the The smell of roast lamb must greatly distress them. Christ's Lich interpreters explain the roasting by saying that it is the only- the simplest and quickest way of preparation, so that the fried Meat is tastier than boiled meat, or that The animal's legs would have broken during cooking. must do what had been forbidden. All these explanations However, they are not enough; the relationship in Egypt

1) Lightfoot ad Joan. 18, 28 from Tract. Pesachim fol. 70, 2:
“«Oves per Paschate, boves per Chagiga.,

) Exodus 12:9. Cooking was probably not entirely excluded;

Deuteronomy 16:7

) Hottinger jus Hebraeor. p. 23,

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That's irrelevant for us anyway; even assuming the Pasha
Write from Egypt, for Jehovah commands there
the Jews even before the festival), the Lamb on the tenth
to set aside the month of Nisan and the same on the fourth of ten~~s~~
ten to fry towards evening; one cannot therefore say,
Due to lack of time, frying was preferred to boiling.
has been; the assumption that Jehovah is of better taste
or for easier preparation, frying beforehand~~s~~
What I wrote is petty; such motives can probably be found in
a cookbook, but not where it is
It concerns the explanation of a religious festival. I believe
rather, this roast points to the earlier
Human sacrifices, burned in the altar of burnt offering, at Pa~~s~~
They were therefore roasted. This supports the assumption.
First, the striking circumstance that the Paschal lamb in
had to be roasted in a special oven, which presumably~~s~~
(which was modeled after the old burnt offering altar). In
In this oven, the lamb was placed on a rack, as
we also found it in the altar of burnt offering, so that
no dividing wall exists between sacrificial animal and fire~~s~~
found which could have stopped the flame. Did one want to
the lamb in an earthen or metal vessel over
If the flame was placed, the latter had to be perforated,
to also imagine a kind of rust which would expose the flame
did not prevent the attack. The roasting spit, which one had given to the
Animals through the body, was made of garnet wood.
manufactures; metal was forbidden. This use also has
Rabbis and Christians have made it difficult; for us it will
He was further proof. It was said that the animal had come from the outside.
They would have to roast over the fire, but an iron roasting spit would be...
It got hot and would have also burned the meat from the inside out.
Fried. Apparently extremely bland! And why did that have to happen?
Was the wood taken directly from the pomegranate tree? Also

—
1) Exodus. 12, 3. 6. 9.) Lund p. 993.

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For that, they knew what to do; the pomegranate wood was moist and suitable.
and thus very good for Bratfpieg II — The reason is surely
elsewhere. The pomegranate tree was sacred to the sun god;
The apple of this tree was considered a symbol of procreation,
of creative nature; the pillars in front of the temple in Je-
rusalem, the hem on the high priest's tunic, were
decorated with pomegranates I: so one has from the wood
taken that which was holy to the sun, to whom Jehovah was; so
It was also fitting on this New Year's Day celebration that
It was celebrated in honor of the sun.

Justinus Mar delivers a most peculiar message.
tyr) on the treatment of the slaughtered Paschal lamb.
One didn't just stick a roasting skewer in from below after the
head through the body, but also another through the
The animal's chest across, to attach its forefeet to it
to fasten, so that these two spears form the shape of a
formed a cross, and the lamb was as if hanging on the cross.
The credibility of this message cannot be questioned.
to be spoken of; Justin was in Palestine from a famous-

) Lund p. 992.

2) 1st King. 7, 18, 20, 42; 2nd King 25, 17; Exodus. 28, 33.

) Justin, martyr. dial. cum Tryph. pag. 218. ed. Lond. 1722:

“ai rd nelevoFEv mooßarov Exeivo e 0Aoy yiveolai, roõ c-
Sog rod Oravpov, di o maoyey Eueilev 6 Kousrog, 0Vußokov jr.
To yap orrwuevoy nooßarov , Oxmuarizöusvov u) To Oxyuari
rov Oravpod örrarar: eis yap Opsiog oBehloxos dic regovarai
cmd rv XATWTÄTW UEooy Mexoi ri xepains, x eis cu
xcro TO UEr&ppEVoV, & RoosaprwraL rail Mi Xeipeg rob x-
Barov. "After this point, it was probably something else entirely."

as a gruesome mockery of the crucifixion of Jesus, when the Jews in the first Christian centuries, here and there a Christ^s Stenknaben crucified under torture. Cedrenus reports one such a case under Theodosius, in *historiar. compend.* I. p. 336. edit. Paris.: “Jovdaioi eis rov luuoy rediov x avvovvo raid ovAlaßövres, ws æcicovreg dijdey xc TV Oravoov duaovpovres, rovroy Exoeundavy Eri Evkov, avekoyres Baoavoiz. »

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Born into a Jewish family, his father knew Jewish customs. exactly, and couldn't dare to engage in a polemical discussion. Conversations with a Jew about the customs of the Hebrews^s write, who were related to Christians, if the same didn't really exist. But now this cross shape fits. not obviously for the body of a sheep, but only for that of a human being; and I therefore find myself to the assumption is justified that the child sacrifices took place on Pasha in the old temple, after she was slaughtered, on a cross (stretched and thus placed on the grate). The

This must be compared to a Greek legend about Dionysus. which are apparently somehow related to the Pasha celebration, as indeed the ministry of this God everywhere on the ancient Jehovah's service This can be traced back to Dionysus, who was also a sun god. When the Titans After they had torn Dionysus to pieces, they hung a cauldron on him. over the fire and first cooked the limbs of the god in it, Then they stuck a roasting skewer through it and roasted it over the fire, noting that cooking the lamb is also possible: This occurs during the Jewish Passover celebration. Clemens Alex. adm. adv. gent. p. 12th ed. Col.: “Oi d Tiraves, oi xai dice-oravavres auroy (namely 709 Sicvvoov), Eußadlkoyres ra un xc dir ,o, xe, Gäu repireipoyres vrelpexov Hoycaiorowo.n Arnob. adv. gent. V: Desistimus Bacchanalia praedicare, in quibus arcana et tacenda res proditur sacratis, ut occupatus puerilibus ludicris distractus a Titanibus Liber sit, ut ab iisdem membratim sectus atque in ollulas coniectus coqueretur. “On this legend, fid founded a ceremony in the mysteries which this method of the Titans imitated. In Julius Firmicus de errore prof. rel. p. 15th ed. Wower. The sun appears speaking and offers its veneration to the heathens.

before Dionysus. Among other things, she says: "Alii crudeli morte caesum aut in olla decoquunt aut septem veribus corporis mei membra lacerata subfigunt. "Page 9. says Jul. Fir m. von the Titans: "decocta variis generibus pueri membra consumunt."The Cretans, he continues, omnia per ordinem faciunt, quae puer moriens aut fecit aut passus est. Vivum laniant dentibus taurum (Dionysus was a boy; in earlier times) The depiction has certainly been given more faithfully, and not just as a...

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Crucifixion was an ancient form of sacrifice in the service of the sun; Hence the commandment in Deuteronomy 21:23 not to crucify anyone. to leave them hanging overnight. The sun god tolerated no such thing. a body that had begun to decompose. Michaelis in Mosaic Law V, 22. assigns to the legislator his customary Natural health considerations apply; however, the Ge offered old considerations for the sun god, which Crucifixion took place during his ministry; so did the execution.

bull, but a boy was butchered) erudeles epulas annuis commemorationibus excitantes et per, secreta sylvarum clamoribus dissonis ejulantes fingunt animi furientis insaniam, ut illud facinus non per fraudem factum, sed per insaniam crederetur, praefertur cista, in qua cor soror latent absconderat. Perhaps the rest of the legend could also lead us to a further assumptions about the customs in the old Pasha lead to, that Pallas, in fact, stole the heart of Dionysus and fschwungen habe, rod xe 79 xaodiav foll fie den Namen Pallas received it. The swinging motion is reminiscent of weaving. among the victims of the Hebrews. The heart appears to be the seat of the life, to have had a particularly important significance, since even the thrust into the side of the crucified man without a doubt He intended to meet the heart. (Rabbi Isaacus Sangarus says in the Book of Cosri, translated by Buxtorf II. p. 103: "« Totum quippe corpus rite ordinatum et dispositum est, quando refertur ad regimen cordis, quod est sedes primaria ipsius animae; quod si reseteat in cerebro, secundo illud fit mediante corde. Eademque quoque ratio est vitae divinae, sicut Joshua ait Jos. 3, 10: Deus vivat in medio vestri.) — According to Greek legend, Zeus also gave the limbs of the torn one.

Dionysus was buried with pieces for Apollo, and Apollo...
She took place in a cave on Mount Parnassus, which in turn refers to the
Lade, als. Sarg Fund auf Knochen, als ihrer Inhalt, hints.

The pomegranate tree, from whose wood the roasting spit for the Pasha

The fact that sacrifices had to be made was also known to Dionysus
sus holy. The women who celebrated the festival of Thesmo in Athens
Those who committed phoria did not eat the pomegranate seeds because
It was believed that the pomegranate tree grew from the blood drops of the deceased.
from the torn Dionysus. Clem. Alex. admon. adv.
gent. p. 12. "

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of criminals was considered a victim. The cross was in
In the earliest times, probably an image of God himself; from
The image of Asherah shows that it was originally made of
consisted of a raw tree trunk; the cross therefore intended to be
perhaps it was the first attempt that God made with Ar
to depict men, as do the metal Moloch images
They had arms with which they received their victims.
men. The sun god Baal was depicted with arms,
which he stretched out in the form of a cross, just like Moses
on the mountain. In Numidia in the year 1833
a votive stone was found on which Baal, in Men
Schengegestalt, surrounded by a halo of rays, the two
it represents the shape of a cross. The inscription of the
According to the Latin translation by Gese— Steines reads—
nius (Scriptur. linguae Phoen. II, 197.): « Domino Baali
Solari, Regi aeterno, qui exaudivit preces Hicembalis etc.»
The stone is now in the Asian Museum in Lon
don and is depicted in the third part tabula 21. of the ge
They called it the writing of Gesenius. Not only from the Christians.
The veneration of the cross is written here, it will soon be
found among several peoples long before Christian times
the). This was also the case among the ancient Hebrews.

Socrates (hist. eccles. V, 17) recounts that in Alexandria they had once during the destruction of a Serapis temple, among others, here^s The pagans found glyphic figures of the cross. They explained that this cross signified eternal life, which the Christians eagerly seized in order to make proselytes. Cf. Rufinus, Hist. Eccles. II, 29. In India, the Followers of Sivas have been equestering their sacred bulls since ancient times. the ankh, which to this day remains the symbol for the planet Venus. The Indians also wore A cross like this on the chest. On Egyptian monuments Every priest holds such a cross in his hand. On Sidonian... Coins from the third century BC bear the Astarte. a staff in his hand that ends in a cross. At the

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The cross shape is holy; Moses stretches out on the mountain, fine: both Arms in the shape of a cross, and this helps to victory for the Hebrews fighting below; the hanging of humans before Jehovah to the sun, of which some Examples found in the old EEE included a crucifixion;

Ehinefen means the cross ten, and perfectly "the old Hebrews marked their flocks with the cross, Greeks and Hebrews who were illiterate signed with the cross. The Mexican idols had a A cross on the forehead. One among the ruins of Palenque. "Relief preserved in Guatemala," says von Humboldt, "of Since I possess a drawing of it, it seems to me beyond doubt to posit that a symbolic figure in the form of a cross is It was an object of worship. Among the Aztec hieroglyphs...

One of the glyphs depicts the sun in its four phases.

marked by footprints and also attached to the Ge^s The shape of a cross is reminiscent of this. In Scandinavia, a sign stood as a reminder.

des. Nunenalphabets the hammer of Thor before, which the
The crosses on the Palenque relief are extremely similar.

This rune was used in pagan times to denote the

u those objects to which one ascribes a certain sanctity

wanted to. Cf. Critical investigations into the historical development.
Development of the geographical knowledge of the new world by Alex. v. Hum

'boldt, translated from the French by Ideler I, 544., furthermore
v. Bohlen alt. Indien p. 210.

8). Exodus 17:11: And it came to pass, as Moses had laid his hand on the earth.
+ lifted, so Israel had the upper hand, and as he wielded his fine hand

“I

“He allowed Amalek to gain the upper hand. But Moses’ hands

% t Were. difficult; then they took a stone and placed it under

J.
*..

him and he sat on it; and Aaron and Hur supported his
Hands, one from this side, the other from that side, and so on.

His hands were fastened until sunset.
And Joshua struck down Amalek and his people with the blade.

of the sword.

5 According to the Hebrew expressions used in the hanging of the

People before. Jehovah T are commonly used, cannot be at

a constriction of the throat, but must be thought of as a cross.

to be thought of. v2 means to dislocate (Genesis 32:26) and indicates

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It was precisely this type of sacrifice that was used,

To roast people in the shape of a cross at the summer festival.

on a violent stretching of the limbs, as occurs in the

Crucifixion was the usual practice. (See: 2 Thessalonians, p. 620)

D Hiph. in palo suspendit, palo affixit, pr. luxavit mem-

bra, quia hoc supplicio membra luxabantur. At the other one

The expression Ne ift “hang” has the basic meaning, but

This one too, since it is used in the same way as 2, becomes a hand=

execution by being carried out on the cross, i.e., by tying the arms to the body
and show legs on a stake or on a cross; “in

erucem egit, Winer in Lex. hebr. p. 1042. The Chaldean

– Word for crucifying a2 (compare the Chaldean paraphrase of

Joshua 8:29), which is also found in Syriac and Arabic,

In Arabic it is also called assa vit carnem, combussit, after

Castell. lex. heptaglott. p. 3176. Incidentally, it is noteworthy.

worth that the punishment of crucifixion is only applied to those people=

core was usually, in those who worshipped the sun, in Persians, Egyptians, Carthaginians, Seythians. Among the Greeks finds *fi* seldom. Win. bibl. Realw. I, 802. — Related

The hanging of prisoners on a cross is the *Ge* custom, the armor and weapons on a tree trunk, the One had previously. He abated, to hang up. So Aeneas in Virgil's work. XI. Book: "Ingentem quercum, 'decisis undique ramis, constituit tumulo fulgentiaque induit arma, Juven. Sat. X.: «Bellorum exuvia, truncis affixa tropaeis. " Suet. Calig. cap. 45: . *Truncatis arboribus et in modum tropaeorum 'adorhatis}, This | arrange for Minucius Felix in the *Getav!* P. 33. edit! Ouzel. against the pagans who gave the Orthodox the veneration of the cross To make an accusation, to the following remark: «Crucis nec colimus, nec optamus. ybs plane, which ligneos deos consecratis, cruces ligneas, ut deorum vestrorum partes; forsitan adoratis. Nam et signa ipsa et cantabra et vexilla castrorum, quid aliud, quam inauratae cruces sunt et ornatae? Tropaea vestra victoriae non tantum simplicis crucis faciem, verum et affixi hominis imitantur., Minucius. Felix finds the cross married^s ation also in paganism; P. 34: Cum. homo porrectis manibus deum pura mente veneratur, ita signo crucis aut ratio naturalis innititur aut vestra religio formatur. “

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The trail leads back even further; the deeper one delves into the The further back in time we go from antiquity, the greater the barbarity becomes, and One cannot escape the conviction that one must move into the older sten times *s*²*ei* on the eastern hemisphere, at least in in the Semitic countries, human flesh was also eaten^s the same as in America; which Münter also concedes, when he says: Cannibalism was practiced in the most ancient times indisputably linked to the human sacrifices).» The *Ge* The command in Exodus 12:9 reads: You shall not eat any of it raw? and not boiled in water, but roasted over a fire. was inclined to interpret the Hebrew expression as Hungarian, "not fried » to grasp alone he refers to the meat in Natural conditions, as well as the Chaldean paraphrase and *sy*^s The author states that the translation of the word "verstehen" (understand) is a misleading translation. three seemingly different states in which one

He used to enjoy meat raw, boiled, and roasted.
 The first two types will be banned. Like a legislator
 This should lead to the decision to issue a decree that one
 It is not good that meat should not be eaten undercooked.
 to be foreseen; this goes without saying; if one wants to
 To fry a piece of meat will also fry it out;
 However, he will likely have had reason to enjoy it.
 to prohibit raw meat. Even into the late
 The times of Greek culture were even experienced by the Greeks themselves.
 (They ate raw, bloody meat at the Dionysus festivals):
 And this sufficiently proves that such things are all the more likely to occur in
 This happened to the Phoenicians; the Jews also ate in ancient times.
 (otherwise the meat is raw and with the blood). I suspect
 Therefore, the Passover was celebrated in this way in ancient times.
 It has become common practice to put a person on a cross before the
 1) Münster Rel. of Carth. p. 18.

) Nerudus. Targ. et Syr. vivus. Gesen, in the thesis. II, 881.

3) The evidence is presented in the following section.

) 1st Sam. 14, 32; Ez. 33, 25. ö

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He hung up the sun, then stabbed him in the side with a lance.
 pushed in order to kill him and gain blood, in the evening
 (removed the body) and then took a piece of the meat
 Eaten raw in bites, later fried. Evidence that the Phoenix
 ornament and Hebrews at their sacrifices in truth human beings
 I won't mention here what they ate meat, since
 The next section will be dedicated to this point.
 This literal accusation is not true of any religious celebration.
 The Prophet's sayings are better than the customs of Passover.

Also in the prohibition: "You shall not break his leg."
 chen, » I find a reference to earlier human sacrifices 2).
 The Jews interpret this prohibition in various ways.
 Breaking their legs, they say, would have delayed them too long.
 or: one has had disputes about the ban.
 Mark wanted to prevent it, or: it was not fitting for kings,
 to gnaw on bones, or: breaking them would be a minor injury

They expressed appreciation for the Paschal Lamb. Christian Explanatory commentators interpret the commandment as an indication of the New Testament story. Of all these explanations The one who has the most for herself is the one who is in the “

5 It is important that Joshua see the bodies of the sacrificed five kings in the evening he was taken down from the cross: he had eaten, but could The Passover will only take place in the evening. From this, one can see that the sacrifice hangs before the god, the sun, throughout the day had to, but in the evening it was enjoyed. Even the corpse As is well known, Jesus was taken down from the cross in the evening.

2) Spencer conjectures de leg. Heb. rit. p. 397, the command, dem not to break the lamb's leg and to eat it in the house, It was directed against the Dionysian service, in which the Bacchantes eat bloody pieces of meat during their frenzied dances torn apart and devoured. Even if the Pasha with the Dionysus service connected, so is the breaking of the leg, which possibly once here and there by a Bacchante The fact that a piece was being practiced was a moment that was too insignificant. than that our Mosaic commandment is directed against this point could be. a

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a low regard is found. For ordinary victims, the commandment was not given; there the bones were allowed to be broken will be; we will also thereby be directed towards a Ge pointed to the object of the sacrifice, which was holier than the Animal, on humans. The sacrificed one was not both the People, as destined for God; the sacrificers enjoyed just a bite of the consecrated food, to feel the to make them partakers of God and His grace. The rest was preserved unharmed and given to the god down to the last detail. Trace handed down, that's burned; that's where they belonged now. but especially the bones, which, as we have already seen elsewhere have seen those to whom God was especially holy.

The clearest indication of earlier human sacrifices is the Be The sentiment suggests that one should at least receive a portion of the Paschal lamb.

Enjoy a piece the size of an olive 9; More
 You may eat, but no less than one bite. One
 Such coercion would probably not have been necessary if the Pa
 Originally nothing other than a roast lamb
 would be. Was the Pasha originally already a lamb?
 whose enjoyment should recall a joyful event: why
 Doesn't this dish fill the entire meal? Could one have...
 not equally a larger number of goats and lambs
 can acquire, as those courts which the previous
 What made Chagiga? Would the sole consumption of lamb have been sufficient?
 meat not even more strongly to the Egyptian Pasha erin
 nert, as the enjoyment of a bite after a meal? Or
 perhaps the financial circumstances of the poor would not
 Provided, to indulge in lamb once a year?
 On the other hand, the rabbis prescribe that
 The Hebrews drink their four cups of wine at this feast.
 should: and if he borrows the money or his clothes
 would have to be moved! They say this communal enjoyment
 that an animal could be beneficial to national unity,

) Lund p. 997. .

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The Jews should remember that they belonged to one tribe.
 But it was always just individual families who
 of a lamb, and this purpose was far more likely
 achieved through the communal meal in general, rather than through
 Distributing individual bites of meat after the meal.
 There's another reason. The Pasha is ur
 originally an object whose enjoyment is not appealing, it is
 a very special kind of meat that you can't get from the local area
 not because of its use or its taste, but because
 as the religion demands; it is the flesh of a sacrificed person
 Humans, and this sacred flesh differs so much
 very different from any other food, so much so that one, like
 Once the bite is enjoyed, nothing else about the mouth matters.
 may bring. Initially, in the times of ancient barbarism, it
 one can undoubtedly also eat the flesh of a man sacrificed to God.
 eaten, like that of the animals. The increasing

Culture abhorred the consumption of human flesh; but
 Religion held him captive. Finally, the time came when...
 The horrifying custom of the ancestors can only be observed at the
 The main festivals of the year were retained, and that through the
 The annual enjoyment of a single bite is sufficient for religion.
 could be. Women were not forced to become the Pasha.
 to eat, but they could participate; even these bestimes
 Mung is important. Women are excluded from it.
 Pasha not, but one forces maternal tenderness.
 not to eat from one's own child, probably because
 She refused to be forced in thousands of cases. Where did this come from?
 Release from work if it is nothing more than a
 Would it have been a piece of roast lamb? Any woman would
 with pleasure took part in such a meal
 Ben! The Karaites didn't let any unborn men go either!
 to people. In the salad of bitter herbs, which is reminiscent of
 supposedly meant to remind us of the bitterness of Egypt, can
 I can find nothing else but a means to counteract disgust
 to counteract what for the later Hebrew the food of the

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“Abominations,” as the prophets say, had. The red
 the wine, which was passed around in a cup,
 was apparently intended to replace the sacrificial blood that was used in the Al-
 terthum was enjoyed everywhere in expiatory sacrifices. We will be referred to
 These points are discussed in the following section, which deals with the enjoyment
 We will return to the topic of human flesh in more detail later.
 Besides the Paschal lamb, at this festival you will find the
 Enjoying unleavened bread. The question arises: why?
 Did the bread on Passover have to be unleavened? One has
 Various explanations have been given. The Mosaic books,
 and with them, today's Jews find the cause in the
 haste, with which the Hebrews left Egypt; always
 Is it this haste in moving out that gives rise to the re—
 religious customs were supposed to have been observed on Pascha: and yet
 On the other hand, it is claimed that Pharaoh
 not pressuring the Jews, but wanting to keep them in the country—
 len. Philo and the later thinkers find in the Sauer-
 dough, something impure, a mass that is already beginning
 to pass into corruption, therefore one should choose consecrated bread.

not send. It is easy to doubt that in this approach
 The reason for the prohibition lies in the sourdough.
 not forbidden for all victims; at Pentecost it was
 (He offered leavened bread to Jehovah); he would have for
 Considered unclean, he would be kept away from all victims.
 have been held. Only later did the Easter festivities begin to take shape.
 to use sourdough to create the impression of something impure
 connected and gave rise to parables,
 like that of the yeast of the Pharisees. On the contrary.
 One could see it everywhere on the sacrifices, offering the food to God.
 to hand it over in a way that people find most palatable⁸
 det; therefore, the sacrificial meat was salted, oil was poured on the
 sacrifices and would not even offer leavened bread to God—
 have contained them. The explanation that is far more compelling is that

) Win. bibl. Realw. II, 287.

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one as an ancient custom from a time when one
 who didn't yet know the sourdough, the bread from the victim.
 I left it unleavened at the harvest festival; but it will
 Even with this explanation, ask why one celebrates Pentecost.
 sten, where, after the harvest is complete, the harvest festival is held
 Didn't they also offer unleavened bread when celebrating? — Some
 Passages from the second book of Moses, which are considered a remnant of pre-
 exiliation⁹
 The old commandments remained and were incorporated into the new Passover ritual.
 The elements woven into the narrative lead us down a completely different path:
 During Pasha, the sacrificial blood was supposed to replace the leaven.
 to add a sacred spice to the bread at the beginning of the new year,
 to give a reconciling power. We read 2 Mo. 23:18:
 "You shall not sacrifice the blood over the leaven."
 of my sacrifice, and not the fat of my feast shall
 stay until morning." Likewise, 2 Mo. 34:25: "You
 You shall not pour the blood of my victim over leaven.

ten, and not until morning should remain the victim of the Passover festival. »

The provision concerning the blood, which is included in this Given both places, f obviously refers to the Passover festival; for it immediately closes a second verse. order in which the Pasha is named will. You shall not spill the blood of my victim over Sauer. dough slaughter: » what is this supposed to mean? The blood, that is Clearly, this is combined with sourdough. sets, which is not random, but points to a ritual, after which dough and blood were combined. They helped each other.

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) In our German Bibles, it is usually translated as: at the Sourdough, which obscures the meaning. In Hebrew= The text states which word in its first meaning

ganz fscharf über heißt hy summitas, summus, altissimus, in

alto Gen. thesaur. II, 1024). In both places the Hebrew- fche Text by.

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so far with the translation «bei,» and asked, the place be= This only indicates that at Easter, when the Pasha was slaughtered, He was not allowed to eat or have leavened bread in the house. Al= This regulation cannot be applied generally. will be, she speaks of a slaughter of the Pa= fhaopfers over the sourdough; we raise the opened dough to it= She took off her tight, wide coat, which didn't suit her. She is as she is, and that means nothing other than: Her The blood of the Passover sacrifice should not run on leaven. Let it be. One could now assume two things; either it is

the ban was only issued by the reformist party, or
 It dates back to an earlier time. In the first case, it would
 It must be assumed that it is in Solomon's Temple
 It was customary to prepare the leaven for the sacrificial bread with
 to be moistened with the blood of the Paschal sacrifice, and the Reformation
 They would therefore enjoy the sourdough at Easter
 Parties are completely forbidden. In the other case, which is true for me...
 more likely, the regulation would have originated from an earlier time.
 men and say: At Easter, when you share the bread with the blood
 You must not use leaven when you are wetting the Passover sacrifice.
 need the dough onto which the sacrificial blood flows must
 be unfired, for the blood should give it that spice
 to give in a higher, sacred degree, which one would otherwise only achieve through
 which is intended for the sourdough. After both explanations, we are left with...
 So much: the dough for the Easter bread, let it now be leavened.
 or unleavened, was in the first temple with the
 Blood of the Passover sacrifice mixed; and this had in the
 (The old woman had her good reason). The blood was

9 The evidence is in the next section. Most likely, they have
 These breads at Pasha's, which are still baked in a round shape today
 will represent the shape of the sun and the sun
 God himself means, from whom one can receive forgiveness of sins.
 ate. We saw above under the article Astarte that to
 Jeremiah's times, the Hebrew wives of the Queen of Heaven, the
 Monde, Brode buken. Diese Brode haben ohne Zweifel die Ge

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The noblest physical substance, it contained the soul and was food.
 of the gods. By consuming this divine food, they believed

had the shape of a crescent moon. In a similar way, one will
 They depicted the sun god in round discs made of dough.
 Herodotus tells a similar story in the aforementioned passage.
 The place of the Egyptians. There the poor baked, those who had no
 They could buy a pig, at the Dionysus festival this was called by the god.
 They made a lump of dough and sacrificed it. Also the Jewish
 Housewife in the time of the Second Temple and to this day throws in a

A piece of dough from the sacrificial bread into the fire. The many holes, which are inserted into the round Pascha cakes, seem to suggest the sun's rays. With this slaughter Comparing the sourdough to the other side is an important point in... Tertullian Apologia, chapter 8, where the pagans confront the Christians throw that they put the blood of a slaughtered child on bread let it run: "Infans tibi necessarius adhuc tener, qui nesciat mortem, qui sub cultro tuo rideat; item panis, quo sanguinis jurulentiam colligas." The Church Fathers point out Naturally, such accusations are met with indignation; Such things are foreign to the New Testament and its teachings; but pure inventions of malevolent demons, like the Kir The fathers of the children think they certainly won't find them. Certainly, there are some in the Orient. given to Christians who, prompted by the doctrine of the Eucharist, the 'ancient customs of Pasha, which the pagans still practiced back then They practiced a very similar way in the Mithram mysteries, in secret mimicked gatherings. — For the "over, the dough Battles are reported by Cyrillus Alexandr. contr.' Julian. IX, p. 128, ed. Paris. a parallel. There it is told, under the perforated floor above which the Gladiato where they fought, there was an image of Saturn, with an open Mouth, which was supposed to catch the blood: Hexgunro de rig dr vn Koovos, AlYois rerenueioig bro , ¶a e,, Wa To Tod rxe0oyros xaraualvoro Augow.» ∩ It comes from this point: it was also customary in the Saturn service to draw the blood of to let it flow down onto the god above, perhaps because of Saturn The god of night was the one who represented the setting sun. So, the victim was slaughtered over the dough in order to... evil underground god, the night sun, which the men to reconcile those who have left. This dough was put into the Ge The shape of the god, the sun, was formed, and it was eaten in the

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to give people a special consecration, with the to get closer to the gods. Therefore, one drank from the victim's blood or dipped a bite into it. When, in later times, one was advised against consuming raw blood Feeling disgusted, one came up with the idea of using a pot To arrange food around covered in blood and enjoy it. Sa

Chariah speaks of a covenant blood: "Also to you, for yours
 For the sake of the blood of the people, I release your prisoners... To
 Fangs, one must have drunk pure blood at the Pasha's;
 Through this rite, one renewed at the beginning of the new
 Year, the covenant with Jehovah and atoned for the sins of the
 Past; later, as elsewhere, one will only be...
 They had mixed a little blood with the wine. The Ge
 The customs during Passover in the Second Temple already show one
 Aversion to the consumption of blood. The bite of the unsoured...
 ten Brodes, which is enjoyed on Passover night, is served with please
 wrapped in herbs. I suspect that only the bread...
 bites eaten on Passover night, stained with blood
 made were, but also for the seven days of Pa
 sheep's bread for ordinary use, unleavened bread without
 Blood was enough. The three cakes, which nowadays

Opinion of enjoying God himself and thereby becoming holy
 gen. This also gives credence to the statement of Rabbi Hillel in
 Tractate Sanhedrin (Gerson Talmud. Judensch. S: 130) some
 Light; according to which the Hebrews will no longer receive a Messiah.
 'Should, since she had already eaten him in the days of Hezekiah'
 ten. Incidentally, it is common among the Semites and elsewhere as well.
 u lid) had been, to secure the sacrificial animal at a high altitude and from
 down below with the killing tools to the same thing
 hen. Virg. Aen. VI, 248: "Supponunt alii cultros, tepidum-
 que cruorem suscipiunt pateris." Vir g. Georg. III, 492: Ac
 vix suppositi tinguntur sanguine cultri summaque jejuna sanie
 infuscat arena etc., The sacrificial animals were also thrown down
 the sacrificial knives come down; Dionysus. Halic. VII, p. 478: "Oi da
 xirroyrog deri deoay rag Opayidagin .
 Zechariah 9:11

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The first dish at the Passover meal should be the first one.
 The high priest, the second the Levites, the third the Jewish
 The word "people" means: here too, a distant trace of enjoyment.
 of the flesh of human sacrifices. The entire nation will
 It is as if sacrifices are offered to God at this festival, and one eats
 from the object of reconciliation, in order to partake of it

to be held accountable.

So all this points to a terrible service,
how he quite agrees with the atrocities committed by the
Prophets will be handed over to Moloch. Jehovah will
also really in all prayer formulas at Passover as “Kö”
"No one addressed me. Lord, our God, King of the world."
all the prayers that the Jewish head of the household recited, except for the
(He speaks today at the Passover festival). Very clearly you know
us also on the so-called Moloch, that is fire service
the custom that everything that is at all from the Pasha
what was left over, the remaining meat and bones from
Paschal lamb, the remaining bread, the remains of the Chagiga vers
had to be burned 2). The whole thing was considered a
great sacrifice considered for the forgiveness of sins, for the salvation of souls
Liturgy for the beginning of the year; on each of the seven days
Furthermore, a goat had to be made to forgive the sins of the people.
will be slaughtered. Whoever fails to pay the Pasha...
ten, “whose soul shall be exterminated from their people, because
He did not offer Jehovah's sacrifice in his appointed time;
The same person bears a fine debt (s). In contrast, through
the lawful celebration of Pasha! the complete renunciation
The release of some prisoners "To This" has been achieved.
fem. Feste certainly has no other reason than the Ae icht,
. that sins may be forgiven 2). |

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5 Lund 995. ff. 1 717,
1) Maimon de sacrif. paschal. cap. 3. 10 bei und ©. me.
9) Numbers 9:13
) The same usage among Greeks and Romans. Win. bibl. Realwe l, 237.
It was also customary to release prisoners during the Bacchanalia.

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But this provides very significant evidence that
that people were sacrificed at the old Passover festival is the

historical fact that even after the prisoner
The group still offered human sacrifices at this festival. When the
The formation of the time no longer allowed members of the family.
milie, of the same people to sacrifice to the gods, was sought
to satisfy the old religious custom by doing
bought strangers' children, kidnapped strangers and took them to the hospital.
fer brought. In such a way, as we know from the Ar
I saw Moloch in Carthage for a long time.
It met the gods' gruesome demands. Finally, it came to pass.
one to the point that one condemned criminals to death on

saved the feast and in their execution the substitute for
found the previous victims of innocent people. This type

Human sacrifice was maintained in Rome in the service of Jupiter.
Latialis lies far in the Christian era. That
which was also practiced in Athens, where one participated annually in a-
nem beftarten Tage Verbrecher im Schmucke der Opfer
animals led through the streets and then from a rock
It has already been noticed that he fell. Especially be
A telling example is the inhabitants of Rhodes, who
formerly, at the festival of Saturn, an innocent person,
later sacrificed a criminal whom they always called «uezor av
Kooviav» kept 9. So it was with the

) Porphy. de abst. II, 54. Even the first ehorticulturalists were
at the execution, the red clothing of the priests of Saturn was worn.
drawn. Münter Rel. d. Karth. 28. The Gauls believed that

The victims of criminals were particularly pleasing to the gods.
feyen (Caes. bell. gall. VI, 16). Like Diodorus Siculus in
The fifth book reports that the Cimbri also sacrificed their people.
Breakers. They held them in prison for five years.
and then they were hanged as sacrifices with many other firstborn children
at the gallows, where they erected large pyres. The Rö
Christian apologists almost universally make such claims.
Victims in the service of Jupiter Latialis are accused. Minus-
cius Felix in the octave. P. 34: Hodie a Romanis Latialis Ju-

later Jews even in Roman times and up to the Destruction of the Temple custom, some crimes committed at Passover (more to execute). According to our investigations so far This usage will not be explained by the fact that one it is based on Deuteronomy 17:12-13. For there it says ed: The man who would act with arrogance, that he did not obey the priest who was serving there. before Jehovah, your God, or the Judge: let it die itself. A man; and so remove the evil from Israel, and the The whole nation should hear it and be afraid, and no more. "Vermeßen feyn." At first, one doesn't know if the late Author of the fifth book of Moses at this point, where not a syllable about an execution on the holidays= It is said that the people's assemblies at the high places are really He means festivals when he says the whole people should to hear it; one would rather expect him to be in this In case it would say: "the whole people should..." but he really remembers the executions on Pasha's Day= ken, so it is not yet proven that the Oeffent= The fact that this is the true and only reason for these executions had been; the story of the new testament shows au= likely that the execution of the death sentences on Pa= She should replace a victim. Also, a school visit is still possible. dig alongside this execution of criminals, which this view is supported, even after the course of our previous investigations will by no means be so un= to the reader. will appear true and malicious, as the Jews portray them=

pter homicidio colitur, et, quod Saturni filio dignum est, mali et noxii hominis sanguine say inatur. So did Tertullian and Lactantius, who have already been cited above.

1) Tract. Sanh ed. f. 89, 1: Non interficiunt aliquem, neque in Synedrio cujuscunque urbis, neque in Synedrio Jafnensi, sed ad-

ducunt illum ad Synedrium magnum Hierosolymitanum eumque Usque ad solemnem festivitatem adservant et tune durante festo inter ficiunt.

Place. The post-existing Jews were accused.
even before Christian times, that they had a stranger
to be arrested, fattened the same and at Pasha
sacrificed; and so we would have, besides the sacrifice of Verbre
chern, the second aid, the necessary men
To fulfill the offering of ashes at Pasha's without a fellow countryman
to kill: one took a stranger; how could one possibly do so?
Isaiah 43:3-4. Jehovah says to the Jews: "She is Jew."
O Lord, your God, the Holy One of Israel, is your Savior: I
Give Egypt, Ethiopia, and Saba as your ransom.
Because you are valued and respected, and I love you, I give Men
Sigh instead of you, and nations instead of your life.

Apidn tells in the lost book ge
against the Jews, which we know from the rebuttal of Jose
(Phus knows the following striking story). When the Kö
King of Syria Antiochus Epiphanus (in the year 169 BC)
(B.C.): when he plundered the temple in Jerusalem, he encountered a
A chamber in which a person lay on a bed; in front of the
There stood a table laden with various foods.
was. As soon as the prisoner saw the king, he fell.
She knelt before him, stretched out her right hand and begged,
to grant him his freedom. The king commanded the man,
to sit down, to tell him who he was, how he came here
and with what intention. The prisoner then began to
he cried and told them that he was Greek by birth and
He had moved around the country for the purpose of earning a living.
lured him into the temple and into a special chamber
before. closed off to every human sight. Since one could
treated kindly and provided with plenty of select food
He saw that he had not initially found his captivity unpleasant;
Later, however, his situation seemed precarious to him, and it
He was overcome with great fear, which is why he rushed to the servants.

gen sey, to inform him about the intention behind his imprisonment.

) Joseph. contr. Apion. II, 8.

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He learned from them that the Jews had a secret
They would have a quarrel, after which they would annually invite a stranger
sing, fatten him up throughout the year, then put him in a
led them into the forest, sacrificed there, ate his flesh and
throw the rest of the body into a pit. Since the day
that the day was imminent on which he was to be sacrificed, please
he begged the king to deliver him from the hands of the Jews
tear him apart and save his life.

Josephus's response to this report: Little
say. I admit that he himself is unaware of this secret
The law knew nothing about it: a point that also applies to the newer ones.
Accusations should probably be taken into account; not all Jews
They will know about the matter; it will prove to be of the highest order.
A dangerous tradition passed on only by a few. First of all
Josephus replied that this story could explain the temple robbery.
Antiochus cannot be excused; for the king is not
with the intention of forcing their way into the temple to capture the prisoner
to save; he had previously been properly informed of this.
We know nothing. This point doesn't concern us here. So
Then he says, why should the Jews only give the Greeks
Follow up, as other foreigners also travel through Palestine
ten? This does not support the example of the Greek.
sideways; without doubt they took the one whom they had given a
a favorable opportunity came into his hands at the right time.
He goes on to ask: how is it possible that all Jews...
to gather such victims and so many tandems from one
Eat the only human? But this is not claimed either.

Finally, he adds: Why did Antiochus, do not parade these people around Syria with pomp and circumstance. led to boast about his deed? This is the one
A point that deserves some commentary. A Syrian
It probably wasn't that important to the king to be in the temple.
to find a person in Jerusalem who would live up to his statement
after he was destined to be a victim, that he was in his father's
would have led around the country; especially since the human sacrifices were still

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in those times, particularly in Syria and Phoenicia, quite a lot, were not unheard of. Rather, and this gives a significant meaning... The most likely testimony to the truth of this story was, according to Strabo's accounts, even at the time of this historian, although, over a century later, in those countries it was common that. Each year, some of the slaves serving in the temple are taken away: fattened up with selected foods and slaughtered the deity's (tete.). In the Mithridomysteries, the sacrifice of the Children and the consumption of human flesh to the very end Times of the Roman emperors 2). That the Syrian goddess in Hierapolis still had children in the second Christian century We have covered the sacrifices under the article Afstarte goddess. Incidentally, let me also draw attention to the curious parallel are made aware of which we have under the same Afstarte. They taught the text from Strabo. A priest runs there. the Afstarte among the Scythian people of Albania in holy Enthusiasm in the forest, is itself praised by other prizes seized the star, bound in the temple with a sacred chain and fattened for a year with selected foods, then sacrificed him by piercing him with the holy lance in the. See it after the heart. 232. . % % l % all -
7 It is striking that Josephus was among the eyes.
For very dubious reasons, it does not list the one who is from usually put the modern-day Jew in the foreground

It is said that Jews are strictly forbidden to draw blood.
to enjoy the fact that heathens are considered unclean; and one the
I will not offer an unclean sacrifice to Jehovah; the latter point
He would, of course, have preferred to conceal this in a document which
was intended to instill in the heathens the aversion to the Jew
to behave. I take the opportunity to respond to this.
To address the concerns of today's Jews in a few words
Visible. We've already discussed the blood above.

y) bread. Movers Pbon. p. 360. similar

2) More on that below. i To |

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discussed and will be discussed in the next section
come. The blood is not unclean to the Hebrew, but
a sacred object, food of the god. The
The truth is that he nowadays enjoys the pleasure of blood in
Avoiding ordinary life out of fear, closes off the possibility
It is not out of the question that blood was consumed during sacred ceremonies.
will; precisely this avoidance of blood during daily
Food gives the rare pleasure of it something extraordinary.
something from which one can expect a special effect.
Unclean creatures are certainly exempt from sacrifice to Jehovah.
not excluded. The pre-exilic Jews maintained over
Do not consider non-Jews unclean. This is one
Idea that only arose in the last times of the Jewish state
tes from Egypt and from the reformatory
The party was used to protect the few Jews who sought refuge there.
the captivity separated from the heathens, before the Ab
to preserve paganism. In the spirit of the Reformation pare
Neither the consumption of blood nor the human sacrifice; what
...which continues among the Jews as a secret tradition.
inherited is a remnant of the old cult, which the reformers did not
were able to devour them completely. This is also very natural. One

can be a long-standing practice of sacrifice that
 For the most sacred things, it was not so completely abolished that
 It should not retain any remnant of it for a long time.
 From Moses to Cyrus, for about a year's worth of time,
 The Hebrews sacrificed people: they will be, at their
 Traditions of returning to the new temple after captivity
 not having it with them calms you down. can, that the strongest sue
 There is no need to use any new medication at all.
 Did the Jews of the Second Temple, therefore, in this respect,
 acted contrary to the prophets of the Reformation, that they in
 Breastfeeding still brought a human sacrifice every year at Passover,
 so they will also ignore the other innovation
 They have assumed that a stranger designated as a victim is unclean.
 Be. The ancient Hebrews had a large number of non-Jews.

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sacrificed, entire tribes offered up to Jehovah
 consecrates: Nobody thought that Jehovah would make such sacrifices un
 I will receive it graciously. Even after the passage mentioned above.
 In Isaiah, Jehovah takes responsibility for the sins of the Hebrews.
 Foreigners as victims. However, the object offers
 This presents yet another side of the explanation. The only
 Animal, which the Jews still sacrifice today, the
 Rooster, which is slaughtered on the annual Day of Atonement,
 is considered unclean according to Talmudic 1) concepts; since the Jews
 The Persians distinguished between an evil and a good god.
 As they learned, their ideas about
 the bearing of sin; since that time it has been considered appropriate,
 also to blame the sins of the people on an unclean being
 invite and the same with these sins to the evil god
 zuschicken * Zune Borfielung already appears in the third book

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* 2 treats. Baus Kama cap. 7 (in Lightfoot hor. Hebr. ad
er 34): Non alunt gallos Hierosolymis propter sacra, nec
.igacerdotes: eos alunt. per totam terram Israeliticam."Ratio-
nem reddit Glossa, Etiam Israelitis prohibitum est . alere

.» Hierosolyimis propter. säcra " etc.

£9 On Yom Kippur, Jewish people still offer sacrifices today.

Men a rooster, women a hen, pregnant women

because of the doubtful sex of her offspring, a rooster

...and a hen! This rooster sacrifice, too, shall be a human being.

Victims represented. Kirchner (Jewish Ceremonial, p. 118) says that

Jews sacrificed a rooster because Y in the Hebrew alphabet

a man in. Zalmudifchen means a rooster. She slash=

They turn the rooster around their heads three times and speak: This

is instead of me; this one is in my place; this one is my replacement.

Reconciliation (Capporo). When a poor Jew, says Eisenman=

1. Geri discovered. Judenth. II, 150, cannot buy a rooster, fo

'He seeks a Christian to whom he can accuse fine sins, from which

the converted Jew Ferdinand Hesse in the 7th chapter of the 2nd part is=

ner Judengeißel ais 2so writes: Which among the Jews poor

are that they cannot buy a rooster, they run the Mor=

Gens set off early, until they find a Christian to whom

Give him three or four pfennigs and ask him if he can change your cap.

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Moses emerges. The High Priest must choose between two goats,

of which one to Jehovah 5 the other to whom he angels

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Porro wanted to be, that is so much said as: I should die and

I have sinned, go to hell for my forgiveness, my God.

"Repent of sins and die for me." And so they curse us, Ehri.

ften the curse: Capporo mito 'meschunng. AUIIDOFUVTDO NNDD,
That is: You must go to your death for my sin and death;
ben; they mean that the three or four pfennigs were their sin-
which can be placed on the necks of Christians, who are guilty of sin
to bear their burdens and atone for them and suffer for them... Likewise
The converted Victor von Carben also writes this in chapter 16 of his
Jewish booklet. So reports the highly learned Mr. Johann.
Jacob Schudt. Gonrector of the Gymnasium in Frankfurt in his

Compend. hist. jud. p. 553, that he himself was seen in Hamburg

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I have that the Jews have done such things, which he also told me.

as told orally. — These sacrificed roosters are from

They ate the Jews, even though the sins lay upon them.
The explanation given is that this would eliminate the sins in
consumed their bodies. Only their entrails raise their blood.
the roof, because sin as something internal through the Ce-
remonie of the transmission to the rooster into the intestines of the
It has passed over itself. As in the time of the Temple of the Sun-
When the billy goat was sent into the desert, the ravens shall...

The guts are carried away from the roof with the sins. (Church

mazine; FOR. Cerem. p. 118. Note M1) — Eisenmenger brings on

Besides the places mentioned, there are several rabbinical sites! [The text then abruptly shifts to a different topic:] ... which...

to form a commentary on Isaiah 48:4 and clearly explain that According to Jewish law, his punishment also included his death.

...that the Jews could be freed from the punishment of sin, Zus

God is merciful and gracious.
and has compassion on Ifrael / and although man sins,
So wills, but God wills not strike him himself, but lets the
Curses and punishments come upon others so that his children
to be reconciled... In the Parashah: Nizzavim deffelben Bücher

"stands as a commentary on the words of Isaiah: Therefore I want

“I will give men in your place and nations for your soul,
that the Nabbins teach that one should not read Adam, humans,
but Edom, Edomites, which is the name given to Christians.
From the person who finds what he is, if he repents, God will take

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or Goddess Azazel) belonged to, cast the lot, the one
Sacrifice the goat to Jehovah, the others on whom he the
He transfers the sins of the people to Azazel. In the 16th century...
Chapter 7 of the third book of Moses is supposedly attributed to
Aaron was given the order: He should take two goats and set them up.
They stood before Jehovah before the door of the meeting tent. And
Aaron cast lots for the two goats, a lot for Jehovah
and a lot for Azazel. And Aaron, bring the goat,

on which the lot for Jehovah was revealed, and op=

He offered him as a sin offering. And the goat on which the

Loos, who came out for Azazel, is to be brought alive before Jehovah.

to be appointed, to reconcile him and to release him for

Azazel into the desert.= So there is now an evil god,

to whom the sins of the people were atoned for on a holy ground

sends animals; thereby Jehovah is also reconciled;

The goat is presented to him to show that one...

the sin and place it on a man from the seed of Edom.

In the Parashah Vajikra of the same book Zeror hammor it says:

"When the holy God averts judgment from a person"

det, so s=es er, according to the nature of the court, an another

People from Edom's lineage to the place where the primordial...

Partly, instead of that, is fulfilled... In the Book of Shekechath

leket and in Jaleut Shimoni it means: The holy God takes

all the sins of Israel and laid them on the godless Esau (the

Christians)Q. In Yakut Chadasch fol. 19: "Because the Israelites

If they are found, the nations will be punished. Rabbi Yehoshah,

Levi's son said: If the nations knew that they had been beaten

If the Israelites sin, they would become like any other.

to post two guards for the Israelite to keep him away from sinning=

Hold on. In the Machzor, the Jews pray: Call for freedom!

out, as in ancient times, to free ourselves with it, and give the

Many peoples in our place; let them bear the misfortune,

which is prepared to come upon us. The peoples of the world

They are to be struck with plague to destroy the Israelites. Capporo,

To blow-dry. »

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Having incurred sins, he was henceforth to be pure.

It does not concern us here that the post-exilic reforms

Motorists, indeed the Moloch, whose service they found so offensive.

was, to make the evil god and fine valley Hinnom (Ge=

henna of the new testament) to hell: but that is for

It is important to us that a creature which belongs to the evil god consecrates, therefore becomes unclean, and bears the sins of the people. can and must take. That this idea of the after- the exiled Hebrews were also extended to non-Jews, Our detailed note just added will be referred to- have sufficiently justified their reasoning. a

Let us now turn to another piece of evidence that this Pasha was originally celebrated with human sacrifices. sey. Even the information provided so far about the nature of this celebration will lead the reader to more frequent comparisons with the neutesta- have given cause to mental history; we who these striking relationships for a few moments must devote our exclusive attention.

As is well known, Jesus died on the cross at Passover. suffered. The idea that Jewish people also believe that This death was a sacrifice for the sins of the people. It should not be concealed in the new testament. "One of them," It says in John 11:49. Caiaphas, who in that same year The high priest was, "spoke to them (to the assembled Synedrium): You understand nothing, too. You do not consider, that it is better for us that one person for the people (die and not the whole people perish). Sol- "But he said," the narrator adds, "not of to him personally, but since he was high priest in that same year He prophesied that Jesus would die for the people, »

I have noticed that since the founding of the new Temple after the Babylonian captivity of the people-

2 Tuzis ou oidare oddir, One Bunkoyiseode, place 6 vupegse

july; va lg aydowros arodayn vv roō Aaov ; xc, at 6Aoy ro E g Ge,

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victims were generally abolished, but that, as deut- Traces of a secret tradition were passed down,

which required that once a year, at Passover, to
 Atonement for the sins of the people: May human blood flow. For
 This assertion is now also supported by the present source.
 very clear proof. It is provided by the high priests.
 a meeting was called to, as the biblical narrator
 believes that one can have any advice at all about Jesus of Nazareth,
 probably, however, already with the intention of overturning his death sentence.
 to bring about and the fulfillment of the same on Passover—
 lead. When the advisors chose one or the other Mei-
 When the nung is handed over, the high priest Caiaphas intervenes.
 and, through the above remark, gives the negotiations the
 The turn of events he desired. He, as High Priest, was in
 Possessing the secret, he probably knew that at the Easter festival
 a person had to die, and considered the pious Jesus to be
 especially adept at making a powerful atonement for the people
 to give, to make Jehovah highly favorable
 and so on. to hasten the arrival of the Messiah 1), It is

5 It probably had an effect. Another tradition took hold. The Jews
 They believed, and still believe, in a double messiah.
 The first shall be a son of Joseph and atone for the sins of the
 The people will be killed. The other, who scattered the
 Israelites were gathered and the Jewish world empire was founded, is
 a son of David. It is said (according to Eisenmenger, discovered Jud.)
 II. 720.) in the book Menorath hamaor fol. 81: They also have
 Our rabbis said that another king, who was not
 of the seed of David shall be, before the same (the actual-
 (chen Messiahs) will come and be killed, which they
 they called Medsias, the son of Joseph, just as we
 in the (Talmudic) treatise Succa in the chapter Hachalil
 Read fol. 52: When he (the second Messiah) sees that the
 Messiah, the son of Joseph, will be killed, so he will
 to speak to him (to Jehovah): I desire nothing from you.
 deres, als das Leben., In dem Buche Schene luchoth habberith
 Folio 242 states: "First, the Messiah, the son of Joseph, will be born,
 and after that Messiah, the son of David, came; and when,

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It is significant that the High Priest himself made the point regarding Language conveys the idea that a person must die; it allows us to understand that a person must die.

They also expect him to be the first to discover the secret of The necessity of a human sacrifice on Passover is fully established. He had been initiated. One cannot assume, however,

then the House of Joseph will put that right again, which they through the division of the kingdom of the House Da have corrupted Vid's. For Messiah, the son of Joseph, will not come for its own purposes, but because of the Mef Sias, the son of David, will appear; for he will. to give himself up and pour out his soul into death and be Blood will corrupt the people of God... — It is too wicked dern, that this tradition, which at Eisenmenger is associated with various It has been further proven in recent times that this is not the case in certain locations.

the explanation of the New Testament story was used.

That they first came from Christianity to Judaism men sey, will be those who express the hatred of the rabbis against They knew everything Christian, not just the Christians. So they believed it First become a Messiah from the kingdom of Israel or Ephraim appear; this is understood to mean the son of Joseph,

who is also called the son of Ephraim (Issa II. 723); since the kingdom Israel, the tribes of Manasseh and Ephraim, whose origin derived from Joseph, understood within itself. This Messiah is to die ben and through his blood first atonement for the former the apostasy of the Israelites from the kingdom of Judah, but also for the sins of the Jews in general; such a subordinate The proud Jews assigned a role to the Israelites. Is If the people are persuaded, then the second Messiah will come, who will destroy the world The kingdom was founded from Judah, from the line of David. Now it was , as is well known, Jesus of Nazareth was not from Judah, but from = the ancient Israelite territory, upon which the inhabitants of Judah even back then they looked down with pride, although the ancient Israelites even never returned from Babylonian captivity were; hence this statement: what good can come from Nazareth?

come? Shouldn't the high priest in this [place] be [there] of a
Parts of the people declared Jesus from Israel to be the Messiah.
found that Messiah, son of Joseph, who was responsible for the
Polk must die to allow the arrival of the Messiah,

of David's son, to mediate?

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that in the Gospel of John the speech of Caiaphas is quoted verbatim
will be rendered correctly; however, the words "You know" will be rendered differently.
Nothing is "at least correct in its meaning".

and in the mouth of the High Priest means about this much
ten, as if you knew as well as I do, that death
that the actions of a person are now necessary for the good of the people,

If you only knew what hopes for the happiness of the Na-
tion, for the arrival of the Messiah from the death of this Ga-
Lilacs bloom; so you would agree with me that

His execution must be carried out. It will be in
The site does not conceal the frequently recurring view,
that the entire nation was guilty of death, that they were at
Passover is actually every Hebrew offering an sacrifice for his sins.
must give, as is still the case today on the Day of Atonement, every
Jude explicitly remarked during the sacrifice of the rooster that he
that this animal should die instead of him. It is better that

One. Man dies for the people, says the high priest, and
not that the entire nation perishes: This cannot happen
which means: if the vicarious atonement is not
If it is brought, Jehovah will take vengeance on the entire people.

The intention is to relate the statement to the Romans and
claiming the high priest meant to say: If we
If they do not kill this man, he will incite a revolt.

Gen and the Romans will take revenge on our entire people.
take. Such a preventive procedure alone is
certainly / not in the spirit of the Jews of that time; they would have
They would rather see the country in revolt sooner rather than later.
against! the hated Romans; Jesus had also seen
had so far aroused so little suspicion from Pilate,
that the latter would satisfy the Jews' desire to execute him
It was even strange. Pilate in general was the
Not a man, who only through the synedrium to dangerous

Persons 3 will be added *). Finally now

1 24 er
u 8 . H

D Bergl. PR de bell. Jew. II, 9.

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but the dying is still visible to the people.
probably the idea of an atonement sacrifice, rather than the
Relationship to the Romans a further indentation ver-
served.
From the same egg onwards, it continues, "ready
They fought to kill him; it was decided to kill him as
to offer Passover sacrifices, and one now had to observe the initiation-
tong meet, since the Jews do not dictate the death penalty and
were allowed to carry out, on the innocent one a in the eyes
to bring about a capital crime against the Roman governor-
Two prisoners were already on the Pasha-
a week reserved for execution; but of the death of this
Those who were innocent were held to special expectations. I know.
I don't know if this view has already been expressed and discussed anywhere.
is founded; but it seems to me that the assumption that
a mere hatred of the Jewish elite, especially the Phari-
Saxon party, which brought about the death of Jesus, wanted
not enough. Jesus was to the Jewish priests and
The dangerous man doesn't even attempt to do what one would expect.
is inclined to believe; the fine party is still there at the time of its death.
utterly insignificant; his teaching was not an innovation, but rather
primarily taken from the prophet Isaiah, it was based on
a careful selection of the more excellent passages of the
old testament; in the rejection of the external ceremonies
The sect of the Essenes, who even had no bloody sacrifice, went
brought, much further, how this party actually went
the principles of integrity and charity, of
Struggle against: the world or sensual mortification, as
Preparation for an afterlife, still in sharp focus-
practiced a higher degree than the first Christians. Because of such

Teachings, even if they involve disregarding the external
As for the ritual, which the Pharisees might not have found agreeable,
Jesus would not have been put to death; for they were
Such fighting was already familiar from the Essenes,
He also had many issues with the external exercises.

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Prophets against themselves, and what the bitter language, that
Scourges through the speech that the Pharisees had
They can be offensive, but there are only a few sources that support this.
Thus, prophetic prestige depended on such a manner of speaking.
off, to which one likewise through all the prophets
was customary. Furthermore, there was envy because Jesus claimed to be the Messiah.
who wanted to do it will also find it difficult to find the reason.
sen sien; for the Jews were also aware of the behavior of others,
of completely insignificant people in messianic efficacy
Welcome; back then, every trace of a messiah was seized upon.
with both hands.

I suspect that among the higher ranks of the priesthood
Regarding the death of Jesus, there was a twofold intention. Firstly,
was it the old Paschal sacrifice, which was made through the death of a
Pious people should be treated in a special way.
Then, however, it was believed that through the bringing about of the cross
cestodes Jesus, to help with the fulfillment of a tradition
come, from which the appearance of the Messiah and the
The beginning of the Jewish world empire depended on it. As in the so
As demonstrated in the preceding note, the
Jews believe in a double appearance of a Messiah.
The first should be from the kingdom of Israel, for the sins of the
The people suffer death and thereby also the punishment
to atone for the Israelites' apostasy from the Kingdom of Judah.
This messiah will soon be (as in the new testament) as
a second Elijah was thought to be, which prophet to the Jews would give them the blessing.
The most important person in the kingdom of Israel was soon called the
Messiah, the son of Joseph, because the descendants of
Joseph's sons, Ephraim and Manasseh, the main one
formed the last part of the kingdom of Israel. He is the
Precursor of the actual Messiah. As well as he for the Sun
When the people have suffered death, the Messiah emerges.

the House of David, from the kingdom of Judah, which the
founds a great world empire. Since Jesus, who truly
Joseph's son is called, from Galilee, the ancient Greek.

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He was in the area because he appeared peaceful and preached humility; so
Jewish theologians might well have come to the conclusion that he
May that peaceful Israel, destined to suffer for the people, be it a peaceful Israel.
liturgical messiahs; the priests who hold the threads of the process
Those who led, acted according to this view, "they might also be part-
Even if some doubt, no one will have been against it.
that the procedure should be carried out according to tradition;
Because, even if Jesus were not this Messiah, death
A pious man is always of use to the people.
It would have to be. The Pharisees, indeed the Jews in general, are following up.
the new testament in such a way that one can believe
must have said that they had very doubtful that Jesus
that the promised Messiah from Israel really was, 'they would have
but the person of this man, who does bear some resemblance
with that of the tradition, wanted to forcibly impose,
to designate Jehovah to be the Messiah from the House of Da-
Sending videos... The manner of sacrificial death is based on ancient traditions.
Crucifixion was used in the service of the sun god.
The lance thrust is not performed with the intention of making a test.
to ascertain whether the sufferer is still alive, but is ver-
occasion to comply with the old sacrificial tradition; the legs
They are not broken because the victim is not mutilated.
was allowed to be; the body must be removed in the evening.
will be, just as Joshua did there with those lifted from the sun. a
nige only stays on the cross until evening. b

If one were to object that this view is contradicted,
that the Jews did not consider the crucified Jesus to be a Mass-
sias from Sfrael acknowledged; so it must be replied that the
Image of a suffering Messiah, son of Joseph.
It was not a general popular belief, but a doctrine
of Jewish theology, which was neither all-
It was not widely known, nor did it find recognition. The new
The Testament refers to this belief as a claim.
the scribes), and the behavior of the people. (among the)

1) Matt. 17, 10; Marc. 9, 11. .

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repeated attempts by individuals to attain messianic dignity to attribute to shows that the Hebrew in general is concerned with It was not to do with a suffering messiah that he should lose his hope. rather, they are looking towards the promised powerful king. directed to the house of David. But to the disciples of Jesus He certainly has the idea of a suffering messiah. She works to find this promised one in her teacher. They would not engage in such a harsh confrontation with the Jews either. They would have come to an end in opposition if they hadn't both had different ideas. transferred to their teacher or for his glorification in John the Baptist, that forerunner), in Jesus the found the actual Messiah from the House of David. There= with. they fulfilled the hottest hopes of the Jews, who had a powerful savior from Roman rule, the founder of a Jewish world empire expected, on the sentiment-most graciously. Incidentally, it is also in the new Testament Everywhere Jesus is not only seen as a sacrifice for the sins of the not understood as people, but his death at Passover will also very much in relation to the Paschal Lamb= He is everywhere the innocent, spotless Lamb of God, which bears the sin of the world 2). "Our Passover too,= (Paul says) Christ was slain for us. It is well known, like all Christian theology from the churches= fathers up to the middle of the last century in their typology endeavored to compare Jesus with to extend the Paschal Lamb into even the smallest relationships= 3 *

9 Moth. 11, 13, 14; Mattb. 17, 12, 13.

2) John 1, 29, 36; 1 Peter 1, 9.) 1 Cor. 5, 7.

Even roasting finds a fine point of comparison in the The love of God, in which Christ is roasted. Vogt Miscellany.

bible P. 50: Ratio mystica, cur ex agno paschali crudum quic-

quam non debuerit comedi, sed assum igne, haec est: quia
Christ, agnus ille dei amoris igne assandus erat in
Eruce! Hine Christianorum coetus eum B. Luthero pie

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But let's turn to the last of the above-mentioned
Evidence that the old Pasha celebration involved human sacrifice
It has been committed. Even to this day.
Among Jews, there are customs associated with Passover that are linked to the
old sun and fire service and the associated
human sacrifices are in the most accurate relationship.

At the Passover festival, all utensils must be cleaned by fire.
will be. Metal equipment that spreads the fire
Those carrying items will be left in the fire until they are glowing hot; others
Harnesses that cannot withstand fire are immersed in
a kettle full of boiling water, which was placed over a fire
hangs. Tables and chairs are cleaned by...
a glowing iron or heated stones with
grasps with pliers, holds over the objects, and water
pours it over. It is this in the literal sense.
a purification by fire, a baptism by fire, of which
(we have spoken more often). In every heap, men seek
Boys and girls, burning wax candles in their hands, in
The whole house is looking for sourdough. We saw upstairs,
that in Heliopolis in Egypt, instead of the three men,
which were formerly sacrificed, three wax candles daily
burned. These three burning candles also represent a very...
depicting a sacrifice to the fire god; the flame, which
God consumes the candle, and it will be given to him in this way.
a lasting pleasure is granted. I believe that also
the candles in the hands of the Jews at Passover initially
to represent the true victim of the person who wore it
should; probably all firstborn children originally had to
They carry such candles, since according to the law they actually should.
ten are to be sacrificed. When the women are baking
the Passover bread, the dough. Divide into cakes } must fi ie a

canit: Here is the true Easter lamb of which God has commanded,
That was probably roasted in passionate love on the cross.

- 2 So Isaiah was also cleansed from sin by the fact that a seraph
Hold a red-hot stone to delicate lips. Isaiah 6:6.

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Cut off a piece of it, about the size of an egg, and with
to throw a blessing into the fire: which in turn...
The old victims were remembered. The remains of grain that were found
and sourdough are left to stand in the open air overnight

hangs and in the morning by a boy under the open sky

Mel burned. But what now most clearly points to the old
Human sacrifice is indicated, it is customary that all first-days
Those born must fast on the first day of the feast. Apparently

through the renunciation they impose upon themselves, they should [consider] the

To offer God a substitute for the life given to us. Is that what we're supposed to do?
Fasting signifies a general penance; why do only those fast?
Firstborn children? Should they take over their families' jobs?
Why don't the fathers of families fast instead?
the firstborn, who were made victims by the law
Those who were right must fast, and this commandment extends
except for the youngest children; for sons under the age of thirteen
ten years, for whom fasting is not yet appropriate,

The father submits to this obligation. Also in this respect
Therefore, proof must be found that the Paschal Lamb,
which male sex had to be, a human being
victim, most likely the sacrifice of a firstborn

represented. The firstborn fasted out of gratitude against

Jehovah, who took the life of the sheep instead of his own.

7. Human sacrifice offered as a vow.

In our mosaic books, two types of

Vows differed; those from which one could be exempted by any replacement can solve, and those that cannot be replaced

Both types can also be found on the Darbrin= their application by humans, namely a

Man both from others on whom he is dependent, the to be pledged to Jehovah, as well as to oneself to Jehovah

consecrate. We will first discuss the milder method, which could be dissolved, then from the indissoluble vows,

which the Hebrew language refers to with the word Cherem.

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It says in Leviticus 27:1: "And the Lord spoke to Moses and said: Speak to the sons of Israel and say to them: If someone makes a vow to Jehovah, then according to In your estimation, the souls belong to Jehovah. And it Be your estimate of the male figure of twenty years old up to sixty years old fifty skels of silver, after the Se= bowl of the sanctuary; and if it is a woman, let it be Your estimate is thirty skeletal; and is it from five years ago? old up to twenty years old, so be your estimate of the Twenty skeletons for the man and ten for the woman Sekel; and is it from one month to five years old, So let your valuation of the man be five skeletons of silver. and for the woman three shekels of silver; and is it

sixty years old and over, is he a man, for say
Your estimate is fifteen skeletal units, and for a female person
ten skeletons. And if he's too poor for your estimate,
So, place him before the priest, and the priest will assess him.
him; according to the circumstances of the one making the vow, the priest shall [pray to
him].
to appreciate. — In such a way, everything that is possible can be appreciated.
Worthy, to whom Jehovah is praised, are both clean and unclean.
Animals, even houses and land, only the firstborn
No, since it is already holy to God.

It is highly likely that this regulation will contain the
Priests were after money. They went through this
Regulations even allow unclean animals to enter their temples
cash; if a Hebrew had no ox to which he could turn in misfortune and
Illness or even out of gratitude to Jehovah would have given
He could praise, but perhaps he owned a donkey, a horse.
meal; even this, though impure, was accepted;
Regarding giving, the priesthood has no say.
Time has placed obstacles in the way of believers. For us
But now the question arises: what does it mean to have a man?
To vow to Jehovah? We see from the above passage,
that every age and gender makes a vow to Jehovah
could be presented, and indeed, not merely minors.

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Not just children, but also adults. The matter would be brief.
explain this, if one were to assume that among the on
To understand that promised people are slaves, in whom it
It all came down to money. You either killed the
Did he pay the purchase price for them to the temple treasury or give them to the
priests who then resold them or joined the never
whose temple services were used. However, this is contradicted by...
that the entire area was not occupied by prisoners of war
or serfs, but rather people.
in general; the regulation tft quite generally on «The Sea»
directed to those who are dedicated to Jehovah; also will
Jehovah's children from one month to five years
praised, who had already submitted a trade article with difficulty, with
whose upbringing certainly did not concern the priests either

ten; so that the question always remains: What do we have?
 the priests did to these vowed children when they
 were not resolved? Should be under the oath to Jehovah
 So much as one human being can be understood, now he is
 free or serf, to give to Jehovah as serfs, so that
 the priests could have sold him back as a slave:
 This also does not correspond to the concepts of the one making the praise.
 For it could well be conceived that a Hebrew would give his child
 hands it over to the priests so that it may be in the service of Jehovah.
 it would also be used as a victim; but would have a child
 removed from the temple, given to another Hebrew as a slave
 sold, to become a neighbor's servant: to a
 A father would hardly understand such a vow.
 to have it. But it is now further along in that position also from
 old, sixty-year-old people are being spoken of, and this would speak
 again for a swearing-in of serfs; an adult
 A free Hebrew, one must think, would not have been from one of them
 whose can be praised; here only serfs can be mentioned.
 the speech be or of a voluntary, personal vow
 his person.

The position will most likely be explained as follows:

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let. The biblical author understands his solution to
 People in general. The Hebrew could give his child,
 to his Sellavians, to vow themselves to Jehovah; all these
 Such cases did occur; indeed, it seems, following the example of Jephthah, that
 and a passage from the story of Moses, where the latter the
 Hebrews exhorts us today to go to Jehovah with full hands, with
 to come to their sons or brothers, that in this Be
 the violence of the family elders went very far; that
 the father also an adult child, the older one a young one
 He could vow to his brother. (These to the one who was pledged to Jehovah)
 were in exactly the same relationship as the Hiero
 Dulen at the Phoenician temples. They belonged to the god
 on, were his property, had to, as long as the priest
 The group liked performing the lower services in the temple.

but destined from the outset to be sacrificed to God; so where a human sacrifice was often to be made, was in Er~~st~~. Lacking another human, a hierodule was sacrificed. In the case of small children who were pledged to Jehovah, this occurred. Certainly, if no solution was found, the victim would die on the spot; because with the raising of infants, the price has changed~~er~~. The partnership was certainly not submitted. The resolution did not occur. both with the intention of moving from that lower temple service to free; rather, it should be a purchase of life; for sacrificial death was the true determination of the Hie~~re~~ rodulen. This can be seen from the passage Leviticus 27:29. which are of the holier kind of vows, of the Cherem, It is said that no person who is praised as a cherem is involved. There, it can be solved; he must die. Through this

9) They are called 59 (God) Given; in Joseph. antiqu. XI,

5.1. ledooio, Joshua makes subjugated foreigners into, Joshua. 11, 23, 27. In the 68th Palm, verse 19, it says of Jehovah: You You ascend to the high seat, lead prisoners, receive gifts Gl. Menschen und die Empdrer auch sollen wohnen bei Bus .

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The bid will be the permitted solution in the milder form of Vows appear to be a way of buying one's way out of sacrificial death designated.

It is very likely that permission for a solution is a later establishment; one can therefore believe all the less, The Hebrew, during the oath-taking of a person in the The solution was already in mind, and it was rare. It came to a real sacrifice. The value of the Ge~~st~~ Love is lost when human life is replaced by money can be bought off; if one knows the latter beforehand, it is called, dedicate his son or himself to Jehovah, no more, deliver 50 skeletons to the temple treasury: This, however, is a (very insignificant offering) for the offering of life or even just for a lifetime of low-level service in the

Temple. The ease of the solution clearly shows that
 a later time this institution was affected, which was about people.
 There was no more sacrifice to be made; however, I believe that already
 Before his imprisonment, this milder practice was in effect.
 But even in a time when this solution was allowed to take place,
 the Hebrew in important situations of his life did not participate
 reassured, but the sworn sacrifice was actually carried out.
 have; for he must feel that money in the eyes
 Jehovah's sacrificial death cannot be replaced. It is clear to us in
 This relationship is evidenced by a most peculiar example in the 116th book of the Palm.
 remaining, which at the same time certifies a case, in which
 to vow to sacrifice a relative to family fathers
 They used to do this, namely in cases of serious illness. It was believed that
 to be able to buy one's own life with the life of another
 nen; even the Gauls had the opinion that it was a difficult er
 The sick could only be saved through a human sacrifice, the offering of a
 (other lives, save from death). The psalm may apply here

) One Sekel is 7 Groschen. Conv. M. Winer's bibl. Realw. II. 520.
) Caes. bark. gall. VI, 16: Qui affecti gravioribus morbis qui-
 que in proeliis periculisque versantur, aut pro victimis homines
 immolant aut se immolatuos vovent, administrisque ad ea

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follow completely; he does not speak of the human sacrifice.
 literally, he wouldn't have thought of us otherwise, but
 but clear enough to understand the author.

I am happy, says someone suffering from a serious illness.
 recovered Hebrew, "that Jehovah may hear my voice, my
 Supplication; for he inclined his ear to me all my life.
 I will call him. The ropes of death surrounded me.
 The torments of the underworld befell me, distress and pain.
 But I called on Jehovah's name: O Jehovah, save my
 Soul! Jehovah is gracious and righteous, and our God.
 merciful. Jehovah protects the simple; I was wretched.
 And he helped me. Return, O soul, to your rest; for
 Jehovah, do you good! For you saved my soul from
 Death, my eye from weeping, my foot from the fall. I

I will walk before Jehovah in the land of the living.
I confided in them, even when I spoke: I must suffer much! I
In my dismay, I thought: All people are deceived.
How shall I repay Jehovah for all his blessings against

Me? I will raise the cup of salvation and
I will call on Jehovah's name; I will make my vows to Jehovah.
to fulfill before the eyes of all his people.
Precious in Jehovah's eyes is the death of the virtuous.
Men. O hear me, O Jehovah; for I am your servant, I am
The son of your servant, you who freed my bonds; to you I will
I will offer sacrifices of thanksgiving and call upon Jehovah's name;
I will fulfill my vows to Jehovah in the presence of his
all the people, in the courts of the house of Jehovah, in
"In your midst, Jerusalem! Praise God!"

The author clearly states that he is suffering from a severe illness.
was succumbing to his illness and his illness was extinguished.
doubted; human help was in vain, all people

—

sacra Druidibus ufuntur, quod pro vita hominis, nisi vita ho-
minis reddatur, non posse deorum immortalium numen placari
arbitrariness.

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“Little baptism,” he said. In this distress, he made a vow and

Indeed, as is literally stated, the vow of a
Sacrifice. A sheep, a cow, as is sacrificed daily.
What was, is not an object upon whose presentation a with
The Hebrews struggling for death would have had a special sorrow
can be set; animal sacrifices are not even possible except for the
not only during recovery, but already in the course of the
They themselves offered up their illness to seek Jehovah's help.
to acquire. Here it is a valuable object, to whose
Sacrifice is understood only in extreme need, a Ge=

class whose life is dear, whom one only temporarily promised, so that he would not give him up in vain, a human being, Most likely, a child of his own. "Not a fine bru"

"That," says the 49th Psalm, "is something man can solve, he Can God not pay a ransom to ensure his continued existence for generations to come? and do not look into the pit; his life is too precious.

Purchase price!») The Psalm also gives a pretty clear indication of this.

It became known that it was difficult for the author's heart to be

To fulfill a vow. He almost wants to, now that he has recovered,

He no longer thinks about his vow; he encourages himself:

"I will fulfill my vow to Jehovah," and soon after

Once again: "I will fulfill my vow," and that is...

before the eyes of the entire people. The latter by—

The sentence points to something extraordinary. An animal sacrifice could

not to draw the eyes of the people; such sacrifices

were commonplace; but a human sacrifice, the sacrifice, certainly was.

of a child at a time when such victims are already rarer.

were. And not just in front of the people, but,

as has been said twice, in front of the entire Bol

The author intends to fulfill his vow; he therefore intends to

to save the sacrifice of his child for a grand celebration, where

1) According to Psalm 34:23, life can be redeemed; there, Jesus redeems it.

Jehovah himself for the righteous. Jehovah redeems his servants.

Beneath and not repent, all who trust in him.

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all the Hebrews are gathered in Jerusalem, and before their

Eyes fulfill a fine vow. "Costly is in Jehovah's

"The eyes of death of the pious," he says. This passage

cannot be interpreted as if the ver-

balms of the Psalms counted among the pious and said

should be so that God might keep the pious alive;

because then it would apparently have to read: «Kostbar ist in Jeho-

va's eyes the life of fine, pious people); but here it is

Quite the opposite was said: Death is precious.

Pious. Precious means much as highly regarded.

"of significant influence 2)," and among the pious -

or «Saints» 3) one will most likely find the

understand the firstborn who were sanctified to Jehovah; so that the author therefore wants to say: "Highly esteemed by Jehovah is when you give him a firstborn who gives him which is already sanctified according to ancient law, brings it to sacrifice.

In the present instance, the victim is taken out postponed until Jehovah gave proof that he had given the The wishes of the one making the vow correspond; Jephthah also sacrifices the promised daughter only after the victory has been won. In other cases, the sacrifice was brought beforehand, in order to force God, so to speak, to comply with the desire to correspond. We know of no such thing from the Hebrews themselves. such an example; however, a case which immediately shows It should be handled that they also provide such a forced victim with protection. truly an extraordinary, compelling influence on Those who trusted Jehovah will consequently have brought such things themselves.

In critical situations for the state, during drought, famine

) This is what it says Pf. 49, 9: DVD: 112 N), pretiosa est redemptio vitae eorum. In our place, however. 2 72, pretiosa

est mors. a

) N in the first sense means gravis fuit. Gesen. thes. II, 620.

9 Ton pius, sanctus.

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noth, in difficult wars the kings and nobles had the obligation to sacrifice one of their sons to make God inclined and, as it were, to compel the people to free oneself from misfortune. This practice was introduced by the Speak to the most ancient times, to the god Saturn himself back; this too should be in great danger of war *) fine They had sacrificed their only son. A meeting was held. and decided by vote 2), which sons were to be sacrificed should be; full of such examples, it says at

Eusebius), is the Phoenician story which Sanchuniathon wrote it. He also tells such an example. the Old Testament 2 Kings 3 After the death of the Israelite The Moabite king Mesa refused the king's table, Ahab. to Ahab's son, Joram, the tribute of wool, which he had previously had to deliver to the Kingdom of Israel. In Verse Agreement with the kings of Judah and Edom now drew Joram into the land of the Moabites, everything devastating, blocked all sources, had all fruit trees cut down, the fields with He threw stones and destroyed all the cities except Kir-Hareseth. King Mesa was imprisoned here; a verse The king's attempt to fight his way through with seven hundred men. The attempt failed. In this desperate situation, he "took his" a firstborn son, who was to become king, on his Instead, he sacrificed him as a burnt offering on the wall. And "There was great anger," it continues, "against Israel." and they left him and returned to the country. This passage proves a great deal. Mesha sacrifices his son. not on the ordinary altar, in the temple, but on the city wall, apparently so that the besieging armies to witness the sacrifice. He was therefore present at the sacrifice.

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The son had a twofold intention: first, to bring God to to force help, then to show the enemies that he here I bring a sacrifice, to which the divine aid will come to him. He could no longer escape it. Of course, he had to face it. to expose the besiegers to such a sacrifice of the ascribe the same power to the firstborn son as he does; otherwise had he not performed the sacrifice on the wall, but Down in the city, on the ordinary altar. Now But find the besiegers Jews and Israelites; besides They too, of course, Edomites, but it will not be said want, Mefa had calculated the impression solely on the latter; because of the withdrawal of these who were then liable to pay interest to the Jews Edomites, if one had allowed such a thing differently, would not have helped the king. Israelites and Jews the parts also in relation to the effect of the sacrifice of a The firstborn fully embrace the conviction of the Moabites.

The success is also extraordinary. Although the train to a favorable prophecy of Jehovah through the prophet (Ben Eliza) was undertaken, although the whole country already in the hands of the Hebrews, yet the besieged armies quickly withdrew in response to this sacrifice. The king, who led the Jewish army to the city, was weak enough to feel helped by the explanation—len, the Hebrews had lifted the siege of the city—Ben out of abhorrence for the sacrificial act of the Mesha! The sensitive Hebrews! Sacrificing their entire history They sacrificed the prisoners of war with their wives and children. House, their own firstborn, have just now the whole Land of the Moabites in the most barbaric way, according to the (Prophecy of Jehovah), devastated: as if, but see how a person is sacrificed on the Moabit city wall, Does this make such a disgusting impression on her delicate sensibilities? Lending hearts, that they give up all the advantages they have gained, and move back home, yes, they even forget that

1) 2nd King. 3, 18.”) 2 Kings 3, 19.

s7i

the according to our Mosaic law for the extermination of the idolaters are obligated to serve! — Should one further object, It was idolatry that existed in Judah and Israel at that time. It was predominant, one could not conclude from this point— I would like to see similar or the same ideas expressed in Jehovah's service. would have had validity; so the decisive consequence would be opposite. The king, who led the Jewish army to— He leads, is Jehoshaphat, the same one who wrote the books of the Kings and the Chronicles as a devout Jehovah's servant— (described, who also drove out the idol worshippers) and the Jehovah cult gained prominence. Jehovah himself is present at the involved in military campaigns. King Jehoshaphat wishes the end— Jehovah's saying about the coming war— men; he goes with the king of Israel and that of Edom to the prophet Elisha, from whom the three kings— (some received the following statement): “Jehovah will destroy Moab Give them into your hands, and you will strike down all fortresses. Cities and all chosen cities and all good trees

(you will cut down) and block all water sources and all
Both fields are ruined with stones. It continues.
Jehovah's oracle is not one of them; it ends where the sacrifice is made-
This follows, which prompts the retreat. Verse 27, however, after-
It is said that he sacrificed his son to Mesha: And it was
a great anger”) against Israel, and they withdrew from it.
and returned to the country, in other words: through
The sacrifice of his son had given Mesa the grace and

1) 1st King 22, 5-51. 2 Chr. Ch. 7 20.

2) 2 Kings 3:18

Here the Jews, with Jehovah's approval, practice this barbarity.
martial law; Deuteronomy 20:19 but Jehovah will issue the
Felling of fruit trees is prohibited: further proof that
Our Moses' law later is.

9) Wrath, the wrath of God. Such wrath from Jehovah also comes
2 Chronicles 29:8 concerning Judah and Jerusalem and 1 Chronicles 28:4
about Israel.

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had attained the assistance of God to such a degree that the
He became very angry at the besieging Israelites, so
The siege had to be lifted hastily in order to avoid
to be subjected to a terrible punishment from God. The God
The Moabite was Camos. Either Mesa made the sacrifice
brought to Camos, whose power against Jehovah was from the
Hebrews were recognized in our place; or Mesa op-
He gave his son to the neighboring god Jehovah, to see him, who until-
which led the hostile Hebrews so fortunately, favorably for
to agree; the latter seems more likely to me, since it
must have had a more significant impact on the Hebrews.
For even if Mesa had bestowed the highest honor upon the fine god of Samos,
Sacrifices were made, but for the Hebrews this would not yet be so
There would have been much to fear if only Jehovah, what he has done so far
He had proven himself more powerful than Camos. Mefa sacrificed
But his son to the Lord, so this had to be the case-

ern appear most dangerous; since the king, in being
sacrificed his firstborn son and heir to the throne,
to whom God rendered the highest service that he could after dama
a person could prove themselves to be of a more sane nature. In any case, it remains
From this passage we learn so much that even among the Hebrews, in
Serving Jehovah, the sacrifice of a man for a means
The goal was to avert great misfortune. Why else? — I must
repeat the remark — should the Hebrews, in the middle
among the Phoenician tribes and in the ongoing ensuing
return with the same, to differ in so many points from these un
have they differed?

Among the vows, which originally constituted a real
Since human sacrifice was the subject, we must also consider that
Nasiräat) count.

In the sixth chapter of the fourth book of Moses, it is said...
offered: "If a man or a woman takes the vow of a

—

JN, DIOR 72; evkauevos and nyiaouevos in LXX.

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Those who have vowed to dedicate themselves to Jehovah, so they shall
of wine and strong drinks. The whole
During the time of his consecration vows, no knife-maker shall lay upon his head.
come; until the days are fulfilled which he dedicated to Jehovah,
May he be holy; may he freely let his hair grow.
Head. Throughout his consecration he has dedicated himself to Jehovah.
holy. When the days of his consecration are complete, then one should
bring him to the door of the assembly tent. And he
He offered his sacrifice to Jehovah, a year-old lamb,
flawless, for the sin offering, and a ram, flawless, for
Thanksgiving offering. And the consecrated one shears before the door of the
his consecrated head in the assembly tent and take his
consecrated hair and place it on the fire which
It burns beneath the offering of thanksgiving. And the priest takes the

Boiled ram's belly and an unleavened cake
 from the basket and an unleavened flatbread and lay Sel
 biges on the hands of the consecrated man after he has his Ge
 consecrated shearing. And the priest weaves such things as weaving.
 Before Jehovah; it is holy to the priest except the breast of the
 Web and except the club of the lift; and after that may the
 Drink consecrated wine. This is the law of the antlers.
 ten. »

It is customary to offer one's hair to the gods.
 consecrate, in the same way among Egyptians, Phoenicians and Romans
 Mern. Theodoret says it was the custom among the pagans to
 To let boys' hair grow and then...
 to dedicate to demons). In Egypt, the Ges was practiced
 needs to go back to Osiris, who was on a journey to Ethiopia
 Pien let her fine hair grow until her return 2). Lu
 cian reports 3), the inhabitants of Trözen in Greece
 The young men and women would not let the land pass until...
 They celebrated their wedding until she sacrificed her locks to Hippolytus.

) Theodore. quaest. in Lev. 28: avarı3eval rois daiuooı.
) Diod, Sic. 1, 18. 88.) Lucian. de dea Syr. c. 60,

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The same custom was observed in Hierapolis in Syria. Here they sacrificed
 the young men, the firstborn of the beard; the boys
 "Let your hair grow from birth as something sacred."
 sen, but then let them shave off the same thing in the temple
 and place it in a silver or gold capsule, which one,
 Label it with the boy's name and hang it in the temple.
 In Athens, too, boys were allowed to grow their hair;
 When they entered their youth, they went to Del
 phi, to sacrifice her locks to Delphic Apollo).
 Nero kept his first beard in a golden, rich
 capsule decorated with precious stones and placed it on the Ca
 Pitol as a consecration gift.

I think the matter requires no further comment;
 Apparently, this sacrifice of hair is a substitute.

(a ceremony for an actual human sacrifice). The People wanted to dedicate their children to God, to sanctify them. But was one made right by worshipping on his altar? died. In order to achieve the purpose nonetheless, the God a precious part of the body, which is through the Nature has been replaced, which can also be removed without pain could solve it. The custom of individuals dedicating themselves to the gods whether they were ordained by their parents is ancient. and originally certainly resulted in actual sacrificial death had; for abstaining from wine and letting it grow The loss of hair was for the barbarity of the lower ages thumbs a far too mild and insignificant task to to find merit before God in their solution. The The consecrated person will likely distinguish themselves through certain ceremonies as a outwardly depicted as sacred, but according to a be

1) Plut. in Thes. cf. Ho m. II. XXIII, 141. ff.

2) Suet. Ner. c. 12. Cf. Martial IX, 17, 3, where the hair to the is dedicated to Aesculapius.

The sacrificial ceremony for the animals began with a little— Especially among Greeks and Romans, that their forehead hair was shaved. cut off and threw into the fire as firstfruits, Virg. Aen. VI, 246.

They really did die a sacrificial death at that time. For such consecrated individuals, the mitigation came into effect that one only "When the hair was sacrificed, this practice was extended to the Ju—" gend at all, in order to use these for the later years of a to receive special favor from the gods. Since: Even sick people used this remedy to try to recover. to regain their health, and travelers left in the Strangers, where they are in need of special divine protection— ten, their hair grows, which they then look for after a happy home They offered sacrifices to the protecting God. Among the Jews it is "It's custom," says Jo se phus, "that those who are ill have survived hardship or other distress, thirty days Live a life of devotion, abstain from wine, and shave your hair— fcheeren:» Even Samson and Samuel were Nazarenes; even The Apostle Paul made such vows on his journey, (to commend oneself to divine protection). Also from

Women are reported to have taken the vow of a Nazirite.
imposed; so by Berenize, sister of the Egyptian
King Agrippa (of the same name).

We come to the most terrible part of the Je ehova= cultus, to those indissoluble vows which one Cherem named. The word comes from DM, which both

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to destroy, as consecrate means *), yes that so the Jehovah knows= Then just as much. It is as if exterminating, the god his highest. Pleasure is found in consuming. The vow will also be made to the great oath 5) n It is this the most terrible

1 * 15 N

* J ssöph: de bell. Jew. II, 15: rob 7 v xatanovovusvovg

J ri everything available etc. | | | |

2) Apostl. 18, 18; Cape. 21, 24. 26. |

2) At the time of Nero, Jos. de bell. Jud. II, 15. Huf. 9, 10 speaks
of such vows in the service of Baal= Peor.

) Thus, in Latin, sacer means both holy and verse.

escape; the latter meaning e.g. in “auri sacra fames Virg.,

s) Aa pd Not. 21, 5. An oath and sacrifice

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A product of fire service, taken from the greedy

Lust, with which the fire devours itself and consumes everything= not.

The relevant law is Leviticus 27:28.

ff. very clearly pronounced; even our mosaic books=

The human sacrifices at the Cherem are still confessed to in the book.

literally committing to the killing of all who are thus of the Je=

to be sworn to. It says: "All that is banished (Che=)

rem), what someone dedicates to Jehovah of all that is his

is, of men and cattle and of the field of his own=

thumbs: that shall not be sold or redeemed; al-
 The exile is a most holy Jehovah's. No
 Exile, he who is exiled from men, shall
 to be released; he shall be killed." That
 Fifth Book of Moses seeks this ancient cruelty, which is noble-
 training against enemies was hampered by the danger of being killed.
 Leading to idolatry to excuse, Chapter 20, 16: "In
 the cities of the nations, which Jehovah your God is giving you
 To possess, you shall not let live anything that has breath,
 but you should exile them, the Hittites and the Amorites,
 the Cananites and the Perizzites, the Hevites and the Jebu-
 sitter, just as Jehovah your God commanded you: that they
 not to teach you to act according to all their abominations, which
 They do to their gods, that you sin against Jehovah, eu-
 "Our God." This apparent excuse of the old

The war booty was also in use among the Gauls. Cae-
 sar. de bell. Gall. VI, 17: Cum proelio dimicare constitue-
 runt, ea, quae bello eeperunt, plerumque devoveni; quae super
 raverint animalia capta immolant, reliquas res in unum locum
 They conferred. Here too, the death penalty was imposed for violating the
 vow. "Multis in civitatibus," Caesar continues, harum
 rerum exstructos tumulos locis consecratis conspicari. licet: no-
 que saepe accidit, ut,, neglecta quispiam religione aut capta
 apud se, occultare, aut posita tollere auderet; gravissimumque
 ei rei supplicium cum cruciatu constitutum est.,

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Abominations cannot be justified; the Hebrews themselves were accustomed to
 the idolatry with these atrocities, even to the prisoners-
 fchaff, they didn't annihilate the Cananites everywhere either, fon-
 for example, the Jebusites lived next door to them in Jerusalem.
 let. The cherem was, in fact, a more sacred kind of
 Vows by which one committed oneself to devote oneself to Jehovah
 Object, be it a living being or a thing,
 to sacrifice, renouncing any solution; it was
 an increase in the ordinary vow and was not
 applied not only to enemies in war, but also to domestic entities-
 mix, on animals and inanimate things; hence also Numbers.

18:14 Law 9: "Everything exiled in Israel shall be brought to you (namely the priests) belong," a later amendment in favor of the priesthood, according to which the cherem, when it was a useful object, no longer burned not those, but the priests. Eyes
This type of vow probably also referred to living... loose things and those that were native to Sfrael. The passage in the third book of Moses is clear. One can say from to give something to Jehovah for every property—hen, from the field «fine property, from cattle, from men fchen. It is not at all noticed that the vow The Cherem is only applicable to enemies and conquered property. Rather, the passage remains quite general and shows also by the fact that it wants to be understood generally, that it It joins the usual vows. The author The preceding verses deal with the ordinary Vows that could be fulfilled, then he goes to the increased vow, the cherem, whereby no A solution was permitted. Had such vows only been based on Regarding enemies and enemy property, this would have to be in the Ge The sentences should be noted; but it will be in the regulation concerning The cherem was no more a restrictive addition than

The same is true in Ezekiel 44:29.
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in the case of the vows that can be dissolved, at both points e
It's generally cattle and people. »

However, as far as our news is concerned, this is now...
Examples of such vows are sufficient; only transgressors of the law Laws and enemies of war, who were sacrificed to Jehovah as Cherem will be; however, this does not preclude the possibility that also un Guilty Hebrews were consecrated as cherems. He stere was only struck by this fate in a very special way and far more frequently, because less consideration was given to her life and during the The oath of the enemies also had the intention of... To win God for the granting of victory. How can...

But now, given the historical fact that the old
Hebrews: Thousands of enemies sacrificed to Jehovah
praised and truly sacrificed, our present-day Jews claim
ten want the sacrificial blood of a non-Jew to be valid before Jehovah
For unclean? The cherem was not unclean to Jehovah.
but on the contrary, holier than any other sacrifice, highly
holy 9, as our passage very certainly expresses itself.

Let us now listen to some biblical passages, first in Be
Meeting point of the transgression of the law. Whoever worships other gods
“sacrifices, except Jehovah alone,” it says Exodus 22:20.
"They will be banished." The commandment was apparently only issued by... the
reformers made it; for idolatry was centuries ago
through which state cult and no one was therefore
banished; on the contrary, such a punishment threatened to be far more
the reformatory prophets, as people who [regarded] the old
They attacked and sought to change the national cult.
The order was never applied at all; because even after
exile, where there would have been ample opportunity to remember the
No one dared to set an example for the Hellenizing Jews.
to carry it out. It goes on to say 5. Mof.
13:12: “When you hear of one of your cities which

Y nims an ovgpizmp oam-3 3rd Mof. 27, 28.

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Jehovah, your God, gives you to live there, so that you
He says: Worthless people have come out of your
center and have misled the inhabitants of their city and
Spoken: Let us go and serve other gods
(which you do not know): so investigate and research and ask
well; and if it is true, the matter has been done correctly,
If this abomination is in your midst, you shall see its inhabitants.
to strike that same city down with the edge of the sword. And
You shall gather all their loot and take it to their market.
and burn the city and all its booty with fire,
as a burnt offering to Jehovah your God; and let it be a
A heap of stones forever, it shall not be rebuilt.
And don't let anything from the virus stick to your hand.

banished, so that Jehovah might cease his wrath and
May he have mercy on you, and have mercy on you and increase you,
"Just as he swore to your fathers." Here too we have
again the order of exile in a matter,
which were not recognized before the exile. Where is it ever
a former king of the Hebrews came to mind-
men, a city which, like all cities of Palestine, to the
was devoted to idolatry, to which Jehovah was offered as a burnt offering.
to set fire to? All of Judah and Israel would have been in one
would have to transform piles of rubble if one were to create such a thing
They wanted to execute the command. So that's how it is, then.
Commandment that a transgressor of the religious precepts of the
| The Pentateuch's need to die as a cherem is "a pious wish".
4. the reformist party, which they included in their Mosaic Law

K assumed, without ever having been carried out

would be. Perhaps in relation to the old service at the
The law that applied to the former Hebrews was that whoever...
despise Cherem; and on this the persecution probably arose—
related to the prophets; in favor of a reformed—
However, such a punishment was unheard of in the Jewish Jehovah's service before the
Exile was certainly not explicitly stated; for idolatry was
Yes, as will be shown in sufficient detail, public
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Religion, which, on the contrary, the reformers considered new-
er pursued.

In contrast, another application of the cherem was certain
It was already in use in very ancient times. It was obligatory to...
to gain Jehovah's favor, to protect himself and his family through
any vow and declared him to be the Cherem who
broke the vow. Such a case can be found in the history of...
(Saul's story). The king commands the Israelite
Armies, under penalty of excommunication, must stay away from everyone during the day.
to contain a ring: "Cursed is the man," he says, who
Bread eats until evening, until I have taken revenge on my

"To enemies." Jonathan had heard this saying from his father. ters did not hear; he dipped the stick he was carrying when The army marched through a forest, dipped in honey, and ate. Now Saul asks Jehovah if he will go down during the night. God gives no one to destroy the Philistines. Answer, from which one can infer that a great sin before He has fallen. One casts lots to find the sinner. the people stand on one side, Saul and Jonathan on the other. On the other side; the lot falls to Saul and Jonathan. They both draw lots, and Jonathan is hit, who for he immediately confessed his crime with the words: ten: »I tasted with the tip of the stick in my a little honey in my hand; look, I must die, and Saul replies: You must die, Jonathan. But will The sacrifice was not carried out here; the people will not tolerate it: "But the people said to Saul, 'Jonathan shall die, for he...'" This great victory achieved in Israel? Far be it! By the life of Jehovah, where from the hair of his head one falls to the earth; for he has dealt with God in this matter. Days. And so the people redeemed Jonathan, so that he would not ftarb. »

The swearing-in of the enemies of the war as a cherem for

) 1 Samuel 14:24

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Jehovah is likewise an ancient measure, like the old The testament shows this in many examples. They didn't even remotely think so. The ancient Hebrews associated this cherem with an extermination of idolatry; for Cherem is in many cases also the enemy's cattle and even the inanimate property: the enemy But livestock could not be responsible for a seduction with tel to idolatry are considered when the native house animals were considered for that purpose. The enemy's cherem was rather a great human sacrifice promised to Jehovah beforehand, in order to to rely on divine assistance in the impending battle to insure; a custom that certainly also extended to the neighboring areas. Phoenician tribes had). That makes the matter perfectly clear.

a passage in the fourth book of Moses, chapter 21, verse 1 ff., where it means: "And the Canaanite, king of Arad, heard it, who living towards the south, that Israel came on the way to Atharim, and he fought against Israel and captured some of them. capture. Then Israel made a vow to Jehovah and He said: "If you give this people into my hand, then I will I will banish their cities. And Jehovah heard the voice. Israel's and gave the Canaanites, and they were exiled and their cities, and the place was named Horma. After the enemy side had gained the upper hand... shows, after the Canaanite king beat the Israelites, the king had, for so much must surely mean: «he began from her: When a prisoner is being held, one resorts to a means of providing assistance. To win Jehovah's favor, the whole nation promises him to the victim. Through this impending pleasure, he feels God was spurred on to strongly support the Hebrews; Victory is won and the vow is made to Jehovah, the king fills by killing all living beings and the living— loose objects are consigned to the flames. This was followed. Depending on the degree of danger, a certain gradation in the offering of such sacrifices. Was the danger very significant?

Traces of this can be found in Amos, Amos 1:2; Chapter 2:1.

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tend, depended on the victory a particularly important decision, the king vowed the entire enemy people with all that they possessed. Then everything that breathed became their prey. They slaughtered men, women, children, and animals. Tents and houses were set on fire, all the property was destroyed. The spoils, councils and all treasures, even gold and silver, they gathered it into a pile and lit it. The king sent as a burnt offering to Jehovah. For less important ones, in some cases, the virgins are spared, into which they have fallen. the victors then divide, or also the cattle and the food. councils. Such a sacrifice by the enemy was also a Atonement for the sins of the Hebrews. "I am Jehovah, your God," said Isaiah, "the Holy One of Israel is your Savior; I give Egypt and Ethiopia as your ransom.

and Sheba instead of you. Because you are dear in my eyes,
 If you are valued and I love you, then I give to people
 Instead of you, and nations instead of your life. "My arrows
 "I will intoxicate with their blood," it says in the fifth book.
 Moses, "and my sword devours flesh, with the blood of the Lord."
 beatings and prisoners, from the head of the princes of the
 Enemy. Rejoice, you tribes, his people! For the blood
 He avenges his servants and pays vengeance to his enemies.
 and cleanses with their blood the fine people DI» Also
 Here again is the clearest statement that the blood of
 non-Jews are clean before Jehovah, the sins of the Hebrews
 erases. Jehovah himself takes care of his people, since
 Human blood is indispensable, the blood of
 enemies, in order to atone for the sins of the Hebrews.

According to biblical accounts, there are also cases where Je

1) Isaiah 43:3-4

) 5 Mos. 32. 43. De Wette translates: reconciles his people, which
 The same is true. In the Hebrew text, however, it says my N 22)

literally: he covers with their blood his fine people, who are destitute
 fine people through their blood.

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who chose a people for the Cherem and the Hebrews
 calls for this people to be sacrificed to him. After
 (after the victory over the Amalekites, Jehovah says to Mopheus):

"Write this in the book as a reminder and command
 It was in Joshua's ears that I had forgotten the memory of Amalek.

"He will destroy under heaven." On this, Moses builds a
 Altar, call his name Jehovah, my banner, and says:

"The hand is on the banner of Jah; war against Jehovah!"

To Amalek, from one gender to another! = This command

This is repeated in Deuteronomy 25:19: "If Jehovah, your Lord, says to you, 'If he says to
 you, "You will be slain, and you ...

God, grant peace from all your enemies throughout the land,
 which Jehovah your God gives you to possess, so you shall

You will destroy the memory of Amalek under heaven, you
 "It should not be lost." I consider this story a
 Product of the Davidic era, where one deals with the Ama-
 lekites who acted so barbarically that their complete extermination
 was near. Jehovah commands Saul (1 Samuel 15:3):
 He went and struck Amalek and banished everything that belonged to him.
 heard, and you shall not spare, and kill so
 Man as woman, so child as infant, so ox as sheep,
 So, a camel as a donkey. Saul defeats the Amalekites, but lets
 The cattle were alive, which greatly angered Samuel. So
 then David falls into the land of the Amalekites and "lets
 Neither man nor woman live, and takes sheep and cattle.
 the and donkeys and camels and clothes and returns 2). »
 But the Amalekites are not yet defeated by these blows.
 Courageous, they take revenge, invade Ziklag, set the fires on fire
 City approach, women and children lead away, also two
 David's women, but — how human compared to that
 chosen people! — «they had killed no one, son-
 dern die wegführung und waren weiterwegs).»
 David chased after them and killed them all except for four hundred.
 The young men escaped on camels. The rest

9 2. Mof. 17, 14.) 1st Sam. 27, 9.) 1st Sam. 30, 2.

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The Amalekites were destroyed by the tribe of Simeon in those times.
 of King Hezekiah).

In the victory over the Midianites, the Che-
 rem in such a way that the virgins were alive
 stay. Moses commands 2): -Kill all males under
 the children and all women who recognized a man
 while they are asleep, kill them; but kill all the children among the women,
 who do not know the bedtime of a man, let them also
 live; » The Hebrews were also allowed to use the captured metal and
 to keep the equipment, but both had to be either
 They can be purified by fire or water. In contrast...
 will be in the war against Sihon, King of Hesbon,
 "He also killed the virgins. Jehovah," says Moses (?), "gave

He brought him to us, and we struck him and his sons and his
the whole nation, and we took all its cities for the same.
Time and banished all cities, men and women and
Children; we left no escapee behind; only the cattle.
we made it our prey and plundered the cities,
which we took." The general law of war, which
Deuteronomy 20:14 stated that only the men should be exiled.
should kill, but take women and possessions for himself
make; of this war law, which is already barbaric in itself
If it is right enough, the Cananites will be excluded, «from
 "In the cities of these peoples," it says, "you shall live nothing."
Let go of what has breath, but banish them, the He-
Thiters and the Amorites, the Cananites and the Peresits,
the Hevites and the Jebusites. »

Under Joshua, exile was commonplace.
Regarding Jericho, it says): "The city shall be banished."
They and everything in them will be devoted to Jehovah; only Ra-
Hab, the whore, shall live, she and all who were in her house.
are; for she hid the messengers whom we sent.

) 1 Chron. 5, 43.) 4. Mof. 31, 17.) Deut. 2, 33.
– Jos. 6, 17. g N uj

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But beware of the exile, lest you be deceived.
banish and take from the banished one, and the camp
make Israel an exile and bring it to ruin
get. And all the silver and all the gold and all the copper
and iron utensils shall be holy to the Lord, in the
May Jehovah's treasure come. And they banished everything,
what was in the city, from men to women, from
Boys to the old man and to cattle and sheep and
Donkey with the edge of the sword. But the city—
They burned with fire, and everything in it; only that
Silver, gold, copper and iron utensils
They gave it into the treasury of the house of Jehovah. And Rahab,
the whore, and her father's house, and everything that belonged to her
She belonged to, let Joshua live, and she dwelt among Israel until

on this day, because they hid the messengers which Jehovah
 Sent to spy on Jericho." Before the conquest of Ai
 Joshua commands: "When you have taken the city, you shall
 They should be set alight with fire. According to Jehovah's word...
 You do what I commanded you to do. And it happened,
 when Israel strangled all the inhabitants of Ai on the
 Felde, in the desert, where they had chased after them, ended
 and all fell by the edge of the sword, until they
 all were destroyed: then all Israel turned against
 Ai and struck it with the edge of the sword. And it
 were all those who fell on that same day, men and women
 But twelve thousand, all the men of Ai. And Joshua went
 his hand, which he had stretched out with the spear, not back,
 until all the inhabitants of Ai had been banished. Only
 Israel took the cattle and booty of the city for
 Robbery, according to the word of Jehovah, which he commanded Joshua.
 And Joshua burned Ai and made it an eternal heap.
 of the devastation to this day. I lead no white
 Other examples from the Book of Joshua, enough, «so struck

) Jos. 8, 8, 24.

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Joshua the whole land, the mountains and the south and the
 Lowlands and slopes and all their kings; he let
 No escapees remained; and everything that had breath,
 He banished, as Jehovah, the God of Israel, commanded.
 The horses are paralyzed, the chariots are burned 2).
 The late author of this book revels in the pre-
 The position that Joshua led a Canaanite tribe after the
 would have strangled others; but the Book of Judges shows,
 that the Cananites were far from being destroyed,
 rather, here and there they even gained the upper hand over the Hebrews.
 had.

From this book of judges, which is of historical record
 The truth remains more faithful than the Book of Joshua, one can see.
 It is clear that the Hebrews were not so keen on exile.
 which was to succeed brilliantly, as the Book of Joshua recounts.
 Judah took possession of the mountains, but "the inhabitants of the plain

could not drive it away because it has iron chariots.
 ten 9.» The reports in this book give a clear
 Testimony that the Canaanite peoples were not because of their Re-
 - figion were declared by the Hebrews to be the Cherem, son-
 but only in the hope of proving Jehovah through such great
 Human sacrifices tend to remain, which also includes the
 They had the advantage that by strangling all men-
 sons who could be captured, the enemy, if
 not completely undamaged, but greatly weakened.
 Where there was no prospect of victory, one also hears of
 no vow of exile. Thus sharply the commandment in
 The Mosaic books state that all Cana-
 They should be banished because of idolatry, so
 For the Hebrews dwell in the Book of Judges without any
 Discontent among these tribes will destroy them.
 not only do they not, but they become related to them by marriage and
 They practice their religious customs. The sons of Benjamin

) Joshua 10:40 ff.) Joshua 11:9.) Judges 1:18.

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The Jebusites were not driven out, and so the Jebusites live
 "with Benjamin's sons to this day," and Ma
 Wetness did not drive Beth Sean away, and the Cananites let
 They liked to live in this land. And as Sfrael
 As it grew stronger, it made the Cananites obligated to perform forced labor; but
 drive them out, that it did not. And Ephraim drove out the Ca-
 Nanites did not live in Geser, and so they lived there.
 Cananites in their midst. Zebulun did not drive out the Be-
 inhabitants of Kitron, and so the Cananites lived in their
 Middle and became subject to forced labor. Asser did not drive out the
 Residents of Acco and the residents of Sidon, and so
 The Asserites lived in the middle of the Cananites, the Be
 inhabitants of the country). In short, the sons of Israel lived
 amidst the Cananites, the Hittites, and the Amorites, and
 the Peresitians and the Hivites and the Jebusites and near-
 men made their daughters wives and gave their daughters to each other.
 They served their sons and their gods. This lasts
 throughout the entire period of the Judges: "And the sons of Israel

continued to do what was evil in the eyes of Jehovah and served Baal, Astarte, and the gods of Syria and the gods of Sidon and the gods of Moab and the gods of the sons of Ammon and the gods of the Philistines and left Jehovah and served him not).» Even if a judge appears and zealously advocates for Jehovah, his God is no more than Baal, has his golden image, like that one). A peculiar kind of Cherem is in the Book of Judges the one that this ban is against Israelites are exercising this right. Because of an abhorrent act. The sons of Benjamin are convicted of crimes by the rest. Israelites “struck with the edge of the sword, by from people in the cities to cattle, and everything, what they found, including all the cities, they set on fire.

) Judges, Chapter 1.) Judges, 3:5.) Judges, 10:6.) Judges, 8:27.
) Directive 20, 48,

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When the inhabitants of Jabes in Gilead did not join the People To come to Bethel for the assembly, the Sfraelites send twelve A thousand men against Jabes with the order: "Strike the Inhabitants of Jabes in Gilead with the sharpness of the sword: tes and the wives and the children. And that is what You shall do: Every male and every female which If no virgins are found, you shall banish them (Y).

It is remarkable that one hears of the Canaanites He did not hear that they had also used the cherem against the Hebrews. applied. One would think, if only for the sake of revenge. would these tribes fight against the barbaric Hebrews have observed the same procedure; but it will be discussed further Nothing was reported. Either the historians of Hebrews concealed such great defeats (a defeated (are often granted by Cananite peoples), or the Cananites preferred what was also in keeping with their nature entirely corresponds to keeping the prisoners alive and to sell. The latter will also be confirmed to them by the prophets. ten were accused. During the judicial term, where the

Cananites still live powerfully alongside and among the Israelites=
 ten, where the latter almost excludes the cananitic service=
 were devoted and had their national Jehovah by their side
 When they set out, little is heard of Cherem; with Samuel
 But the Cherem also reappears in fine, terrible form.
 figuratively. Jehovah commands Saul through Samuel, the
 the entire tribe of Amalekites, with everything that has breath,
 to eradicate). A new, somewhat gentler species
 Cherem appears among David; he lets the captives
 Moabites stretch themselves down on the earth and the line with
 Measure with a measuring cord. The prisoners in length
 Two measuring cords, running along the
 (Those with the third measuring cable may remain alive). In contrast...
 Will all of David's other prisoners die?

) Not. 21, 12.) 1 Sam. Chapter 15.) 2 Sam. 8, 2.

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brought. When he conquered the ammonite city of Rabba
 had, "he led out the people who were in it, and
 He placed them under saws and under iron threshing machines and
 under iron axes and stuck them in ovens. And so that
 he in all the cities of the sons of Ammon).. Of the
 He killed only all males among the Edomites, for six months.
 Joab remained there, and so did all Israel, until he had killed every male.
 had exterminated in Edom).

With the growing culture among the kings, one hears
 Little more of the Cherem. However, one example from this
 Time is strange because it proves that even the Hebrews
 had that Phoenician sacrificial custom, according to which one could...
 sacrificing animals or people, falling from a height;
 still in Lucian's time, in the second century after Christ
 At birth, children are sacrificed to the Syrian goddess.
 will be, from the terrace of the temple in Hierapolis
 thrown down, as we saw above. On
 In a similar way, the Jews under their king Amaziah took
 "ten thousand of the sons of Seir, whom they captured alive,
 and led them to the top of the rock and threw them

down from the top of the rock, so that they all broke 9. »
It also lies in the number of prisoners, according to the type of Chro—
Nik, that's a gross exaggeration: that's how it is in the plot
not to doubt myself in the slightest.

Even among the prophets of the Reformation, one can still find...
the cherem. In Isaiah the Edomites were said to be Cherem
be destroyed; “for Jehovah, says the prophet,” “to”
He is angry with all peoples and enraged with all their host; he
"Ban them, give them up to slaughter." "Up and
Thresh, daughter of Zion, “says Micah), for your horn

1) 2 Samuel 12:31

2) 1 Kings 11:16. Clearly, everything, everywhere, is arrogance.
bung; because the supposedly exterminated tribes always return.
again to the appearance. Compare 1 Kings 9:21.

) 2 Chronicles 25, 12.) Jef. 34, 2.) Me. 4, 13.

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I'll make yours from iron, and your claws I'll make from ore.
that you crush many nations and you put Jehovah to shame.
their plunder and their property to the Lord of all the earth » there
He also threatens the idolatrous Hebrews in chapter 5, verse 13.
with the ban. According to Jeremiah, Babylon is to become a cherem.
will be: “Devastate and exile after them,” says
Jehovah, and do exactly as I commanded you. How is it to
The horror of Babylon has descended upon the nations! Do not spare!
"Her young men, banish her entire army!" The victory
rich battle of Nebuchadnezzar against the Egyptian king
Pharaoh-Necho at Carchemis is a great thing for Jeremiah.
“Sacrifice for Jehovah: That same day,” he says, “is for the Lord.”
Jehovah of hosts, a day of vengeance, to take revenge
on its enemies; and it devours the sword and satisfies
himself and becomes drunk with their blood; for a sacrifice

Does the Lord, Jehovah, who “ “ in the land of the North, on the Euphrates River 2). “R

N We have a few more words about the punishment at inflict which struck the one who took the vow of Cherem—
The cherem was a vow made to Jehovah.

To consecrate something through destruction; the object that one Cherem, who had been consecrated, was also named; Diejeni were also called gen Cherem, who lost their lives by transgressing a commandment had forfeited their right to Jehovah. Thus appears the cherem of a partly as a most sacred vow, partly as punishment. We have just seen that the Hebrews received the great curse to place their hopes on the one who was present at the people's assembly in Bethel would not participate, where the crime of The Benjaminites were to be negotiated. The inhabitants of Jabes did not appear; they thereby became a cherem, were killed. The same thing happened to the one who who dedicated something to Jehovah as a cherem and his Ge—
He did not keep his vow; he himself became Cherem. He was one of the

) Jer. 50, 21; Cape. 51, 3.) Jer. 46, 10.

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Priests dedicated an enemy people to Cherem,
Thus, he who committed a crime was guilty of death.
Saul left the prisoners alive. Saul of the Amalekian cattle; he does not have to die, though; for he was king Too powerful for the priests; but the book of Samuel establishes the main reason why Jehovah deposed Saul from the kingdom violates that violation of the Cherem. Did that extend terrible vows on the lifeless possessions of the enemies, so was it a death sentence for the individual Hebrew—
break if he loses any captured item;
secretly and appropriated it. The Book of Joshua tells of this.
a detailed barbaric example of this, whose story
The actual truth may, of course, be doubtful, since the late The author of the book perhaps only took the opportunity to... to set an example of the severity with which Joshua was treated he carried out the laws; for when Joshua did it on the other side which again frees the Hebrews to decide whether they believe the Canaanite God-
If he wanted to serve tern or Jehovah, he had a difficult time.

The execution of the Cherem was handled so strictly. But
 The narrative will at least show what happened to the Hebrews
 in such cases was legal. According to this report in
 (Book of Joshua) would have had a certain Achan something of the
 Booty from conquered Jericho, which was declared the Cherem
 was and therefore must be delivered to Jehovah's treasury
 had to keep 2) for himself. This has the most terrible
 Consequences. Jehovah explains: "Israel has sinned, they have
 They have broken my covenant, which I commanded them; they have
 taken from the exile and stole and stole it
 secretly and placed it among their belongings; and now they can
 The sons of Israel do not stand before their enemies; their backs
 They will return before their enemies; for they are exiled.
 I will no longer be with you if you do not destroy
 "The banished one from your midst." The course of the under—

) Jof. Cape. 7. 9 Jof. 6, 24.

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The search that Jehovah prescribes is, of course, quite
 peculiar; the criminal is to be determined by drawing lots.
 First, the tribes must step forward, and which tribe
 The one who is struck by fate is guilty; then, in turn, through
 The lot determines which sex of this tribe will be the
 who is at fault, furthermore which house of the guilty Ge
 bad and finally which individual from the guilty
 House. "Whoever is found among the exiles shall be with
 He and everything belonging to him will be burned in the fire.
 because he broke Jehovah's covenant and committed a shameful act
 "Practiced in Sfrael." The lot now fell to the tribe of Judah,
 From this came the lineage of Serah, from this came the House
 Sabdi, from this the Achan. Achan also immediately confesses:
 "Truly, I have sinned against Jehovah, the God of Israel."
 I saw a beautiful Sinarian coat among the loot.
 and two hundred sekels of silver and one bar of gold, fifty
 Sekel her weight, and I lusted after him and I took
 it; and behold, it is hidden in the earth in my tent
 The silver underneath was damaged. Then Joshua took Achan, the
 Serah's son, and the silver and the cloak and the

Goldstange and his sons and his daughters and his
 Cattle and his donkeys and his sheep and his tent and
 Everything that belonged to him, and all Israel with him and them
 They brought them up to the valley of Achor. And Joshua said:
 How you have brought us to ruin! May you be ruined!
 Jehovah on that day! And all Israel stoned him.
 and they burned them with fire and threw stones at them.
 Stones. And they erected a large stone over him.
 heaps until this day. Then Jehovah stopped from the
 The embers of fine anger, »

o. The circumcision.

Finally, a Ge must also be included in the cutting process.
 The need must be found, which is the place of the sacrifice of the
 It was supposed to replace people. This is described in the biblical books.

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this rite is presented as a sign of the covenant that Jesus Christ has made.
 I have made a pact with Abraham and his descendants.
 Jehovah speaks to Abraham): "This is my covenant, which
 chen ihr halten sollt zwechen mir und euch und Heinen Sa
 Men after you, that all males among you be circumcised
 will be; you shall be circumcised on the flesh of your foreskin.
 skin, and that shall be the sign of my covenant between
 Give me and you. All of you should be eight days old, male.
 Your hair will be cut according to your genders, the house
 born and bought with money, any of the sons
 The stranger, who is not of your seed; circumcised
 ten become your home-born and your bought-with-money;
 And so, my covenant shall be in your flesh as an everlasting covenant.
 German federal government. And an uncircumcised man who is not be
 cut at the flesh of his foreskin: it shall be made of
 He has destroyed that same soul from among the people; he has broken my covenant.
 broken : _

According to this commandment of circumcision, the anse
 as if this rite belonged solely to Jehovah's worship,
 would be a sacred custom, introduced to honor Jehovah's servants
 to distinguish above all other people; the matter will

also taken very seriously by the legislature, anyone who
 Anyone who cannot be cut off shall die. But now the
 Egyptians, Ethiopians, Arabs, Phoenicians and Col-
 (here?) the circumcision too, yes, it finds itself at
 several American peoples. As a result, this custom is losing its popularity.
 the Hebrew national character, becomes a property
 The freedom of all those peoples who, together with the Hebrews, were around the
 lay around the southeastern part of the Mediterranean Sea
 and from there deeper into Asia and * there. I extended.

9 1. Mo 17, 10. r

Br The Colchians on the Black Sea, whose skin was black and
 whose hair was curly, Hexodot explains for the offspring

Liner, degrading of W * Sefyfris Herod.
 u, 104, r

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Herodotus says II, 104: The Colchians, Egyptians and Aethio-
 Piers are the only ones among all people who have always
 to circumcise the genitals. The Phoenicians and the Syrians
 in Palestine (the Jews) admit that they are the Be-
 They learned cutting from the Egyptians. The Syrians
 on the Thermodon and the Parthenius and their neighbors, who
 Macaroons, they say, only recently came into this use.
 adopted by the Colchians. They are the only ones.
 Peoples who practice self-pruning; they all do so openly to the public.
 Egyptians. From the Egyptians and Ethiopians themselves
 I cannot say which part of the other the
 I have learned how to circumcise; its use is apparently very common.
 old; but that he through trade with Egypt in Auf-
 The following provides strong evidence for the name:
 all Phoenicians who have dealings with Greece, ah-
 men no longer follow the Egyptians in this, but let
 their offspring uncut).» Also from Jewish-
 ancient writers, such as Josephus

and Philo, will introduce the custom of circumcision to those peoples. not remotely disputed; rather, they use the white further spread of this rite, in order to use it against Greeks and defend the Romans 2).

The question now arises: what is the purpose of circumcision? Reason? According to the biblical passage just cited, They have the purpose of being the external symbol of a federation to surrender, which the Hebrew had concluded with Jehovah.

) Further testimonies of the ancients in Diod. Sic. I, 28; Strabo XVII, p. 824, where there is also mention of circumcision of girls at the Egyptians the speech if. Cyril. Alexander. contr. July X, p. 354; Joseph. antiqu. I, 12, 2, where the Arabs are mentioned that they will first cut their sons off in their thirteenth year.

Philo de circumcis refers to the Egyptians, who for a of the oldest and most learned nations; Josephus antiqu. VIII, 11, 3. and contr. Apion. I, 22, 11, 13. quotes Herodotus and also mentions the Egyptians.

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This biblical view, which certainly puts the matter correctly— grasped, even if not clearly expressed, but was Even in ancient times, Jewish scholars did not quite agree. gend. They probably didn't dare to simply disregard the same. throw; however, in a time when the highest piety= If they found naughtiness in the mortification of sensuality, it must have been for them It may seem strange that Jehovah chose his covenant sign precisely wanted it attached to that part of the body, who, in their eyes, was the most contemptible. It suited them. at least this much is established: that Jehovah, by commanding his to affix federal insignia to the male genitals, where it was not even visibly apparent, special secondary purposes he would have to, otherwise he would certainly have a more suitable part have chosen the human body. As such side effects— The purpose was now set — namely Philo in his book Regarding the circumcision — the following points should be addressed. First, the Preventing circumcision of a very painful disease, which in hot countries not infrequently took hold of these parts), fo-

then be conducive to cleanliness; cleanliness of the whole body, says Philo, is particularly suitable for the priestly class; therefore, the Egyptians Priests had their hair cut short and also had their heads shaved. had to cut off; it was further claimed that the circumcision Promote reproduction. These are the reasons for the new= followed 2). However, they have something to offer; summarizes

1) It is called av3oak, the glowing coal, in German carbuncle= disease and manifests itself through bumps and ulcers on the designated parts, caused by an accumulation of uncleanness Narrowness under the foreskin, which is very easily affected in hot countries. caused ignitions.

2) Michael. mof. Recht IV. \$. 186. Win. bibl. Realw. I, 184. Rabbi Maimonides (Mor. Nevoch. III, 49.) believes that through The circumcision is supposed to suppress the sex drive= len. According to the old Christian Orthodox, the Jew should then- by being reminded of original sin, which is caused by the member

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But if you look closer, they are not enough. The stated advantages could be easily explained by the simple washing instructions, which the Oriental without= Given is, can be achieved; therefore, one did not need to establish by a law that a piece of skin must be removed= will be cut. The last point, promotion of the Em= Conception, which of course is not brought about by washings Experience does not confirm what could be expected; Births are not more numerous among circumcised peoples than in uncut ones. What else can you expect from a preventative measure? The accusation of self-pollution has been raised, and it can be explained... so little justification; it has even been noted that the Jewish youth are particularly prone to this vice=

ben sey. |

With far greater right one finds in the snowmaking
dung a remnant of the old human sacrifices, the consecration
a part of the body instead of the whole body. Already Meiners
says one cannot think of any other cause for the snowmaking

“Think of it as something that can be achieved through such mutilation.”

(to reconcile the gods, to keep their envy away).
Böttiger) notes, “that circumcision, as a consecration,
The passage teaches how the real child sacrifices took the place of the actual child
sacrifices.
in Eusebius 1:10 (which we will discuss shortly)
"and would have been informed by the antiquarians who studied the custom
They often devised very nonsensical derivations regarding circumcision,

will be reproduced! or it should be indicated that from
Jewish seed of the Messiah shall come forth! or the Gentiles have
ten through this striking use in the Jewish religion
They should pay attention! Undoubtedly, says Lund (p. 844).

- "Has God, through this physical circumcision, preserved the spiritual..."
Heart-cutting pre-formed!

) Meiners de circumeisionis origine et causis in the Comment.
Soc. Gott. XIV, p. 207. ff.

2) Böttiger's ideas on the myth of art. p. 375.

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would be less overlooked;» Vatke N says: «Since the
The sexual process as the main moment of divine life»

was seen and the sexual organ, such as the phallus service shows that it was considered sacred; thus, it was easy for the Imagination of a total or partial sacrifice of "tie them yourself." Movers explains the circumcision for a symbol of consecration to Saturn and for a mitigation First, the castration. One had upon entering man ability in Phoenicia and Egypt instead of castration late the foreskin was consecrated to God, thereby becoming, as it were, sanctified, as if one, like the castrato, of all sexes wanting to avoid contamination, and thus gaining a claim on the protection of Saturn.

We will explain the origin of this usage in the to come closest to Hebrews and Semites in general, if we refer to the often-mentioned basic conception of these peoples to go back to the deity. This basic idea was the sun. The sun god partly developed a be- bend, creative power, partly in the heat of the oriental— Summer's was a destructive one; he was therefore both good and evil. God, he was sensual, generative, and abiding from sensuality. Charming, yet destructive at the same time. Upon closer acquaintance with the As noted, the enemy of nature was worn in the starry sky. The principle is applied to the highest night star, Saturn. about. They wanted to dedicate themselves to God, to his Assure protection. The most complete consecration was one's own. Victims. In order not to have this happen to them, The most precious part, the reproductive member, was presented. the creative force of nature was especially sacred).

-) Vatke Rel. of the old. Test. I, 382.
- 2) The Phoenicians I, pp. 315, 362.

This again takes place in the Dionysian service. Some want it, it is said.

in Clem. Alex. admon. p. 12. ed. Col., Dionysius hot At tis, because his genitals were cut off (críd o Eore- enuenov).

The phallus was indeed an object in Egypt and Phoenicia. had been of particular veneration, and no less so among the ancients. Hebrews. Before the temple in Jerusalem stood the Phallus both until their taking into captivity, as in front of the temples in Phoenicia; Herodotus still looks at his Time Phallus in Palestine). The original victim murdered himself at least to avoid a complete amputation of the member of which one dedicated to God by probing it. He was burned on his altar. From the Phoenician Priests. Many stars were disturbed well into Christian times. melt, and emasculation was considered taboo throughout antiquity. a holy, God-pleasing use. Otherwise the matter in the service of the nature-hostile being, the Saturn, understood in which emasculation is seen as a a sacred act preserved until the most recent times. To the Zeus. The member was sacrificed to the god of ungodliness because it was considered a blessing. but had value, the nature-hostile, the sensual Saturn was averse to it because it was hateful to him. It was sanctified. to him by giving the object that is to be sensual seduced by such actions, completely renounced. Both ideas lungs apparently mix in the Phoenician Religion. The galls, even castrates, serve like that of sensual nature; that enigmatic service, wherever sensual mortifications alongside sexual excesses The appearance of these religions clearly shows that the Semitic religions assumed a divine principle that simultaneously created. It was frightening and destructive, from the sun. It is very much to me. It is likely that castration was originally a sacrifice to the creative God; but she went in the Follow into the service of the nature-hostile god, in order to... more, since the one who mutilates the had sanctified the creative force of nature, forced it into chastity. gen was and thus in the service of the nature-hostile god spent his life.

1) Hero d. II, 106.

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Mutilation to become a eunuch or castrate was
But now a religious act that one cannot well expect further
Circles could expand. Apart from the fact that only
Few will have been found who would have voluntarily submitted to the same.
subjected to, a further expansion of this use would
This had a very detrimental effect on the population, the power
have brought down the people. So one thought of a
A substitute that could be used without adverse effects.
This was found in the circumcision of the foreskin. In the
It seems that not everyone who wanted to could become an Egyptian.
to have it cut off; the cutting off was probably a precaution here.
right of the priestly caste, then in general of those who
devoted themselves to the sciences, which initially only meant the
Priests did. Who among the Egyptians, says Origen,
To study geometry or astronomy, to become a priest or
To become a prophet is to be initiated into hieroglyphs.
If he wanted to, he had to be circumcised first. Also Pytha~~s~~
As is well known, Goras had to undergo this consecration in order to
to gain access to Egyptian wisdom. The later
Hebrew national pride extended this usage to all He~~s~~
Brethren out, since the whole nation is a people of priests
Should. In contrast, castration is prohibited, as is the case with
the eager desire of the post-exilic Hebrews to have a great
Becoming a people was very natural. The prohibition appears
(only definitively in the fifth book of Moses 2); certainly
Before the exile, castration was practiced among the Hebrews.
as common as with the Phoenicians, and only the Re~~s~~
Formators eliminated it as an idolatrous practice.
The Phoenicians traced circumcision back to Saturn;
Saturn himself is said to have appeared when there was a plague and famine.

1) Original in the Commentary on Romans 2:13.

2) Deuteronomy 23:1. Regarding animals, Leviticus 22:24. Indices
rect, insofar as the position is based on a particular addition to the
Hair that was associated with the excision could

Leviticus 19:27 and 21:5 belong here.

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The need in the land was, to atone for Uranus, circumcised
have 9, a point that quite clearly indicates that the
Circumcision was a substitute for sacrifice; for in the
Saturn sacrifices his son for the same purpose, but to himself
He performs the circumcision. According to biblical accounts.
circumcision was already introduced by Abraham (Abraham
(This applies to Saturn among the Phoenicians). However, I doubt it.
that this rite extends back to a deeper antiquity.
Was circumcision considered a means, even for such people?
to the sons who were not sacrificed, to mark the sacrificial sign
to bring about a further expansion of human sacrifices
to give without costing further human lives; so it may
However, they may be very old; but to me it seems more likely,
that this usage was originally a restriction of the up to
her ordinary human sacrifices and the exterminations beab
seen, not an extension of the rights of God to
Human life, and that only the ease of accessing it
A way of dedicating oneself to the god, over time the circumcision.
it could be extended to entire social classes and peoples.
difficult in Moses' time due to the human sacrifices and the
Castration has been so strongly opposed that one can only cite the possibility of its use.
Reduction was thought; as long as one considered a limitation of this
who did not find such cruel acts desirable will also
that milder usage has not been applied.
The Old Testament admits that Moses did not give his son
I have cut off; Jehovah must use violence in order to
(be cut off 2); also, the cutting off, after
(biblical confession, not carried out in the desert). That
against it was already common practice in David's age.
to the Hebrews, how to learn from the foreskins of the Philistines

) re aidioie epireuverai San ä at Eus eb. praep.
Evangelical I, 10.

2) Numbers 4:24.

3) Jos. 5, 5.

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David may deduce which purchase price for the Michal David may use to determine the purchase price for the Michal (to Saul delivers).

Even today's customs regarding circumcision show that this rite replaced a human sacrifice—should step. I don't want to count the lights here, which it is not at all about being lit, but it is significant—fam, that a large candle must burn especially brightly and that Among Jews, the severed foreskin is not universally accepted. (buried in dust or sand), but in many communities (also is burned). That this burning is due to a I don't need to elaborate on the victim's knowledge. Furthermore, deuter on an original sacrifice of the use, the child to cut on the same day on which the first to present the birth, namely on the eighth day. Rabbi Maimonides gives various reasons for why— They may explain the requirement of the eighth day in another way— He should; he thinks an older boy would no longer... to understand the circumcision, the child also feels the less pain than an adult, less worry The parents' concern is not so great when the child is eight days old. as in a grown boy, since the love of

1) 1 Samuel 18:22 ff.

This burial is to take place because it was intended to help the Hebrews in did the same in the desert.

) During the pruning, 12 small candles are lit and one large, heavy, supposed to weigh 32 loth. What is this single one for? A large candle? It surely takes the place of the boy whose

Sacrifices, as with the Egyptians, were made by burning the candle— is drawn. Regarding the burning of the foreskin, which— I already discussed this in an essay a few years ago. When I was told it was connected to human sacrifice, a raven replied to me.

biner, he did not know this usage; but the usage is al—
However, they are present in many communities. Jewish church.
Cerem. p. 162 says: The severed foreskin is placed in sand.
or burnt ashes laid and subsequently with the above:
twelve small wax candles were reported burned.

602

Parents' relationship with children increases with age. This leads to...
It must be countered that such delicate considerations are not in
Spirits of those ancient times lie; upon the pain of the Ael
The barbarity of antiquity took hold of the children or the children
no consideration; rather, a religious act was performed for her.
The more deserving, the greater the associated pain
Zen were. Who were people, who were the firstborn sons?
who truly sacrifices, in whose eyes the pain that the
subordinate act of circumcision parents and children
those who caused it do not deserve special consideration.
or demand; indeed the Arabs also have, according to the above
cited passage in Josephus, the circumcision of the Kna
ben first undertaken in the thirteenth year. Rather, he chose
For this act, the Hebrews said the eighth day, on
whose firstborn had to die, in no other ab
view, as if the circumcision involved the sacrifice of the child,
that she should represent, to bring into the most precise relationship
gen. The boy's life is saved by the circumcision,
which belongs to Jehovah, is actually given back as a gift.
After the ceremony is over, the rabbi immerses the
Put your finger in the cup of wine, stick it in the child's
Mouth and says: "God spoke to you: Live!"
It seems that this will now lead even further to the old men
Sacrifices and the consumption of human blood at the
to the victims of the Jewish communities everywhere today
usual use, taking a mouthful of wine
and to suck the blood from the child's wound. Un
The blood should be pure; it should not be consumed with the mouth.
They are allowed to touch: and yet the rabbi sucks human blood.
from the child's cut! He spits it out like...
the out: but nevertheless, this ceremony announces its
The origin is clear enough. In ancient times, people let the

1) Rab. Maimon Mor. Nevoch. pars 3, cap. 49.
Kircher, Jewish Ceremony, p. 162.

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The victim's blood ran into a cup of wine and he drank into it.
A round to participate in reconciliation. This
The practice had transformed itself during the cutting process,
that the rabbi immediately put the wine in his mouth and
He mixed it here with the child's sacrificial blood. That
Spitting is a feature of increasing civilization;
In ancient times, the priest surely mixed the wine with the blood.
swallowed to appease those present.

Furthermore, one must also deal with this
Blood washes, as in the Mosaic Law the sacrificers to
The priest's deprivation was marked with the sacrificial blood.
will be. A Hebrew of our day says about this:

“Other Jewish teachers, who also used circumcision blood
They considered it sacred and had the child held over water, since
with the blood flowing in, and those standing around washed
then their faces with this blood-water. But so that the
Publicum eagerly reaches for this blood-water, decreed
One should only use water that is contaminated with-
It was cooked with various narcotic ingredients. On the same
"The operators proceeded in a certain way," the author continues.
with the circumcision blood, which according to Talmudic tradition
Some sucked the rule out with their mouths. Some spat it in.
the sand, but some put it in the cup, from which they poured the
Wine was taken to suck out the blood, and poured out.
Then put this wine behind the ark of the law. — Here too, then,
as when enjoying a bite of the Paschal sacrifice, a
Combination with narcotic substances to counteract disgust
encounter. Spitting back into the cup indicates that
that originally the sacrificial blood ran into the cup
let him drink it; the pouring of this blood mixture
Behind the Ark of the Law, the libation appears to be represented.
for Jehovah: these customs also are proof that the—
The cutting is intended to represent a victim.

3 Brück, pharif. Folk customs and rituals, Frankfurt 1840.

Third Adfihnit.

During the human sacrifices in the service of these deities,
enjoyed the blood and eaten the flesh.

During the course of our investigation, I have often encountered Ge-
must take the opportunity to notice that among people
sacrifices of flesh and blood were equally enjoyed
was done, as with animal sacrifices. One may with good reason...
believe that in ancient times, just as with the
Animal sacrifices remained in practice, including sacrifices of meat.
ter Menschft held formal sacrificial feasts; after
and afterwards these atrocities were limited to the extent that one only
a bite of the meat and a little of the
Blood was enjoyed. Finally, only a few drops were mixed in.
of the human blood under wine and drank of this
Mixture. It shall now be our task to enjoy this pleasure.
of human flesh and human blood, from which also
the Hebrews will never be able to set free, from
to prove more thoroughly.

Already above, where from the sacrifice offered to Jehovah
When the topic was blood, more of what belongs here was presented;
brought, in particular rejecting the claims of the Jews,
that consuming blood is defile. The latter view
is new; blood was never something forbidden in ancient Hebrewism.
something unclean, but rather something holy, food of God—
The passage from Ezekiel has already been mentioned above.
where Jehovah offers fine sacrificial food “fat and blood”
He says: "Flesh is the food, blood is the drink of the god."
tes; therefore Jehovah also says in Psalm 50, verse 13: „Mei“

605

Do you want me to eat the flesh of bulls and their blood?
Do the goats drink? The same view was held by the Hei

to the gods, blood is a refreshment; it is the seat of the
 The soul is the food of the spirits; one lures the demons through
 Pits into which blood is poured, from the underworld up),
 In this way, he summons the shadows of the deceased and moves them.
 They serve to reveal the hidden. They appear, just as
 They smell blood; a sword is held in the pit to
 to keep uninvited spirits from enjoyment, and also allows
 do not summon the summoned demon until he has turned to Erthei-
 lung of the ordinary breakdowns understands 2).

The prohibition of fat and blood has had an effect on the He—
 Brethren certainly did not escape before the Babylonian captivity.
 'flirt; the ancient prophets may have liked the use,
 To partake of the sacrificial blood is considered idolatrous and therefore rejected.

1) Horat. Serm. I, 8: "Cruor in fossam diffusus, ut inde manes
 elicerent, animas responsa daturas." Cle m. Alexandr. Pae-
 dag. II, 1st p. 143 ed. Col. Ming doxel wor , Bdehvga Exei-
 va, dy &pirrayrai e aluadi yuzgai ur é 2oeßovg veriov
 xscraredveiotoy."n August. de civit. dei VII, 33: Genus di-
 vinationis a Persis allatum est, quo, adhibito sanguine, etiam
 inferi suscitantur. — I recall what was already mentioned above.

Image of Saturn, with open mouth under a—
 The perforated floor was covered, above which gladiator fights took place.
 were carried out to collect the fresh blood. Furthermore, it belongs
 Here is a passage from the text allegedly written by Cyprian.
 Letters de spectaculis p. 3: Plura prosequi quid est necesse,
 vel sacrificiorum in ludis genera monstrosa describere? inter
 quae nonnumquam et homo fit hostia latrocinio sacerdotis; stupid
 eruor etiam de jugulo calidus acceptus patera, dum adhuc fer-
 vet, quasi sitienti idolo in faciem jactatus propinatur.,

Odysseus follows this in Book 11 of the Odyssey, verse 23 ff.
 Procedure. When the blood of his summoning victim entered the
 The pit flows, the souls of the dead appear. Odysseus
 He fends them off with drawn sword until the soul of Tiresias
 comes near. She says that he should withdraw his sword,
 "aluarog Oyoa πο x] Tor vnusorea el.

They had it, but no one paid any attention to it. "An eternal sa

"Sung," it says in Leviticus 3:17, "for your future generations."

worse off in all your apartments: no fat nor blood

"You should eat," "Whoever truly eats blood, against a soul

I will face him and eradicate him from his

People). It is this the same punishment which is used against children.

the sacrifice in Moloch service is pronounced 2), and one

As you can see, the author had the pleasure of drinking blood from these

Victims in the sense that he imposed such a high sentence on the state

(sneezing blood at all was prohibited). Such strict laws

always suggests a great tendency to transgress—

strictness was necessary because the legislator had prescribed a custom

wanted to meet someone who had been practicing since ancient times and at

which was still in continuous use by the surrounding peoples.

The ancient Hebrews had a prohibition against fat and

Blood completely unknown. Not even among our prophets and

Even in the books of Moses, it is stated quite openly and without any pretense.

Rebuke was spoken of for the consumption of fat. Jehovah,

It says in Deuteronomy 32:14 that the people were suckled "with cream of the

Cows, sheep's milk, together with the fat of lambs

mer and rams, the sons of Bashan, and the goats,

together with the kidney fat of wheat; and blood of grapes

"You drank wine." How could anyone possibly believe that?

that a people whose primary occupation is animal husbandry

was, had allowed himself to be deterred from enjoying the fat,

that, as the prohibition itself shows, is for the best part

of the animal, whose enjoyment God primarily desired

Rejoice? Where would the fat of those countless animals have gone?

) Leviticus. 17, 10. *) 3. Mof. 20, 3.

Maimonides already points this out in Mor. Nev. part. 3, c. 26.

attentive; only against two transgressions, he says, babe Je

hova the punishment pronounced, fine face against the overlord

to direct kicks, namely against the child victims in the Moloch

service and against the consumption of blood; for the eating of blood

I have given cause for idolatry.

Will those who were not sacrificed to Jehovah come? „Hö-
 "Return to me," (Let us read in Isaiah), "enjoy good things and
 "Let your soul feast on fat!" "I feast the priests."
 with fat, Jehovah says in Jeremiah 2), "and my people
 "My blessing is satisfied;" The mouth is quite obviously called
 Psalm 63:6: "As with fat and rich things,
 my heart rejoices and my mouth opens with jubilant lips
 praise you. »

The ancient Hebrew not only did not enjoy the blood-
 the, but most likely with special air geno-
 sen. In the Dionysus service, the devouring of raw is preserved.

and bloody meat) also among the Greeks up to the

Christian chronology; this service, apparently
 Inherited from the Semites, it testifies to what was among the
 Semitic tribes in ancient times used geno-
 sen, lets us glimpse the barbarity of prehistory-
 In those days. The animals were eaten raw, and they suckled well.
 also with pleasure the warm blood from the veins. There be-
 A curious commandment is found in Leviticus 17:13: + A

1) Yes. 55, 2.) Jer. 31, 14.

) Dionysus leads from the Berfschüngen db of the raw and bloody
 Meat, from eating live animals, at his feasts
 the name wunorns. Eusebius praep. Evangelical II, 3 and Clem.
 Alex. adm. ad gent. p. 9: "Jwvvooy oeyingovor Baxxoi G uo-
 peryig r- lepouaviay d yovreg xal rte ioxoudi rg xpzavouiag
 ro Yp6oyov., (my edition of Euseb. — Cölln 1688 — has
 (instead of r yovwv, which is in Clemens, r ycowy.) — Plu-
 tar ch. de orac. cessant.: "Eopras x, Ivoias, woreo Hiuvēj 6e
 anopoadag xai Ovvlgwras, Ev as wmopayici x dīrnoraouoi. ,
 etc. Julius Firmicus de error. profane. religious p. 10: "lic
 inter ebrias puellas et vinolentos senes, cum scelerum pompa
 praecederet, old nigro amictu teter, old ostenso angue ter-
 ribilis, alter cruentus ore, dum viva pecoris membrane dis-
 cerpsit. „ et. — Maimonides Mor. Nev. pars II, e. 48 leads

as a religious use of the Orient: Animali viventi ab-
be debant membrum aliquod atque illud sanguine perfusum
comedebant. " |

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Anyone who hunts game or a bird that is
If someone is being eaten, let their blood flow out and cover it with
Earth; for the life of all flesh is its blood, whoever it
"It eats, it shall be exterminated." The manner of killing the
Animals were provoked while hunting by arrows or lances
already in and of itself at least a partial phasing out
of the blood; even if some remained in the veins,
It did not follow from this that the Hebrew at home
He had to eat the animal with its blood; there he could eat the meat.
to be completely cleansed of blood. In our place, now
but a prohibition of eating blood already upon arrival
connected to hunting, from which one can assume with great
It is likely that it was common practice,
the warm blood of the animals killed during the hunt
to suck it out. I won't be blamed for being in
I would be going too far with this assumption if I immediately add another...
I cite another passage that provides literal testimony,
that the Hebrews themselves even in the Davidic age
We ate the animals' meat raw and bloody.
Read 1 Samuel 14:32: "And the people fell upon the plunder."
Here they took sheep, cattle, and calves, and
They slaughtered them on the ground and the people ate with blood.
It is said beforehand that the Hebrews were very tired.
had been, since they were under Saul's curse until evening
Saul was forced to fast, and he also criticizes the food.
with blood, has a stone erected and commands that everyone
Hebrews slaughtered their animal on this stone: but would
Even back then, the punishment of extermination for the consumption of blood was
It would have been stipulated that such a public notice would certainly have been issued.
No one dared to violate the law. Nor is there any mention of...
that any Hebrew was punished for the offense:
that would be. It is significant that not one individual with
Blood is not eaten, but, as the text says, the people. Where they
a mass of people, after they had barely gone a day without
Food was understood to be for enjoying bloody meat,

Therefore, the consumption of blood cannot be anything terrible. Rather, it must be based on an old habit that it was likely to find disapproval at the time, to which one might but soon returned, as special circumstances dictated. encouraged. The criticism leveled against us also applies. This procedure of the Hebrews is only discussed. the blood, but not the fact that the meat is raw ate. Saul had the animals slaughtered on the stone so that the blood runs off; but he doesn't say a single syllable: You may Do not eat the meat raw; you must cook it. or fry. One wouldn't object that this has They are self-evident and taken for granted. Into the— In that case, even a meal containing blood could have no effect. It's a matter of speech; where meat is cooked, it will soon be cooked through. the broth purified of blood; where one takes the time, to fry, one will also find oneself there if a commandment exists- The thing is, to take the trouble to remove the blood from the piece of meat. to brush aside. But here, no one takes that time. The people “fall over the spoils and eat with the blood.” Each took the piece of cattle that had fallen to him, killed it, and immediately began to consume the meat, a procedure, which may contribute to understanding the cultural state at that time in to set his true light. Already the conditions in the Deserts of the Orient, where it is so often far and wide Lacking water and fuel entirely, they favored the barbarity of enjoying meat in its raw state. Even Ezekiel accuses the Jews of: “You eat with the Blood. After all, the Hebrews themselves ate fallen animals. and animal remains left behind by a predator!

“Anyone who eats a fallen or torn animal,” is said to Leviticus 17:15 states, “He should wash his fine clothes and bathe himself.” in water and be unclean until evening, then he is clean. And if he doesn't wash his clothes and his

Ezekiel 33:25.

"If the body does not bathe, then it bears a fine guilt." Here, therefore, where the idea that blood is the food of the god, If he does not interfere, a very light sentence will be handed down—then, or actually no punishment at all; because for such a Impurity cannot be considered. This insignificant consequence of impurity for one day, which also includes any marital relationship (apartment brought with him), shows that at least the poor Hebrews did not bury their fallen beast, but consumed 2.

Fat and blood were also made more readily by the Hebrews. from the earliest times without decency for many centuries enjoyed. But over time, the idea became clear. The tendency to view fat as an excellent food, and Blood, as the seat of the soul and noblest component of the body. The body belongs only to God. Regarding The blood seems to me to still reflect this idea among the Hebrews. to extend beyond exile; but fat became, as the one on guided prophetic passages show, up to the appearance of the new law after imprisonment without an. The blood was eaten. From then on, blood was only consumed when... The sacrifices are therefore also found in some bloodbaths. The Pentateuch offered the peculiar addition that one did not They shall eat blood in their homes; "No blood shall they eat." eat in all your dwellings, neither from the bird, ...still from cattle, it says Leviticus 7:269. Was the blood... Eating is forbidden altogether: why this addition? Eyes. The meaning probably lies in this passage: In the case of victims, one may They may eat the blood, but at home you must eat the blood. Avoid nuts, as blood is a sacred object, food Jeho.

) 3. Mof. 15, 18.

2) This is also the case in Leviticus 7:24, where eating fatty foods is prohibited altogether. It is said that one cannot get anything from fallen animals either. One should eat fat, which in turn presupposes that the roof has fallen. was eaten.

) Cf. Leviticus 3:17.

va's is, which one does not like an ordinary foodstuff,
but may only enjoy it during sacred rites, in order to part
to have Jehovah, to be reconciled to him. I have

"Your blood," says Jehovah (Leviticus 17:11), "on the
An altar was given to atone for your souls; for blood
"It reconciles life." It is the view of all ages—

The belief that blood is food of the gods, that one should
to make the gods favored by offering this food,
that one comes into closer contact with them if one

I enjoy it when it comes to victims. Themistocles brings himself, as
The old folks say he lost his life because of it, that he was at a
(Victim drinks an unusually large quantity of bovine blood).

Even during the persecutions of Christians, as in the West, it was necessary to
by smoking, or in the Orient by drinking from

Sacrificial blood is given as proof that one has come to the heat.

Denthum confess 2). Ezekiel firmly establishes a blood-drinking ritual among the
Sacrifice ahead. Jehovah will (chapter 39, verses 17ff.) for the birds

and offer a sacrifice to all the animals of the field. Strö-

"Meet me here," he says, "all around to my sacrificial offering, which

I slaughtered you, a great sacrifice on the mountains

Israel's, and eat flesh and drink blood; flesh of

You shall devour heroes and drink the blood of princes of the earth.

fen; rams, lambs and goats, bulls fattened in Basan,

They all are. And you should eat fat to fill you up and

Drinking the blood of my sacrifice to intoxication, that

I slaughtered you. Rabbi Maimonides says about the

The following very apt explanation applies to the consumption of blood: "Although

"The blood," he says 3), "is impure in the eyes of the Zabians."

Although it was, it was still eaten by them; for they

believed it was the food of the gods and the one who—

Those who enjoy this food can use it in Ge—

) Cic. Brutus cap. 11. Val. Max. V, 6.

) Michael. mof. R. IV, p. 152.

3) Maimon. Mor. Nev. pars III, c. 46.

39 *

join the community and learn about their future. Meh=

However, it was very difficult for them to enjoy blood; for

This is one thing before which man should be wary.

Natural disgust. These caught the blood of the slaughter.

They placed the animals in a vessel and sat down in a circle.

around the pot filled with blood and consumed the meat

of the animal. They believed the gods ate at the same time.

Time with them of the blood that stood in the middle, and

They would come together through this communal meal with the same

into friendly contact, which is of great benefit to them

would bring, in particular, the fact that the demons would appear to them in dreams

revealed the future.

This is an introduction to our actual topic; now to

the consumption of human flesh itself. Here too, who=

which we will elaborate on a bit further for our purpose and first of all

must demonstrate that the enjoyment of human flesh is deeply*

not unheard of in antiquity, but rather commonplace

be. « Meeting people was undisputed in the highest antiquity with

(associated with the human sacrifices).» So we begin to=

next in a further circle among the Scythians, In—

The Greeks and Romans then came to the

Peoples who have had close and direct contact with the Jews=

rung stand, on the Persians, Egyptians, Arabs, Phoenicians—

Nizier, Syrian, and finally the Hebrews themselves. In doing so

It must be prefaced with the remark that precisely the se=

Mitish religion actually considers itself as a seat and homeland

depicts the eating of human flesh and drinking human blood;

the Scythians, of whom the ancients said so much such stuff=

They gave nisse, worshipped those very bloody Astarte of the Semites;

What is found among the Greeks and Romans clearly shows=

The last traces of a legacy from Phoenician colonists.

Herodotus reports that it was a common custom of the fey—

among the ethnic peoples, that every aspiring warrior is of that blood

of the first enemy he slays 9. He says in the same chapter, that the Scythians gave the slain enemies the Peel off the skin, tan it with your hands, and attach it to the Hang the saddle as a towel, or even several such hides. assemble them and make coats out of them. Others pull—he takes the skin from the right arm of the slain enemy remove the nails and stretch them as a coating over the Kö— Dear. I mention the latter here because the Jews in the rebellion under Trajan, where they spilled the blood of their enemies drank, skinned their fallen enemies, and (as a cloak thrown around the shoulders?). From the Massa Hero tells the story of the people whose only god was the sun— dot”), that among these people the old people of their anger would be eaten by the subservient. The latter come together, slaughter. ten the old relatives along with some animals, cook the They eat meat and consume it. They consider such an end to be... A great blessing. If someone dies of an illness, then eat They did not kill him, but buried him with great sorrow, that he was not fortunate enough to be part of the Der: were to be consumed. A similar custom is reported. Herodotus of the Issedones, a people who belonged to the Mas— They said it bordered it. The elderly person was among those who...

1) He rod. IV, 64. ro aluaros Eurive., It is here under the euxivet probably also means sucking out, as it there, Jews were forbidden from hunting animals killed during the hunt— ten will be. |

2) As mentioned above, the Sethians also did not keep pigs in the Lands; Herod. IV, 63.

Herod. I, 216. The Masagetes, a large and brave people, lived on the Araxes (probably the Volga, Herod. I, 202.) and lived by raising livestock. Herodotus does not classify this people as... the Scythians, but say they pray to the Seythian peoples similar clothing and lifestyle I, 215. 201. Cyrus known— lich remained in a battle against the Masagetes and their kings

Nigin Tompris threw his head into a blood-filled
Hose.

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– mn

not murdered, but died of natural causes.
Then the relatives came and slaughtered the little one.
Cattle, cut this and the dead man into small pieces, mixed
They divided the meat among themselves, cooked it, and ate it.
in communal meals (n). Aristotle speaks of
wild peoples living in Pontus, who eat raw meat
and find pleasure in the flesh of humans, where even
One father brings his children to another for festive meals.
(leaves). Further north, deeper into what is now
Into Russia, man-eating may have been commonplace.
be; Herodotus calls the peoples who lie there straighter
hin Androphages, man-eaters 3). — Also in In dien
Human flesh was eaten. Herodotus says of the Kal—
letiern, an Indian tribe, that they the corpses ih
The parents ate, but the burning of the bodies was prohibited.
considered a great sin.” This went even further in
The Padean people. They not only killed the ancients.
People, but also the younger ones, when they became ill,
because the disease is wasting away the body and the flesh is wasting away from us
make it palatable. Here, the men were always the ones who were...
Men and women were eaten by women; old
There were few people among them, since they welcomed everyone who entered a
Disease took hold, and they soon slaughtered 5). On some of the
This atrocities have spread from the Asian islands to more recent times.
Times preserved. The famous seafarer Martin Behaim
On his globe from the year 1492, he places the island of Java
minor note: In the kingdom called Dageram is:
wonheit so ir Abgott s2agt, dass ein kranken Mensch s2sterben
"Should, so one suffocates the sick one in time, and the friend
cook the meat for your sick friend and eat it.

) Herod. IV, 26.) Aristot. Eth. VII, 6.

3) Herod. IV, 18. 106. Cf. also Porphy. de abstin. II, 8; Sext.

Empir. III, 207.

Herod. III, 38.

Herod. III, 99.

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together with great joy so that he might rid the worms
nit zu thail werdte. a

People were inclined to consider such stories fables.
However, he had no other reason to do so.
than that which barbarity leads to the monstrous and unbelievable-
liche went. We must not overlook the deeper antiquity.
to measure our concepts of humanity. We have already done that.
the examples of the American peoples are still so close to us:
Why should what people on the western
half of the globe was practiced for thousands of years, in
Was this not also practiced in the East in ancient times?
Herodotus is, regarding the credibility of his message
ten have been sufficiently justified in recent times;
Even though the Indian peoples were distant to him, he could only understand them from
Drawing on information from others: why should one disregard it?
Did they report the truth? Such news from a time when
Where peoples still exist, they cannot be invented, must
sen are based on truth; since the connection, although
through inland countries, but was too multifaceted when
that a false legend was not corrected immediately
were.
In Greece, news reports are coming from an eating event.
The concept of human flesh is rooted in myth. Saturn
devours his own children; Metis, the wife of the
Jupiter teaches him a medicine, which he then swallows.
ten children are given up again; Jupiter, for his part, devours
Metis, out of fear of a son she would bear him
Tantalus entertains the gods with the flesh of his
(son of Pelops). Procne slaughters in association with

) The legend of Pelops clearly points to the Phoenician or

Egyptian cult. The bones of Pelops are kept in the temple.
kept in a bronze box. The relics of his body-
Pers can do wonders; without his shoulder bone, Troy cannot be er-
be top. Pause on. V, 13. 22.

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her sister Philomela gives her son Itys and places him as
court before her husband Tereus); Atreus kills the
two sons of Thyestes, Tantalus and Plishe—
Nes lets the dismembered corpses partly boil, partly fry.
and gives Thyestes some of the meat at a banquet.
to eat and to drink of the blood under the wine 2).
Such legends point to a barbarity in ancient times that
had practiced the consumption of human flesh; the de-
The legal aspect is not so much in the Greek legend either.
Consumption of human flesh, as in the circumstance that it is the
were their own sons, who were sent by Tereus and Thyestes—
Noses were eaten. In prehistoric times, this will
Human flesh was also permitted in Greece.
They usually eat it; perhaps the Phoenicians only brought it here first.
brought, perhaps it was already the custom of the barbaric primal-
Inhabitants of Greece. Heracles, Theseus, Orpheus, the same
Heroes who slew those monsters we called above phö-
Those who have recognized the Niziic gods also create the food of
Human flesh (from); Phoenician cult and human flesh-
Food rises and falls side by side. As a medicine, it...
Did the consumption of human flesh and blood remain in Greece?
China and Rome throughout all time; even in ancient times
At that time, a drink of warm human blood was considered a gift.
tel against the falling addiction, as was still the case in our days 9.

— — —

1) Pause on. I, 41; X, 4. 6. Ovid. Metam. VI, 635.

) Hygin. fab. 88.

) Horat. de art. poet. 391:

“Silvestres homines sacer interpresque deorum

Caedibus et victu foedo deterruit Orpheus. “

Dieses foedus, is also referred to by Ovid as the enjoyment of man's meat is used, Ovid. Metam. I, 165.

) Plin. hist. nature. XXVIII, 1: “Sanguinem quoque gladiatorum bibunt, ut viventibus poculis, comitiales morbi: quod spectare facientes in eadem harena feras quoque horror est. At hercule illi ex homine ipso sorberi efficacissimum putant cali-

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In these very places, which are even more remote from the Jews
The most reliable evidence that ancient peoples
Time spent eating meat during human sacrifices
and whose blood was drunk. Where human flesh
everyday fare, so it goes without saying that the
The use of the same was also practiced in human sacrifices.
But now religious institutions everywhere are far more difficult
to be eliminated, as customs of ordinary life,
so the eating of human flesh and people lasts for victims
Blood drinking was still practiced among cultivated peoples in a time long ago.

dum spirantemque et una ipsam animam ex osculo vulnere,
cum plagis ne ferarum quidem admoveri ora fas sit humana.
Alii medullas erurum quaerunt and cerebrum infantium. Nec
pauci apud Graecos singulorum viscerum membrorumque etiam
sapores dixere omnia persecuti usque ad resegmenta unguium:
quasi vero sanitas videri possit, feram ex homine fieri, morbo-
que dignum in ipsa medicina, egregia hercule frustratione, si
non cheers. Aspici humana extra nefas habetur, quid mandi?
What's wrong? Quis invenit, single membrane
humana mandere? qua conjectura inductus? Quam potest
medicina is an originem habuisse? Quis veneficia innocentiora
Efficit, quam remedia? Esto barbari externique ritus inven-
rint, etiamne Graeci suas fecere has artes? Extant commen-
tationes Democriti, ad alia noxia homines e capite ossa plus
prodesse, ad alia amiei et hospitii " etc. - The Cappadocian

Aretaeus says in fine writing de acutor. et diuturn. morb.
 curatione lib. IV, cap. 175, he had himself seen how people
 to collect the blood of someone who has just been killed with a container
 and drank the same (rod aluaros zivoyras). By Cornelius
 Celsus it is called lib. III, cap. 23: Sanguis recens interfecti
 hominis morbum caducum pellit." On the accusation that
 Christians who enjoy the blood of sacrificed children make the
 Church Fathers unanimously denied the heathens the enjoyment of man.
 The use of blood as a drug against epilepsy is being alleged. Ter-
 tullian apologist. p. 10: Illi, qui munere in arena noxiorum
 jugulorum sanguinem recentem avida siti comitali morbo
 medentes auferunt." — Minutius Felix in Octav. p. 34:
 "Comitalem morbum hominis sanguine, id est morbo graviore
 sanare. "

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a place where one could eat human flesh
 The medium has for centuries been the most decisive aversion
 had. One can safely assume that in the deeper
 In antiquity, people were sacrificed throughout Europe and Asia
 and was eaten from this sacrificial meat; namely the
 They used boys to slaughter and enjoy their
 To find something sacred in flesh and blood goes through
 the entire ancient world and is preserved in the Roman Empire in
 the Mithram mysteries well into the Christian era
 in. The Esthenes also worshipped their god Thor there.
 this way. In times of public danger, they slaughtered except
 Reading boys, who were sent by the inhabitants of the island of Oesel to
 stolen from foreign coasts and probably fattened up -
 The entrails were given to the birds of prey, which
 But the bodies were roasted and eaten. In Greece
 The horrors of cannibalism persisted among the ly—
 Caesarean human sacrifices in Arcadia even across the ages
 beyond Porphyry, who lived around 304 AD.
 Born, towards the end of Diocletian's reign, died.
 This philosopher assures that the use according to which
 the father took a bite of the flesh of his sacrificed child
 son enjoyed, having been practicing there in his time
 sey 2). According to some testimonies from the elders, those with
 Catiline's conspirators not merely mixed human blood with wine
 mixed and drunk, but sacrificed a boy, over

swore an oath to his entrails and then the same ge—
eaten 9. This news has absolutely nothing to do with disbelief—

Kohl, the German-Russian Baltic provinces. Part 2, p. 276.

) porphyry. de abstinence. II, 27. Pausan, VIII, 2. 38. Ovid
Metam. I, 165. “

) Sallust says de bello Catiline. cap. XXII: “For ea tempe-
state, qui dicerent, Catilinam, oratione habita, cum ad jusju-
randum populares sceleris sui adigeret, humani corporis san-
guinem vino permixtum in pateris circumtulisse; inde, cum
post exsecrationem omnes degustavissent (sicuti in solemnibus

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liches; for such sacrifices had their fixed place in the Orient
The reason and the mysterious sanctity which one
in Rome, the religious customs of the Orient were generally observed.
They are people who commit murder and destruction.
conspired, the extraordinary nature of a human sacrifice and
considered very suitable for the enjoyment of human flesh
have given their terrible alliance a special consecration
to impose. Far more frequently than the enjoyment of man—
Meat was still a source of enjoyment for humans in later times.
blood at sacrifices and other solemn ceremonies.
That blood was drunk during animal sacrifices, later only Et—
what was mixed with the horse blood in the wine, does not need
to be further proven. Human sacrifices were prevalent.
the same use. As a remnant of the old bloody branch.
The service is maintained in the service of Bellona until the Christ—
During this time, the ceremony took place in which one baptized oneself with a drink.
human blood dedicated to the goddess). But specifically it was
in the conclusion of important alliances by the whole
In the Orient, it is common to drink human blood. Those who
Those who formed the alliance cut their skin open,
They let the blood run into a vessel and mixed in wine.
and drank this mixture. The Seythen appeared before us.
here they threw their weapons into the blood potion, to make this one a kind of...
to give consecration 2). ö

sacris fieri consuevit) aperuisse consilium suum. , cf. Florus IV, 1, where it says: "Additum est pignus conjurationis sanguis humanus, quem circumlatum pateris bibere summum nefas etc., In contrast, Dio Cassius XXXVII reports. p. 43rd ed. Hanov.: alda c Tiyva α,νD S ,, Eni r Onkayxvov avrov r dN, mombas, Exeira Eonkayxyevoey aUTE herd ry allovy.

) Tertullian apologist. p. 10: "Hodie istic Bellonae sacratos sanguis de femore proscisso in palmulam exceptus esui datus signat." Minucius Felix in Octav. p. 34: "Bellonam sacrum suum haustu humani cruoris imbuere. "

) Herod. IV, 70. Mela II, 1: "Ne foedera quidem ineruenta

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Let us turn to the peoples who are border neighbors of the Jews were, or at least were in ancient times, in closer contact with them, on the Persians, Chaldeans, Egyptians, Phoenicians.

In all these peoples, the aforementioned ge— custom in practice, to confirm a closed alliance= It is forbidden to enjoy human blood. Herodotus says in the 74th chapter... chapter of the first book, where Lydians, Medians and Babylonians are saying: "Their alliances unite these peoples." in the same way as the Greeks, and even moreover They make an incision in the skin on the arms, and One licks the other's blood. 9. From the medi= Herodotus tells a very similar story about the kings of Astyages. The plot as Greek legend attributes it to Atreus. Astyages reportedly wants to offer a thank offering to the gods for the to bring about Cyrus's rescue; he invites Harpagus to the sacrificial meals, but before that he slaughtered his son, cut up, cook part of the meat, the other Let it roast. This meat will be presented to the Harpagus. He finds it delicious. After the meal, they bring him... a bowl; when he uncovers it, he sees the head inside, Hands and feet of a fine son 2). We find with Cyrus already pretty much on solid historical ground; the narrative—

sunt, sauciant se, qui paciscuntur, exceptumque sanguinem, ubi promiscuere, degustant. Id putant mansurae fidei signum certissimum. »

1) r alu avaleirovcı E j] · v; Ta says of the Armenians:
eius Annal. 12, 47: Mos est regibus, quoties in societatem
coeant, implicare dextras pollicesque inter se vincire nodoque
praestringere: mox ubi sanguis artus extremos suffuderit, levi
ictu cruorem eliciunt atque invicem lambunt. Id foedus arca-
num habetur, quasi mutuo cruore sacratum-“ Valerius
Max. IX, 11: Soriaster adversus patrem suum Tigranem,
Armeniae regem, ita cum amicis consensit, ut omnes dexteris
Manibus sanguinem mitterent atque eum invicem sorberent. “

Herod. I, 118. 119.

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The lung will have its historical reason. But should it
...owe their origin solely to the endeavor to... the Ju—
to embellish the history of Cyrus with strange incidents
ken; so she also shows so, especially in connection with
according to Greek legends, that in those times it was not uncommon
He heard that the plan was to take terrible revenge on the enemy.
that his own child was placed in front of him).

The closer you get to Palestine, the more noticeable it becomes
the examples. Regarding the Egyptians, the
Greeks have an ancient legend that in ancient times
a terrible King Busiris ruled, who
He sacrificed strangers and consumed their flesh. A drought and
Famine was said to have occurred in the land, and Thrasius, a
Oracles from Cyprus, who gave their oracles, predicted the plague
I will stop if Jupiter is given a menstrual cycle every year.
Singing sacrifices. Busiris, it is said, was involved with the sacrifice of the
Thrasius immediately made a start and for a while
Sacrificing strangers until he also sacrificed Hercules, who was after Er
Laying of the giant Antaeus from Libya to Egypt
came and captured him for this purpose. The latter, however, killed him.

the Busiris together with his fine son 9. Even the ancients have
(This legend has been correctly interpreted). Busiris is an Egyptian
The word means "grave of Osiris." But Dfiris is just that.
the sun god, the great king, who was also known in Aegypt=

ten people sacrificed; the tomb of the god, where one could think of—
Allegedly, his remains were kept there, like his coffin and the
Holy boxes in general are objects of veneration.

1) When Cambyses' army was on its way to Ethiopia in
If the desert runs out of food completely, ten people each will lose.
Man among himself and consume him whom fate strikes;
Hero d. III, 25.

*) Apollodor II, 5. 11. Ovid. de art. am. I, 647. Ovid. me-
tam. IX, 182. (again here of the human sacrifice foedan-
tem Busirin). Dio d. Sic. VIII, 27. Hygin. Fab. 31.

3) Diod. Sic. I, 88.

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—

Human sacrifices were brought to the grave, and at
These victims had meat eaten from them. Therefore
The legend says that a king named Busiris sacrificed and consumed strangers.
She. A fortune teller from Cyprus must make the suggestion,
that people were sacrificed because it was known to the Greeks
was that on this island, a Phoenician possession, the
Human sacrifice was being practiced.

From the War of Cambyses with Psammenite (525
(Before Christ) Herodotus Y recounts a strange incident,
who belongs here. Cambyses had received from the King of Egypt—
ten requested an ophthalmologist and the latter therefore the phase
Phanes was sent to Persia. Phanes, who was reluctant to leave his homeland.
Having abandoned him, Cambyses provoked war against Egypt—
ten, in order to take revenge on the Egyptian king. When
the Persian and Egyptian armies at the Pelusian Mün=

Facing the Nile, the Egyptian relief forces took up arms.
peoples, Herodotus names Greeks and Carians, the sons of

Phanes, whom he had left behind in Egypt, and
They led them, one after the other, into the middle between
both camps, where they were gathered over a mixing jug that held the blood
caught them, slaughtered them. When all the boys had been killed in this way
were, that one added wine and water, and then trans-
all the auxiliary peoples of the blood 2); now the
Meetings have begun. Will this barbarity also only affect the Egyptians—
attributed to auxiliary troops, yet it happened on
Egyptian soil, under Egyptian command, was
It did not prevent the Egyptians. Revenge was not the goal.
sole intention behind this deed; for one would have wanted to kill the sons.
of Phanes in the presence of the Persian army could kill
no, without drinking their blood. The plot should
rather it was a solemn sacrifice; the whole army drank
from the sacrificial blood and thereby consecrated himself to the before—

1) Herod. III, 11.

2 «? 4 * * 5 1 9 7

) “Eumioyres rob a ua ,tx vreg o ERIXOVDOL: m

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standing battle. I would venture to guess that not merely
the auxiliary peoples, but also the Egyptians at this
Victims have participated, that it is a public, from
The king's outgoing, albeit extraordinary, act was
which means that at the moment when the fatherland
should decide to make the gods inclined to consecrate themselves
wanted to prepare for the upcoming battle. The Egyptian Prie-
ster, who resisted this barbaric act before the Greek—
The Chinese sages were ashamed and put them before Herodotus alone.
the auxiliary peoples. “How should those among whom there was a
“It is a sin to sacrifice animals,” says this historian.
elsewhere, the Egyptians said, “to become one
How to understand human sacrifice? »» That's probably how the Egyptians
The priest spoke, and I want to believe that...
In Herodotus' time and even earlier in Egypt, it was publicly known

No more human sacrifices were made, but in secret—
They certainly didn't stop back then either. Moreover, it deteriorates.
Even in dangerous and extraordinary times, one can
public life is resorting to extraordinary means, seeking again
the old, in whose barbarity one can find a more effective
Strength is suspected. This is how it manifests itself everywhere, and especially
also among the Jews. For centuries, the basic—
The statements of the post-exilic reformers had a beneficial impact—
flux on their education expressed: suddenly in the storm of

1) Herodotus II, 45. However, he says in the same place about whom
Pigs, bulls, calves and geese are exempt from the prohibition;
So, apart from the birds, only goats and... remained.
Sheep remain as forbidden animals. And of these animal species
Herodotus is assured in II, 42, that the inhabitants of the Theban
Kreises goats that sacrificed sheep in the Mendesian Circle.
Therefore, of the animals which are also found elsewhere, only the following remain
Sacrifices were customary, except for the cow, which was sacred to Isis;
And Herodotus's conclusion above falls apart. We have above
saw that the Egyptians, however, sacrificed people, namely—
lich in times of drought and plague, to the evil god Typhon rothhaa—
Many people burned to death.

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Outrage under Trajan plunges the people into the old atrocities.
back, reveals itself again in all its hideousness
Ancient times. One may assume that among the Egyptians such
little, as with the Hebrews, who never completely sacrificed humans
They stopped as long as the old religion persisted.
They were probably no longer brought out publicly, but in
During this time, barbarity continued to proliferate among individual fanatics.
The Mithram mysteries with their human sacrifices had in
Egypt firmly established itself. On a deserted place, where before—
When a temple of Mithras once stood there, the Christians pushed it down.
who wanted to build a temple there, on a vault that
was full of skulls of older and younger people, which
(one had sacrificed to the god for magical purposes). In
the uprising of the Egyptians under the rule of Mar-
cus Aurelius (CT 180 AD) was a number of the
robber Bucolians, an Egyptian tribe, through the

Romans were captured. Other Büfoli moved then put on women's clothes, approaching the Roman Sol— They dated and said they were the wives of the prisoners, ge— come to bring their men from the Centurion with money— to resolve. When the centurion and a companion approached them As the first one approached, they murdered him, but they sacrificed the second one. They swore over fine entrails and ate them 2). Here, suddenly, again after Christ's birth in Egypt— ten the ancient sacrificial rite. Juvenal explains to the Egyptians The very act of eating human flesh is itself a reproach;

) Soc rat. hist. eccles. III, 2: % & ol "Eilnves ro æe ` v ro

Mogg req earth æotoövreg avdowrovs xaredvor.n The Christians They triumphantly presented these skulls as an accusatory testimony. against paganism in Alexandria, which led to an uprising This gave rise to the construction of the Christian temple. had to stay.

1) Dio Cassius LXXI, p. 803. ed. Hanov.: “roy ovoyr« auro xarasucayres, exile re rv OriayXvwy AUTOvV OvyWouooay Kal Exeiva KATEPAYOY:n

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He is surprised that in a country one can enjoy the pleasure of Avoid meat from sheep and goats, the food of Human flesh, however, is permitted), and cites as an example the inhabitants of Tentyris in Upper Egypt, where the warriors the prisoners consumed without even eating the meat. (cooking or frying). However, the examples of Human sacrifices, which history called in later times— few are held accountable; but one must consider that this Barbarism has not been associated with Persian rule since Cyrus. She was allowed to show more publicly that she also... The growing culture decided against this, so that it would... forced to carry out their atrocities in secret, of which only rarely is there a case that brings to the knowledge of a Greek or Roman historians could come. See

We are now suddenly facing another human sacrifice according to the old rite.
to emerge: this is a sure sign that no
not an interruption of centuries, but a ge—
The thread of the story stretches down into the past.

– ö satyr. XV, 11:

. Lanatis animalibus abstinet omnis

cafeteria; ; nefas illic foetum jugulare capellae:
Carnibus humanis vesci licet.,

2) Juven. satyr. XV, 77:

“Labitur hinc quidam, nimia formidine eorum
Praecipitans, capiturque; ast illum in plurima sectum
Frusta et particulas, ut multis mortuus unus
Sufficeret, totum corrosis ossibus edit
Victrix turba: nec ardenti decoxit ahenis
Au verubus; longum usque adeo tardumque putavit
Exspectare focos, contenta cadavere cerudo.,

In the 86th verse, Juvenal says:

... But whoever murders a corpse
95 nihil unquam hac carne libentius edit.
Nam scelere in tanto ne quaeras, aut dubites, an
Prima voluptatem gula senserit; ultimum autem
Qui always absumpto jam toto corpore, ductis
Per terram digitis, aliquid de sanguine gustat.,

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The Egyptians, and probably everyone else besides them.
Semitic peoples also had the terrible practice of
Human blood was used externally as a remedy for leprosy.
to apply. If an Egyptian king contracted this disease
“He was seized,” says Pliny, “then it was for the people
sad; for then, for the sake of healing, the Wan

"They are prepared in the baths with human blood."
 What a horrifying light this healing method casts on the
 Egyptian and Semitic spirit! How many children must
 ten bleed to death until the tub is filled with blood just once
 was, and how many such tubs does a king need?
 have, until he was free from the persistent disease of leprosy.
 was freed! Where one might need such baths, where
 If one can produce them without upsetting the people, then
 When one is used to the slaughter of children, then
 They too bled by the thousands on the altars, where
 For even the few traces are telling. Pliny is with this
 not mistaken in his horrific news, it becomes the culmination
 Reliability established through a completely independent testimonial
 of the so-called Pseudo-Jonathan in the ancient Chaldean
 Paraphrase of the Pentateuch. The passage is Exodus 2:23.
 where, besides the death of the King of Egypt, it is reported
 It is said that the children of Sfrael sighed about their work.
 and that this sigh had risen to God, is described in the chal-
 German paraphrase as described: "And in those great
 The king of Egypt received the consumption of food and water in several days.
 He ordered the firstborn of the children of Israel to be killed,
 to wash themselves in their blood; and the children of Israel
 They sighed over their work, which bent them down so much,
 and they cried out and their prayer rose to the highest heaven
 The Lord spoke through his word and redeemed

1) Plin. hist. nat. XXVI, 1: "Aegypti peculiare hoc malum; et
 cum in reges incidisset, populis funebre. Quippe in Balneis
 solia temperabantur humano sanguine ad medicinam eam.,

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"They are from work." In the Midrash Rabah, Para 1
 Shah p. 119. explains the passage as follows: "And it died
 the king of Egypt, who became a leper and a
 A leper is like a dead man; for it is said: They
 May he not resemble a dead man. And they sigh.
 Israeli children talk about their work. Why are they sighing? Because
 The magicians of Egypt say there is no [thing] for the king.
 other remedy than that given to the children of Israel
 Ten in the evening one hundred and fifty and in the morning one hundred and

fifty battles, to be twice daily in their
 Bathing in blood. Not just the Egyptians, but also
 The Jewish doctors recommended such bathing for children.
 blood was used as a remedy against leprosy, and indeed
 in Christian times under Constantine the Great.
 Cedrenus reports), as Constantine, who suffered from leprosy,
 had come to Rome after the defeat of Maxentius,
 He gathered the most important doctors there to
 to be cured of his illness. Some Jews
 would have said he had to immerse himself in the blood of nursing children
 Bathing, such baths would free him from leprosy.
 The Christian emperor really did decide to undergo this cure;
 A number of mothers with their infants were gathered together.
 Lingen in the imperial palace. But when this was the
 When the reason for their summons was revealed, they broke into a heart.
 a heart-rending lament erupted, which determined the emperor, since
 Since success is uncertain, it's best to forgo the treatment.
 I would also like to point out that the belief that human blood heals the
 Leprosy, from the Orient, also spread to the Occitanie in the Middle Ages²
 dent passed 2).

) George. Cedreui historiar. compend. l.p. 271. edit. Paris.:
 Jou da to ry Eoyovrai, Adyovres, öri xolvußnlgav Xeon
 romoai ap aluarog vrouadiov Bospoy, xal Ev aurn e-
 vov xalapıLoıNvaL. »

I am reminded of "Poor Henry," by Hartmann von
 The floodplain, written around the year 1200 AD. To Henry

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Most important for our investigation is Phoenicia;
 Regarding this country, we also have the clearest
 Evidence. The supreme god, Saturn, himself goes with the
 For example, human flesh-eating; he devours his
 own children. This is also what the Christian Apo²
 lodges everywhere to blame the heathens, where these
 Christians are permitted to enjoy the flesh of sacrificed children.
 Blame.

The Phoenician peoples demonstrate the barbaric
 A peculiarity is that they are far more inclined to human flesh.
 to enjoy, more than other nations. Among all peoples come
 Here and there are horrific cases where individuals, who are fearful...
 given a price in terrestrial choice, either to die of hunger
 or to eat human flesh, to resort to the last resort,
 to sustain their lives: but among the Phoenicians, Men-
 fenflöfch not a gruesome thing, but merely a ungŸ
 ordinary food that one only avoids for so long,
 than other foods. Like our armies in
 In times of need, the Phoenicians enjoyed horse meat.
 Human flesh. If a besieged city lacks nearby...
 rmittel, fist This is not yet a determining factor for
 Handover; one slaughters people or consumes the food-
 fallen. Of course, only a few examples can be named.

The doctors of Montpellier declared that his disease of leprosy
 incurable. The most famous doctor in Salerno knows only one.
 the only means for its healing, the heart's blood of a man-
 bare, pure virgin, who would have to decide voluntarily,
 to suffer death for the leper. The doctor says after the
 Translation into New German by Mailath:

"You must have a good virgin,

The honorable and therefore cheerful,

That she voluntarily takes her own life.

The pure maiden's heart's blood,

That would be good for your illness.

But it is not the nature of man to

That someone enjoys going to their death.

will be made, in which the story of the one with Karthago connected Spain such use of the Men exhibits squash flesh: but they will suffice to reach the To justify the assumption that what in individual cases has come down to us, among the Phoenicians in general. It was a necessity, if one wants to consider that even the men offering in and of itself the disgust for the enjoyment of the had to reduce human flesh, and those biblical steles, which are to be listed later, compares, according to which- They considered the consumption of human flesh to be an evil. threats are being made, which are associated with heavy sieges. Spain has been visited by Phoenicians since ancient times and with Colonies were occupied; Phoenician custom, like Phoenician Religion had taken firm root in this land); when Therefore, Spanish cities besieged each other for the enjoyment of To understand human flesh, this barbarity is all the more justifiable. attributed to Phoenician influences, as well as other clear and literal testimonies to the Phoenix to make human flesh a reproach. Thus is now being besieged by the inhabitants of Scipio Numantia tells that she, when other foods appeared were exhausted, and proceeded to consume human flesh. Even after the city had been captured, many were found which carried pieces of human flesh. Noth, Valerius Maximus says he cannot excuse these people; For those who can die need not be in such a way. to preserve life?). The Calagurritans went at the The siege by Pompey went so far that they had to evacuate their wives. and children ate after all the food had been consumed were, and salted the bodies of the fallen warriors. The pleasant pledges, Valerius remarks, which even the

In Cadix there was a famous temple of Baal. Plin. bist. nat. V, 19. Münter Rel. of Carth. P. 29. Note 95.
2) Val. Max. VII, 6; Flor. II, 18; Liv. LIX. epitome.

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Animals were more expensive than life, the Calagurri made them taner for their midday meal and their evening meal). If one wants

I ask myself, by what right am I to do this in Spain?
Spaniards committed atrocities influenced by Phoenician culture.
derive the custom and extend it to the Phoenicians as well; so
First, a passage from Livy serves as an answer. Here
It is reported in clear terms that Hannibal the
soldiers of his army, gathered from afar
which made them wild and warlike by building bridges and
Dams were built from the corpses of the fallen.
and she taught how to eat human flesh. In the teaching-
It is clear enough that even among the Carthaginians there was a
such lessons no longer took place, but
The matter was already being practiced. Through human sacrifices.
They have been eating food from people since ancient times.
meat is used to it. This is supported by tremendous evidence from...
the Old Testament itself, laid down in the Book of Wisdom
Chapter 12, 3 ff. against the Cananite tribes in general,
thus also against the pre-exilic Jews, who were the Phoenicians
were devoted to certain cults. The passage says: "You (Je-
hova) hated the ancient inhabitants of your holy land,
because they perform abominable works of sorcery and sacrilegious deeds.
customs practiced and as merciless child murderers,
which sacrificial feasts of human flesh and
(Blood held), as a shameful idolatry.
consecrated and helpless [children=]J. Soul-choking parents, and

1) Val, Max. VII, 6; Flor. III, 22.

2) Li v. XXIII, 5: "Hune (namely the Punic soldiers) natura et moribus immitem ferumque insuper dux ipse efferavit, pontibus ac molibus ex humanorum corporum strue faciendis et, (quod proloqui etiam piget) vesci humanis corporibus docendo,

3) U TExywy re yoyeas ayeleyuovag nal Orlayxvyopayovs aylowri-yoy 6opxwy ai Yolyay aluarog Ex uEdov uvoras Seicg bov, xerj aulEyras yoveis yuxzwv ateBonImroY. »

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You wanted to destroy them with the hands of our fathers. Similarly

The same book, chapter 14, verse 22, says: It was enough for the people. not to err in the knowledge of God, but by living in a great struggle of ignorance, they give such great evils for happiness. For by either child-murderous sacrifices or hidden secret celebrations or wild feasts after strangers Customs no longer uphold, they no longer preserve marriage and life changes del rein, but one murders the other in cold blood or insults him through adultery. The author enters the his last point on his presence, where only at the A celebration of hidden secrets, that is what the mysteries are about. Human flesh was eaten. — By the tribe of The Philistine says to Jehovah in Zechariah 9:7: I will do this Blood from his mouth and the horrors from his teeth nen », whereby the Prophet most likely refers to Men Sacrifices refer to those involving flesh and blood was enjoyed. The fact that Zechariah, whose oracle to the time of the second temple construction, after the return from to fall into Babylonian captivity, only for the future That the abolition of atrocities takes place shows that the Philistines, even after exile, continue to treat people in the old way. They committed a form of sacrifice.

In later times, the enjoyment of man is preserved— meat in these countries and here and there throughout the whole Roman Empire during the human sacrifices in the Mithramy Series. A boy was slaughtered, fortunes were told from a fierce- his entrails and enjoyed them. Also the Si mon Magus, a Samaritan who is known to have been in the When the story of the apostles (chapter 8) is discussed, such things will be Victims blamed). Under Domitian, Apollo-

) “ rexvoò vous refderds 7 xu oie vuonπvEjqa
 2) Clem. Rome. recogn. II, 13: «Nam mihi aliquando et Nicetac roganibus, ut expose, quomodo haec possint arte magica effici et quae esset hujus rei natura, Simon tanquam familia-

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nus of Tyana accused, in the vicinity of Rome,

in favor of a conspiracy against the emperor, a fol
Children were sacrificed and their entrails were eaten.
to have). Against the first Christians, this was the fault=

ribus suis explanare ita coepit: Pueri inquit ineorrupti et vi o-
lenter necati animam adjuramentis ineffabilibus evocatam as-
sistere mihi feci et per ipsam fit omne, quod jubeo." Peter
expresses against Simon recogn. III, 44: "Go into your home
et ingressus interior cubiculum videbis imaginem positam con-
tinentem pueri violenter necati effigiem purpura coopertam,
ipsum interroga et docebit te vel response vel visu," whereupon

Simon was violently frightened. — Mithras is also the old one.

Sun god. Misc 0 ijdios πῑρα lleoocis." Hesych., Strabo

says lib. XV. from the Persians: Tu tiv NA, 6v xalovoi

Midgov., The sun god Mithras is also associated with the

The concept of Saturn begins. The number seven is sacred to him.

Selden de diis. Syr. p. 313: "Mithrae septem sacrae erant

portae, planetarum numerum referentes, de qneis Celsus apud

Origen lib. V. Viri item, foeminae et pueri ei mactabantur,

uti est in Athanasii vita apud Photium Cod. CCLVIII.,

) Philostrat. vit. Apollo. Tyan. VII, 20; VIII, 5. 11. It will

He was accused of being an Arcadian boy

I have fallen victim. It almost seems that the use in

The Mithram mysteries are related to the Lycaean human sacrifices in

Arcadia is connected, and it was precisely because of the area there that one had

Human sacrifice, an Arcadian boy, is particularly suitable

held. The defense of Apollonius (Philost. VIII, 15.)

This sheds some light on this terrible superstition.

initially rejects the accusation in general, since he

Never sacrifice and touch nothing on which there is blood; the gods are open=

They bestowed their will upon pious and wise men even without

Oracles; blood and entrails could only signify misfortune and

would cause the divine spirit to depart from him (VIII, 10).
 Then, in chapter 15, he explains that man is capable of such things.
 He did not sacrifice himself, as he realized beforehand that he was about to be killed.
 The true seat of the oracles is in the liver. Now, let the
 a courageous man, angry when he is to be killed, who
 Cowardly, fearful. Anger and fear would have their influence on the
 Bile, which lies next to the liver. Bile rages in anger.

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gung among the pagans in general. They invoked Ge—
 sistencies of people who were in the service of Christians;
 However, such things are described by the Church Fathers as being through
 Threatened with torture, rejected. The Christ
 The teaching of the New Testament and the Church Fathers is
 certainly far from speaking out about such atrocities

up, so it pours over the flattened liver and covers
 the parts of it that are particularly important in divination. At
 Fear draws up bile and at the same time takes in the
 The clarity inherent in the smooth parts of the liver.
 Here, it was preferred to use the animals' entrails for
 to use divination, especially of patient goats and lambs—
 However apparent these reasons may be, they are nevertheless due to
 refutes the fact that the boy who was to be sacrificed,
 He was not allowed to suspect his death and was suddenly killed.

“Violenter necatus,” says Clemens Romanus and at
 Tertullian chap. 8. blame the Christians: Infans tibi
 necessarius adhuc tener, qui nesciat mortem, qui sub cultro
 tuo rideat. The matter remains correct. In the Myfte
 In rien, people were sacrificed and their entrails were removed—
 eaten. Until 97 BC, this was permitted in Roman times.
 fchen Reiche, as Plinius reports (hist. nat. XXX, I.) öffent
 It happened. At that time, the first Senate resolution appeared, “ne
 homo immolaretur;,” “palam in tempus illud sacra prodigiosa

“celebrata,” says Pliny in the aforementioned chapter, where he talks about
 the “magicas vanitates,” says Nou satis aestimari potest,,
 fclouses the chapter, quantum Romanis debeatur, qui sustulere
 monstra, in quibus hominem occi dere religiosissimum erat,
 mandi vero etiam saluberrimum. , — Strange that

the belief in the magical power of children's intestines
has strayed into our times. In the middle of the previous-
In the 19th century, a notorious crook was born in Bayreuth,
called Hundssattler, executed, who had the belief that
A person can fly if they have nine children's hearts, who
still carried in the womb, eat. The
This inhuman man has already killed eight pregnant women and
Eight such hearts have been devoured. According to him, they must have
still twitching and warm. 8 sketches
XIII. Collection p. 107. | 2

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talk; but it remains very likely that back then,
especially in the Orient, there were people who called themselves Christians—
ten and that in those times among Christians everywhere for a
The Eucharist, considered a mystery, where one partakes of the Lord's Supper.
The talk was of body and blood, in the manner of the Mithrage—
customs or that of the old Pasha celebrated 9. The Roman

) Tatian. contr. Graec. p. 286: Hag ul oûx Eorîy d-
ro aov,, , es find yeud oer ugeg , welche Dies Ansprüche.
Just. Martyr. apolog. II. p. 127. says, the shameful demons
They would also have caused that, that one could have servants, children and
women of the Christians were tortured and forced to r-
rides rœbræ ra u ovvovo],e vc, & cr pyavspws : f oovē
NE paoxoyres Ficovov uvormgia releiv èv rw avdoöpoveiv xai
Ev rw aluaros Eurixlacle., Eusebius erzählt hist. eccles.
V, 1, they had taken servants of the Christians prisoner and
They were forced to make statements under threat of torture, which
the soldiers demanded, and if so, would they have lied? Ous orie
deinya xai Oidirodeiovg uikers, to which the Christians do not enter
one might think. According to Euse b. hist. eccles. IX, 5., a
Roman commander in Damascus a number of common wise men
to bring together those who were formerly Christians, and these
would have made such confessions. Minucius Felix in
Octave. p. 31: "Quasi Christiani monstra colerent, infantes vo-
rare, convivia incesta miscerent." This also belongs to Hieber
The passage already mentioned above in Tertullian, Apologet. c. 8:
"Infans tibi necessarius adhuc tener, qui nesciat mortem, qui

sub cultro tuo rideat; item panis, quo sanguinis jurulentiam colligas; praeterea candelabra et lucernae et canes aliqui et offulae, quae illos ad eversionem luminum extendant; ante omnia cum matre et sorore tua venire debebis., Also the last accusation may be in the sexual service of pagans= mysteries which converted pagans with their Christians= Things connected, find their reason. If nowadays still Similar religious aberrations occur among Christians: why not even in that first time when the mysterious customs of the Did paganism have an influence? — Also the governor of Bithynia, Pliny, knows the accusation against human flesh= Essens in the Christian mysteries and investigates accordingly. Plin. Caecil. Second, ep. X, 97: Nomen ipsum, etiamsi

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Emperor Heliogabalus commits such mysterious acts. sacrifices were still widespread in the third Christian century.

flagitiis careat, an flagitia cohaerentia nomini punjan-
 "Tur?" However, during the investigation, apostate Christians asked...
 from, "se sacramento non in scelus aliquod obstringere, sed ne furta, no latrocinia, no adulteria committerent, no fidem tra-
 rent, ne depositum appellati abnegarent: quibus peractis mo-
 rem sibi discedendi fuisse rursusque coeundi ad capiendum cibum, promiscuum tamen et innoxium., on which holds
 Pliny, in order to obtain certainty, deemed it necessary "ex duabus" (from doubt).
 ancillis, quae ministrae dicebantur, quid esset veri et per tor-
 menta quaerere." "Sed nihil aliud inveni," he says, quam
 superstitionem pravam, immodicam. " — In general, could
 The above accusation does not apply to Christians; however, it may also
 It cannot be accepted; it is completely unfounded.
 and merely through the misunderstood doctrine of the Eucharist among the
 Pagans were prompted. The Christian teaching of a
 Enjoying the human body and blood in the Eucharist
 came too close to the old customs of the Pasha and those
 in the Mithraic mysteries, as if it were not very believable.
 It should be said that converted Jews and Gentiles had here and there in the
 The doctrine of the Eucharist found a sanction for these customs, na=
 Menlich in Phoenicia, Syria and Chaldea, where the people with Men=

Mysteries associated with sacrifices flourished. In Damascus, the sun...
 len, according to the passage cited by Eusebius, apostate Christians
 have admitted the accusation as true; and if
 when comparing this to the actions of Emperor Heliogabalus,
 a former Syrian priest who had hundreds of boys
 sacrifices, so such an aberration will also be seen in those regions.
 On the Christian side, most likely. What
 now, in isolated rare cases involving fanatics, this has happened.
 the pagans turned on the Christians in general; hence the general
 My accusation in the old world was that the Christians in their
 at secret meetings they slaughtered a boy, from his—
 to eat meat and drink fine blood. Tacitus
 certainly a prudent, sincerely truth-loving writing
 Steller speaks of Christians with such abhorrence that one
 He cannot help but assume that such examples exist for him.
 been known; “exitiabilis superstitio,i” he says Annal. XV,
 44 on the religion of Christians, “rursus erumpebat, non modo

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Heliogabalus bore the fine name of the god, the chief:
 He was a priest in Emesa in Syria before the locals...

per Judaeam, originem ejus mali, sed per urbem etiam, quo
 cuncta undique atrocita aut pudenda confluunt celebranturque.,
 Regarding the execution of the Christians by Nero, who,
 as acknowledged by Tacitus, falsely accused her of
 who had set Rome on fire, he says: unde, quamquam ad-
 versus sontes et novissima exempla meritos, misera-
 tio oriebatur, tamquam non utilitate publica, sed in saevitiam
 unius absumerentur., — A connection of the Mithradienst
 and especially the Mithridome mysteries with the mystery of the
 The first Christians cannot be doubted anyway.
 The first Christians celebrated the Feast of Mithras on December 25th.
 as the birth festival of Jesus; it was a solar festival, a celebration
 the winter solstice in honor of the sun god Mithras;
 The Christians, of course, could not celebrate the day of Jesus' birth.
 knowledge (Augustine, sermon 16th century). The personified Mithras
 was born in an extraordinary way, out of a rock.
 Jerome. advers. Jovin. I, p. 139: “Narrant gentilium fa-
 bulae, Mithram et Erichthonium vel in lapide vel in terra de

solo aestu libidinis esse generatos." Justin. Martyr. dialog. cum Tryph. p. 289: e xeroas yeyernodaı avröv.n The Early Christians celebrate their mysteries in caves and catacombs, as was the case in the Mithraic period. So far, one has claims that the Christians retreated to such places, in order to remain unnoticed by the pagans. This interpretation can not enough; they would also remain unnoticed at night in their Houses that remained in lonely places in the forest: why search Are they currently exploring the catacombs? Even in the Old Testament, who... Sacrificed to the children in the rock crevices. To the Mithradinian Church One is initiated in caves; the Church Fathers can tell the The relationship of these customs with Christian ones is not a lie. They attribute it to the influence of evil demons. Justin. Mart. dial. c. Tryph. p. 289: "öray o rd rov Mi-loov uvoryow wapadıdöyres Acywoiw, &% regöæg yeyevñd S a?e-roy nal oxnAaıovy xadwoı-roy ToXov, EN uveiv ToVs æedo-usvovs aurw rapadıdovow. „ Echen bald nach: "avisropyda nv xai roocyonpa aro rov Hoclov zegıxongvy (he refers to himself on Isaiah 33:13-19, where rocks, bread, and water are mentioned. (is, but the place doesn't fit here), ele d rous Aoyovs

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Roman legions in the year 219 AD to the birth of Christ appointed Roman emperors; the name of the god Helio— Gabal is much like Sun=Baal, sun god. Note In a worthy manner, we will still meet this man in the third person. tenth century after the birth of Christ, all the customs suddenly resurfaced publicly, something we have known for centuries previously in more or less clear traces in those Ge= have encountered those who have been in the service of the sun. Helioga= bal was circumcised, ate no pork I, indulged in the most unrestrained sexual lust and also wore as Kai-s?er the clothing of a Syrian high priest of the sun. He appeared in crimson robes at the gladiatorial combats. wand, without a doubt, because he viewed these battles as sacrifices=

Exeiyoys rob r Migge uvoryow æcegced idr Ev TORw Ert-xalovusvo rag avrois Onnialo uveiodaı ur aurov, UNXÖ death dunBolov Evepyntyvai eineiv. Christ is also in a

Born in a cave. The Mithramysteries take place in caves.
Bread and water were served; Justin. Mart. apol. I, p. 97:

- *ööreo ey rois rov Midgœ uvörnoiors maoedoxay ylyeodai uvvmP
oausvor oi novnpoi daiuoves." Tertullian says de praescript.
advers. haeret. c. 40: "Mithram signare in frontibus mi-
lites suos et panis oblationem celebrare." As in Mithra-
Mysteries, as was said by the first worshippers at the Last Supper
not only bread and wine, but also water was given; Ju-
stin. Martyr. apolog. I, p. 98: "agrog woospegereu , l
16th vol. , The gatherings and the Lord's Supper were
held by Christians on the day of the sun, "rn roö Miov
deyouey2y young, Just. M. apolog. I, p. 97. The Christians
celebrate v roö io Juegay, explains Justin. M. apol. I, p. 98,
because this was the first day on which God created the world,
and because Christ rose from the same; but it will also
What remains most striking in this explanation is that the Christians

celebrated the same day with similar customs, which was the
Mediator (the god is called Meotrys Plut. de Isid. c. 46) and Ver-
The sons of Mithras were holy.

) Dio Cass. LXXIX, p. 911 and 912. ed. Hanov. ro aidioiov xe-
ots repentance xt x oov,7 Ho 0 Gale,ji.

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He performed his duties, as if acting as a priest. - He married
a Vestal Virgin, to serve as his God's representative with this
to produce divine children of a pure virgin); also of a fine
God Heliogabalus gave him a wife, like the one in Babylonian mythology.
niche temple held in the uppermost chamber dedicated to Baal
was. He danced at the sacrifice 2) and placed it in the temple.
his god's male genitals); but especially
He practiced those shameful boy sacrifices. Throughout Italy-
To this end he sent his men, who were with the
The noblest families select the most handsome boys and after
had to deliver to Rome. There he spoke daily with the Ma-
(they perform such terrible ceremonies). We see
It is quite clear from this man's actions that the
Human sacrifice in the Orient had never ceased, that

neither the rule of the Persians, nor that of the Greeks and
The Romans were able to completely eradicate these atrocities; they
They simply withdrew into secrecy, and this too
not everywhere; just as political power has fallen into the hands of a

) Seongeig xte e Dio Cassius le
) woxeiro xai Jwv. Dio Cass. I.c.
) aidioia avsonrov Eußaiuy Dio Gass. le |
) Dio Cass. I.c. "Tas de aroponrovs Sud, cg br ve,
raldas Opayındösuvos xal yayyavevucoi X0W@uevog." Lam-
Pridius in Heliogab. says of this emperor: "Id agens, ne
quis Romae deus, nisi Heliogabalus coleretur. Dicebat prae-
terea Judaeorum et Samaritorum religiones et christianam de-
votionem illuc transferendam: ut omnium culturarum secretum
Heliogabali sacerdotium teneret. — Caedit et humanas hostias
lectis ad hoc pueris nobilibus et decoris per omnem Italiam pa-
trimis et matrimis. Omne denique magorum genus aderat illi
operabaturque quotidie hortante illo et gratias diis agents,
quod amicos eorum invenisset, cum inspiceret exta puerilia et
excrucieret hostias ad ritum gentilem suum."From the emperor
Commodus says to Lampridius: Sacra Mithriaca homiecidio
vero polluit., p. 49 Lamprid. Commod. in Paris. output
the scriptor. historian August. by Salmasius.

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A man comes who shares the abominable superstition,
They reappear in public and there are hundreds of
Priests who readily offer their hands. The aversion
Even the most thoughtful people were so little able to grasp this deeply rooted—
to eradicate such atrocities as the prohibitions which already the
The Persians, on the other hand, had issued decrees. The Greeks and Romans
The writers are unanimous that human sacrifice is only
can be practiced by the most despicable barbarity—
ten, Greek spirit permeated the Macedonian lord—
They covered the entire Orient; Greeks, then Romans, were
Since Alexander the Great, rulers in these lands, who
Greek was the language of all educated people, Greek-
Chinese science had to be at least somewhat understood by everyone.
to be cared for, who wanted to claim educational merit:
and yet the horror of human sacrifice remains hidden

They continued to practice it! — Why not among the Jews as well? —

We come to the Hebrews. This people has
before the exile in relation to the eating of human flesh and
Drinking human blood was not practiced by the Phoenician tribes.
distinguished; after the imprisonment in the second temple
This barbarity continues in secret, and at the Em
Revolt of the Jews under Trajan at the beginning of the Second World War
In the Christian century, it reappears on a grand scale.
to the outbreak. |

The fluency of the imagination must already be present.
a pleasure derived from human blood and human flesh, which
both in the Old Testament and in other Jewish texts
Scriptures found, leading to the conclusion that these were given to the Hebrews
Barbarity was not foreign to him. In the fourth book of Moses
For example, chapter 14, verse 9 states: “Do not rebel against Jesus.”
Hova and do not fear the people of the land, for our
They are bread. Their protection has departed from them and
Jehovah is with us: do not be afraid! — Here we have
we have an indication that the ancient Hebrews with their Ge—
to seduce prisoners just as they did the Egyptians and Carthaginians,

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namely, they consumed; for what other reason could there be?
Is the comparison with bread valid? The author must
Understanding more than simply defeating, the image goes towards
very much into the particulars of consumption. Zechariah leads
This hint is further given in chapter 9, verse 13, where he says: “As Bo-
I will stretch Judah as my bow, and I will grasp Ephraim as my bow.
Awaken your sons, Zion, against your sons, Greeks—
land, and make yourself like a hero's sword! And the—
Hova will appear above them, and like lightning it will travel
out of his arrow, and the Lord Jehovah blows the trumpet.
and goes forth with the storms of the south. Jehovah the
Hordes of armies will protect them; and they will devour their enemies!
and crush them like sling stones and drink their
blood]), make noise as if from wine, and become full as
Offering bowls, like the corners of the altar.” The Pro-
Phet lets us glimpse his dreams of victory into
The barbarity of the victorious Hebrews. In ancient times,

They ate their fallen enemies as food; later they drank only in the euphoria of victory did she consume their blood. Torn-off pieces of her body. That's how monstrous it is. The bloodlust of this people, that it is not merely inwardly full the will of enemy blood, "like sacrificial bowls," but also outwardly, "like the corners of the altar. The Prophet about does not drive; his statement will, as we shall see, through a report by Dio Cassius to a most remarkable—

1) Balaam says in the blessing he speaks over the Israelites Numbers 23:24: "Look, the people rise up like a lioness!" And like a lion, it rises up. It does not lie down until it consumed the loot and the blood of the slain. drinks., Likewise Numbers 24:7: Higher than Agag is fine König (the Israelites, of course, didn't have one of those back then) and His kingdom arises. God led him out of Egypt, Buffalo's speed is in him. He devours nations, his enemies, and he gnaws off their bones, and shreds their arrows he grinds.

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proved to be a dignified Jewish practice. In Isaiah 49:26 Jehovah comforts the Jews in captivity through the promise that their enemies would clash and "Their flesh and blood will be eaten. Your brothers," he said. he, "I will let her eat her own flesh and as if from must "May they be drunk with their blood!" Also Jeremiah—Mia uses the image of human flesh eating. He says chapter... 5:17: Behold, I am bringing against you a people from afar, and it will consume your harvest and your bread; it will... Your sons and your daughters will consume it. Your sheep and your cattle consume your vine. and your fig tree." Chapter 13, verse 16: "Therefore you shall All who devoured you will be devoured, and all your sorrows "They will go into captivity." Likewise, Micah, Chapter 1. 3:1: "Listen, you leaders of Jacob and princes of the house!" Behold Israel! Is it not for you to know the law? Those who hate good and love evil, who hate the lion peel off the skin and remove the meat from its casing.

leg; and which devour the flesh of my people and their
to strip off the skin and crush her bones and it
to shreds like meat into a pot and like meat into a jug.
Palm 14:4: "Do not all evildoers realize that..."
my people devour like bread, they do not call upon Jehovah 925
In these last places is the human flesh-eating of all
to take things only figuratively; but the image has its own
The reason lies in the barbarity of past times, where one acts
He skinned his enemies, drank their blood, and
ate some of their flesh; the Jews also practice skinning.
the rebellion under Trajan. The image of the flesh
eating and drinking the blood of human bodies maintains itself
until the very latest times. Josephus says of the Jewish people...
The leaders Simon and Johannes, who took over the top
violence was usurped in Jerusalem, which was besieged by Titus

1) The same is said in Pf. 53, 5.

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had): "Those whom Simon had plundered,
They dragged him to John; the one whom John had taken to Simon;
so these two drank, as it were, the blood of the
Citizens gathered and viewed the dismembered corpses. »
In the Talmud, the passage Lamentations of Jeremiah 4:10, where it says
It is claimed that the Jewish women had cooked their children,
attributed to the Jews as a virtue they displayed before the
inhabitants of Sodom, with whom the prophets compared them
(pre-existing?). Is this claim also based on
only based on a peculiar interpretation of the word pn

(misericordes), with which in the prophetic passage the wisdom
those who perform this action are designated;
It is striking enough that Rabbi Yochanan
who can perceive this abomination as a virtue. In
The rabbi says of the same Talmudic treatise, Sanhedrin.
Hillel: "Israel will not get a Messiah; because they
They already ate him in the days of Hezekiah; and

This assertion about food is also made by the rabbi,
 which contradicts Hillel's statement, not as something Ab-
 The unusual and unheard-of were rejected. I. Let us think
 only the new testament! Was the bloodshed against the Jews?
 Nuts have been so strictly forbidden since ancient times, they shuddered.
 even before the thought of enjoying people
 6 |

*) Joseph. bark. Jew. V, 10.4.

2) Tract. Sanhe drin. bei Gersong Talmud. Judensch. S. 211.

) Tract. Sanhe drin. bei Gerf. S. 130: Rabbi Hillel spoke:
 Israel will not have a Messiah; for they already have him.
 eaten in the days of Hezekiah. Rabbi Joseph said: His
 Lord, forgive Rabbi Hillel; for when did Hezekiah...
 lives? At the time of the first temple. But Zechariah has in the an-
 The temple was prophesied and spoken to: Rejoice greatly, you
 Daughter of Zion, etc. (Zechariah 9:9). So not against the un-
 Rabbi Joseph explained that he had heard the request for food, but he objected:
 He discredits his opponent by pointing out that prophets who later
 lived when Hezekiah had announced this Messiah.

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flesh and human blood back: how could in the new test-
 ment the image of a meal of flesh and blood
 be used by the Messiah? How could the belief that
 Such a pleasure, forgiveness of sins, works for the Jews-
 How could Christians find it so appealing? How could the very idea of it even be
 conceivable?
 that the Messiah was destined for sacrificial death, that his blood
 the world, a bite of his body, a drink of his
 Does bleeding to erase the sins of the individual even create them?
 When Jews are accused in recent times of
 that the horrors of human sacrifice permeated their entire lives
 The Middle Ages in isolated, albeit rare, cases
 They would still appear, they have pointed to the origin of the
 Christians pointed out, from the new testament Stel-
 presented arguments intended to prove that the

The idea of the necessity of a human sacrifice
 and from the reconciling power of the smell of flesh and blood-
 It only originated with Christianity, and only the Jews
 that it was therefore attributed to the fact that the heathens were between the
 They were unable to distinguish between the first Christians and the Indians.
 would have. These ideas alone are incompatible with Christianity.
 not unique; they originate from the Jewish religion
 Gion, find their origin in the ancient Passover sacrifice; the
 Jews are referred to by pointing to the Christians
 The doctrine is not remotely justified. The teaching of the new Te
 Instead, statements foregoes any other sacrifice,
 because through the sacrificial death of Jesus, sufficiency was given once and for all
 schehen sey; but Judaism continually needs strong
 atonement means, since the Messiah had not yet appeared and
 Jehovah's favor for this appearance through the complete
 to achieve the most profound atonement for the sins of the Hebrew people
 gen ist. N

Furthermore, it belongs here that Old Testament passages in
 the distress caused by hunger, the enjoyment of food
 Partly threaten, partly claim to have actually happened.
 report. A people who eat human flesh

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 considered an abomination, even in the distress of a
 The siege will not be resolved; it will take its course.
 or die. During the siege of Samaria by the
 A woman appears before the Syrian King Ben-Hadad.
 from Israel and asks for help; she was with another
 The woman and husband agreed that both would slaughter their sons.
 to eat them. When the son of one woman had been eaten,
 The other one didn't want to keep her promise and hid it
 Her child. The king's decision is not revealed; he
 He tore his clothes, it is said, and swore to the prophets
 to have Elijah beheaded, who had received help through the promised aid
 Jehovah's cause for this extreme resistance). — If
 the Old Testament passages the eating of human flesh
 By threatening at all, they thereby indicate that
 In such cases, not only individual inhuman beings should be brought to this bar.
 not just Bavarian food, but that they are generally used for

the last substitute was considered, to which one in the Re= used to grab the gel before the handover was considered unavoidable= recognized as absolutely necessary. In the third book of Moses, chapter 26, For example, in 27 it says: "If you do not obey me and If you walk against me, then I too will walk against you in fury. And I will chastise you seven times for your sins. And you shall eat the flesh of your sons and the flesh of your daughters You shall eat them. And I will devour your heights and rot your Sun pillars out and throw your corpses onto the ruins= You and your idols and my soul abhor you. And I will scatter you among the nations, and after you the Draw out your sword and let your land be a wasteland and your "Cities in ruins." — The author writes: "visual appearance" after the destruction of Jerusalem by the Babylonians and has the experience before him that of the besieged Human flesh was eaten. This is confirmed in Deuteronomy 5. 28, 52, where it says: "And [the foreign people! oppress you

) 1 Kings 6:24 ff.

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through all your gates, until your walls fall, the high ones and trust in those you rely on in all your life Land; and you eat the fruit of your womb, the flesh of your sons and your daughters, whom Jehovah your God, given to you in the distress and anxiety with which your Your enemy frightens you. The man who is the most soft beneath you and is very abundant, will be given to his brother and the wife at his bosom and the rest of his sons, who he left behind, begrudge it, one of them from to give his sons the flesh which he eats, since they have given him Nothing left in the distress and fear, with which your enemy frightens you in all your gates. The The softest among you and the voluptuous one who did not tempt, to place the soles of their feet on the ground before opulence and before Softness, is felt by the man at her breasts and her to begrudge their sons and daughters the afterbirth, which emerged between her legs, and her sons, who She was born; for she will secretly eat them because of lack of

Everything, in the distress and anxiety with which your
 "The enemy terrifies you in your gates." — The author, speaking of...
 is apparently driving him; he wants the punishments that are imposed on the
 Violations of the law should be followed, described quite vividly,
 And so must the besieged themselves take care of the aftermath?
 They envy women the birth of their children, with which they satisfy their hunger—
 len: a thought that represents the highest degree of disgusting barbarity
 reached. Until then, the barbarity of the Hebrews is true-
 probably not gone; but we will likely emerge from the
 Take so much from it that human flesh eating is involved.
 prolonged sieges, when the remaining food supplies
 were depleted, as the last substitute in use
 came. It deserves attention that the author
 not the eating of human flesh in general as a terrible punishment
 threatens; it would have been enough if he had said:
 You will find the bodies of your fallen countrymen
 consume. But this thought did not terribly displease him.

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nug, and thereby he proves that the same is also for the He-
 Brær did not have the horrific thing, precisely because of the consumption
 of the fallen, which has often occurred and is true-
 That was probably the rule before one surrendered. Rather, it lies
 For him, the horrific aspect of the threat lay in the fact that the parents
 out of necessity the most valuable human creatures, the own—
 Children will be slaughtered and eaten, so that even the
 richest and most lavish inhabitants indulge in the enjoyment of
 Human flesh, specifically the flesh of the nearest neighbor.
 Those who belong will have to understand; in the common war—
 In contrast, the consumption of the fallen is practiced in times
 presupposes necessity. Jehovah also threatens at Eze—
 Chile, chapter 5, verse 8, told the inhabitants of Jerusalem that he wanted
 to do to them as he has never done before and will never do again
 I will do, namely, "Fathers shall eat their sons in your
 "Middle and sons shall see their fathers." Now ask
 I wonder what to think about the cultural state of a people,
 to whom one can only threaten that the parents, in order to
 to satiate their hunger, to eat their own children who—
 the: apart from the fact that the Old Testament authors
 They only voiced their threat after success and the ent-

had already experienced legal challenges? Can a people
 The consumption of human flesh is something truly horrific—
 tes s²eyn, in which it is believed that at Bela—
 The parents fought, preferring to eat their own children rather than
 that they die of hunger or even just surrender to the enemy
 Ben? — Zechariah also refers to this man-eating thing.
 fen in distress through hunger, when he chapter 11, 9
 says: “I will not graze you. What dies, die.”
 decay, decay; and let the remaining ones feast—
 One man eats another's flesh... Jeremiah speaks entirely of the...
 same threat as in the Mosaic books, chapter 19, verse 8:
 “I will make this city an object of horror and derision; whoever before...”
 If someone approaches her, they will be horrified and will mock her.
 all their complaints. And I make sure they get the flesh of their

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Sons eat and the flesh of their daughters; and one follows
 to eat the other in distress and fear, with which
 They frighten their enemies and those who seek their lives
 hen. Indeed, Jeremiah did after the capture of Jerusalem
 Lem's in the lamentations it is Jehovah's fault that
 he had brought the horrific upon the city. “Look,
 Jehovah, he says (chapter 2, verse 20), and look! To whom are you accountable?
 So, what was done? May women eat their own fruit, and may children eat it?
 their arms? May someone be strangled in the Lord's sanctuary—
 The priest and prophet? Lying on the ground in the alleys
 Boy and old man, my virgins and young men are
 Fallen by the sword; you strangled on the day of your death.
 Wrath, slaughtered without mercy! Chapter 4, 9: “Happy
 Those slain by the sword are better than those killed by the Hun.
 Those slain, who languish, pierced by Man
 Gel on the fruits of the field. Tender women's hands cooking
 their children; they must serve them for food at the yam
 more of the daughters of my people. —

As for the enjoyment of human flesh and blood
 Regarding victims, we have the passage above from the
 Book of Wisdom, Chapter 12, verse 3, already mentioned, where the
 Cananites clearly condemn such sacrificial feasts as a pre-event.
 A throw will be made. The religion of the Hebrews before the

Their exile was no different from that of the Phoenician tribes;
 The Hebrews did not destroy the nations, they mingled among themselves
 with them and learned their deeds; they served their idols.
 Images that became their downfall; they sacrificed their
 Sons and daughters to the idols and shed innocent blood
 Blood, the blood of their sons and daughters, which they dedicated to the idol Ca-
 Naan sacrifices were made, so that the land was defiled by blood;
 and they defiled themselves with their deeds and committed fornication
 with their actions). "Your origin and your—"
 burt, says Ezekiel 2), «is from the land of the Cananites;

) Pf. 106. 34 ff.) Ezech. 16, 1. 20.

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You took your sons and daughters whom you bore to me,
 and sacrificed them to them [the Canaanite gods] as a sacrifice.
 to drain. Was there too little of your whoring that you also
 You slaughtered my children and gave them up by slaying them.

“You consecrate?” “Jehovah said to me: Reveal to them
 Their atrocities, that they committed adultery and spilled blood on their
 hands is, and that they committed adultery with their idols
 ben and even their children, whom they bore to me, gave to them
 consecrates for food 1). These passages do not confirm
 only what our entire previous investigation has detailed
 darthut that the pre-exilic Hebrews the Canaanite Cul
 ten were found to be that they, therefore, according to the book of wisdom
 Even their victims must eat human flesh.

have; but they also give at the same time to the testimony of the aforementioned
 The tenth book itself provides new support. Ezekiel also summarizes the
 Child sacrifice as food of the gods; it is not the beforz
 the power of human blood, which the Hebrews called
 They did not sacrifice their children, but they slaughtered their children.
 the goddess “to consume 2). Have the gods
 Those who have eaten human flesh will also be those who sacrifice there.
 (from comrades, as from sacrificial animals). It is
 according to the evidence we have presented here, certainly irrefutable

) Eszech. 23, 37. The entire 16th and 23rd chapters of the Prophet
 Ezekiel provides extensive evidence that the religion of He

Brethren at no time before the exile from that of the surrounding
The peoples differed significantly.

2) The Mexicans also practiced human sacrifice for food.
God. The high priest placed the victim's heart in the idol.
with a golden spoon in the mouth and smear the lips
the same with the blood. The Mexicans ate from the body.
Only arms and legs. The rest they threw to wild animals.
before or burned it. Clavigero, History of Mexico I, p. 390.

It has already been noted above that through enjoyment
from the food of God, which is from the sacrifice with which God
believed he was getting into a closer relationship; the eating of
The sacrificial meat was handled by a pious hand, pleasing to God.
lung; cf. Leviticus 7:18.

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The truth is: like the Canaanites, so were the ancients.
Hebrews, merciless child murderers, who held sacrificial feasts
of human flesh and blood; the parents have
They sacrificed their own children and ate the meat.
Specifically, the firstborn sons are placed in the eldest
Times of this fate have had; for before Jehovah shall
one eats the firstborn year after year (9), which of course is un-
The Mosaic law applies only to cattle and sheep.

In the times of our prophets, people were, like me
I believe we are already so far removed from the monstrous barbarity.
It has come to pass that formal meals are no longer possible.
held the human flesh, but only a bite more
(from the victim and a little of the blood),
to use this more suggestive usage to represent the old victims
to replace feasts, with the gods nevertheless the common
to share the meal, thus to sanctify oneself and the
to assure oneself of divine grace. It was probably believed that
now, with the human sacrifices, the actual sacrificial feast
from the meat of a pig that one, the relative
shaft for reasons of taste and internal structure, incidentally
slaughtered. Therefore abominations appear among the prophets.
Bites alongside the eating of pork. Isaiah 65:4:
"The people who constantly offend me in my face, in
offering sacrifices to the gardens and burning incense on the bricks, that

sitting in graves and sleeping in caves, the sweat
nefleish issted and abominations=bites 3) in fine bowls

) 5 Mos. 15, 20.

) However, the victims did not eat raw and bloody meat.
still in practice. Ezekiel 33:24: "You eat with the blood and
Raise your eyes to your idols and shed blood., Of which=
Ezekiel is probably primarily criticizing the eating of sacrificial meat.
on the mountains, Ezek. 18:6, 11, 15; Ezek. 33:25. For pray
he was only referring to the sacrifice on mountains in the sense of: was=
And is he talking specifically about food?

3) DD P29 The expression SD foeditas does indeed give information about the

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hat, that says: Stay to yourself, don't come too close to me;
"For I am holy to you." "Such a smoke finds in my
Nose, a fire that burns continually." Isaiah 66:17: "The
to sanctify and purify oneself for the gardens, following one
in the middle; eating pork and abominations) and
Mice, they will all perish, says Jehovah.
The Prophet clearly distinguishes the abominations from the
Pork; the Hebrews call it "pork and abominations."
bite, » eat nasty things «pork and horrors and mice. »
Abomination cannot generally be defined as something impure here—
to draw; since the prophet was once the objects=
If he lists the abominations individually, he must also include the "horrors".
bite » to have something special in mind; that he means it
Understanding bites of pork is not believable; because
after he had already said in general terms: they eat
Pork, he cannot continue: and bites of
Pork. Rather, he understands a special kind of meat—
The enjoyment of the abhorrent, the enjoyment of which, alongside that of the
Pigs and mice went about; a species of which one
only enjoys a bite, because it offers something to those enjoying it.

had repulsive things against which he harbored such great aversion, that he doesn't even want to describe them in more detail. Since it turned out is that the ancient Hebrews, in the sacrifices of the man— eating sirloin, that's how one becomes, especially if one eats the verse

The substance from which the bite is made requires no further analysis.

However, it describes something highly abhorrent.

Leviticus 7:18 and 19:7 describe the consumption of the thank offering meat.

- on the third day, for which the death penalty is imposed, so called.

Ezekiel (4:14) uses the expression where he is commanded, To bake bread with human excrement.

) Here the Hebrew text has the word 5D res abominabilis,

detestantis, which is needed for everything impure.

Zechariah uses the related word pe from the sacrifice

meat which the Philistines have in their mouths (chapter 9, verse 7).

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I want to emulate what we have been taught about the Passover celebration.

Ben, can hardly doubt that the biblical author under

the abomination small pieces of cooked or fried

Human flesh, which one no longer understands in one's time

not as a meal, but enjoyed as a kind of sacred consecration.

The passage Psalm 106:28 also states: "They ate victims of the

Todten - would like to belong here. It has been stated so far,

(Among the dead, the idols are to be understood), in the Ge

Propositions to the living Jehovah. As long as one is, of course, at

The Hebrews, who did not think of eating human flesh, must

One should look for another explanation; we will

certainly with greater justification the place in our sense

grasp. The Hebrew expression MO is not only used by

a natural death, but also a violent one
 used, and the addition "Gods" is not in the place;
 She simply says: "They ate sacrifices of the dead, who
 Corpses of victims.
 Regarding the consumption of blood, as already mentioned above...
 3 Pf. 16, 4. is quoted, where a Hebrew boasts:
 I don't donate their blood donations 2). A speech
 bi proof that the ancient Hebrews also among the people
 Sacrificing blood has not ruled out the consumption of blood; is the until
 custom existing to this day, that in the case of the—
 cutting, which takes the place of a victim, the Rab-

) The passage Isaiah 8:19, which has been cited as a parallel,
 does not fit and is also mentioned by Gesen in the thesaurus. II, 779. to:
 Rejected.

) Gramberg says about this passage, critical history of religion of the ancient world.
 T. I, 144: The psalm is probably not without reason dedicated to the Da—
 attributed to vid 2, and since he himself made human sacrifices from the
 did not dare to remove Jehovah's cult (2 Samuel 20:8-9); so
 This mention of the wine spears mixed with sacrificial blood speaks volumes.
 not at all against it, whether they were heathens or what
 the expression n makes, offered by Israelites
 become.,

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Biner sucks the blood from the wound. We also have information about that.
 We've already spoken.

The bar was used until the Babylonian captivity
 Publicly practiced the practice of cannibalism of victims,
 in the earliest times, as noted, by formal
 meals consisting of meat, later by only
 enjoyed another bite. In Babylonia, one must...
 Even back then, barbarity was considered an abomination.
 although even here in the mysteries much later the
 Boy sacrifices come to light. The victorious babies
 Ionians and their allies make the defeated Hebrews
 The act of cannibalism is cited as an accusation. (See Ezekiel, chapter 36.)

where of the downfall of the Kingdom of Judah, of the abduction,
imprisonment and the mockery of the peoples
The Jews are being discussed, Jehovah says in verse 13: Because they are
They said to you: "You have eaten people and
You have made your people childless, «« therefore you shall
no longer devour people and no longer devour your people
"Make me childless," says the Lord Jehovah. And I will.
to no longer let you hear the insults of the peoples, and
You shall no longer bear the scorn of the nations, and your
"You shall not make your people childless again," says the Lord.
Jehovah." — As the Book of Wisdom tells us about the Canani-
as well as of all the peoples, as the prophet Ezekiel states here
about the Jews, a literal testimony that one can see the ger
Sacrificed children consumed.

After the Babylonian captivity, we encounter
those found by Antiochus in the Temple in Jerusalem
Greeks, who had been fattened up for a while in order to
to sacrifice at Passover and to eat his flesh: a
Proof that, as with the Samaritans and Phoenicians
in the mysteries, as also among the Jews in secret.
The belief persisted that the enjoyment of the flesh of a
to give a special consecration to sacrificed people. After the
The destruction of the Temple occurs during the outrage of the Jews.

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during the reign of Emperor Trajan (115 AD)
the old barbarity of eating human flesh once again in
to an unimaginable degree. All the horrors of
The ancient Hebrews suddenly reappear here in their entirety.
Abomination exposed. The main center of outrage was
The North African city of Cyrene. The fourth part of the
The inhabitants of this populous city consisted of Jews).
They attacked the Greeks and Romans, sawing some of them in half.
the prisoners, including David, others threw them
wild animals, others forced them to live
and to fight with each other in death, partly they slaughtered the

They themselves ate their flesh and entrails.
 They smeared themselves with blood and peeled off their skin.
 and hung around their shoulders). Around 220,000 people
 are said to have died in this uprising. He
 spread also across Egypt and Cyprus, where the Jews
 who practiced the same barbarity. The number of those in these
 The number of people who remained in the countries is given as 240,000. Are they
 Even these round numbers are not entirely certain, but they do demonstrate
 of thousands of sacrifices, in which the Jews
 such atrocities were committed back then. No such thing has happened in Cyprus since.
 Jews were tolerated more; even when the storm hit a ship
 the coast, where Jews were located, diesel fuel was used.
 Ben killed).

9) The Jewish community was so significant in these regions that the
 Cyrenians had their own synagogue in Jerusalem (Acts 2:10).
 Chapter 6, 19.

) Dio Cass. LXVIII, 32. p. 786. ed. Hanov.: ἡ γὰρ ὁπάξας ἀν-
 ῥω Εἰροσύνη καὶ τὰ Ἐγρεῖα ἀνέδοσαν, τὴν ῥε αὐαὶν Ἰεῖπον
 καὶ ῥα ῥεῖον Εὐδὸν. Eusebius says hist. eceles.
 IV, 2: 6 ἡ δὲ ζευαρογ δερύον ῥιγὸν αἱ Ὀραϊσδὸν δι-
 ἀπὸ τῶν Εἰρεῶν ἡ γὰρ ὁπάξας Εἰρεῶν Ὀραϊσδὸν.

3) “ὡς καὶ εἰσὶν ὑποβάδας ῥεῖον. Dio Cass. l. c.

) “want Εδοῦσαν ὡς. Dio Cass. l. c.

) However, even the pagans in Cyprus still celebrated back then.
 Human sacrifice. Lact. inst. div. I, 21: “Apud Cyprios huma-

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What can one say to this? Even in the second century
 According to our calendar, the scattered Jews eat the meat
 of the heathens, smear themselves with their blood, not just one
 not just individuals, but the entire mass of the outraged — and that
 The blood of heathens should be considered unclean? — Or have many—
 Could it be that pagan writers simply invented these atrocities?
 The pagans did not invent their story, but rather...
 the Jews the age of their abhorrence of human sacrifice
 and before human blood. The above passage in Zechariah
 provides irrefutable proof that the message of the Dio

Cassius is true; for how there Jehovah took revenge on the Jews
 She promises to her enemies, so here she will in truth
 practiced; you shall devour your enemies, says the Prophet,
 They crush them like slingshot stones, drink their blood, full
 They become like offering bowls, like the corners of the altar.
 One might object that the Jews are too un-
 The barbarity was only amplified by this prophetic passage.
 were they prompted to do this; had they not practiced such things before?
 Sad enough as it is! Sad that the religious book
 that a people has such terrible promises; dreadful,
 that this people willingly endures even the most inhuman things—
 leads to this, because a prophet, in the name of a fine God, leads to—
 Cheers! But a people decides to eat people.
 not based on a prophetic pronouncement, if it is a
 For millennia, the enjoyment of human flesh, yes
 even the mere touching of the animal's blood with the lips
 considered an abomination: here lies an old, formerly
 general, but then quietly maintained by individuals
 The exercise is fundamental; the prophetic passage has at most
 contributed to the perception of these atrocities as a phenomenon
 understood with which the messianic empire had to begin,

2

— — —

nam hostiam Jovi Teucus immolavit idque sacrificium poste-
 ris tradidit, quod est nuper, Hadriano imperante, sub-
 latum. "

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(for the most terrible revenge against the heathens is everywhere
 the beginning of the new empire) and the cannibalistic ver-
 He practiced driving on a large scale. The location of the diorama also shows...
 other barbarities which violate the promise of Zechariah
 does not name it, and yet they have their other side among the Jews—
 broad justification can be found. The enemies are sacrificed,
 One does not merely eat the meat to test them according to the pro-
 to literally devour a Phetic saying out of revenge, son-
 which also includes the entrails, which, as with pagans,
 (This also applies to the Jews), to whom God burned as food.

were, in order to enjoy this community
 holy. Furthermore, the prisoners are skinned;
 and the saying: To skin someone alive is, as we say |
 have seen the Jew as an image of a high degree of
 Abuse is common. Perhaps it was also the case with humans.
 sacrifice, as with those of animals) use that the
 The sacrificer had to skin the slaughtered person.
 But now, one might object, those under Trajan
 among the Jews in Libya, Egypt and Cyprus to the Ta
 a barbarism that is emerging in secret
 used to establish a practice: how is it that the Jews
 in Palestine during the earlier uprising under Vespasian
 Did the pagans not practice the same barbarity? — That this
 The fact that it didn't happen is proof of our previous under
 search. In Palestine itself was our present Mosaic
 The law has been in force since Ezra and Nehemiah, far more so there
 was greatly enhanced by this law of the old barbarism
 richer counteracted 9. Into northern Africa but

1) 3 Mos. Chapter 3.

2) Leviticus 1:6. The Scythian peoples also hang as trophies,
 as noted above, the tanned hides of the enemies.

All the provisions of this were rejected by all the Jews.
 Law never recognized in ancient times. The Essene sect.

3. B. made no bloody sacrifice at all. Even outside Pa
 There were Jewish temples in Laestina. The Egyptian Jews

—

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Were Jews already before the adoption of the new law?
 immigrated, people who, as can be seen from the reports of the
 The prophet Jeremiah sees the reformatory innovations
 were very inaccessible. If it was already so difficult,
 those from Babylonian captivity to Palestine
 to accustom immigrant Jews to the new law: in order to

How much sooner will the remnants of the old barbarism resurface at have received the Jews scattered in Africa, where a Ezra and Nehemiah were not effective! — An example of The enjoyment of human flesh is nevertheless also derived from the The Siege of Jerusalem by Titus is recounted. A distinguished A Jewish woman named Maria slaughters her own child and cooks the meat. meat and eats it; she calls this murder a victim). Josephus is indeed very keen to describe the heartache, with which the woman embarked on the horrific act, and the horror that this incident caused among those brought, who received knowledge of it; alone by the name Given the misery of the besieged city, one must doubt that This case was the only one that remained.

They had their own special temples and special priests, who were in They were not allowed to perform the service in the temple at Jerusalem. Onias, the son of a high priest, had received from the ägyptifdyen king Ptolemy Philomator had a place (e.g. 162 BC) (Birth year of Christ) and according to the pattern of the Jerusalem church at Leon Topolis built a famous temple. Jos. bell. Jud. VII, 10. 2. and antiqu. XIII, 3. 2. From the latter passage one can see, that a Jewish temple has existed on the same site since ancient times pel stand, which was then dilapidated. It says therein that the Jews also in Phoenicia and elsewhere against all odds The cost of temples would have caused many divisions: I have to give. 1) Josh. bark. Jew. IV. 3. “) Point 4 of the 3rd chapter.

Second section.

The individual Old Testament examples of people sacrifices of the Hebrews.

First section.

The period before Moses—

The story is known to have been told by the Hebrews up to the point where... the creation of the world, indeed the biblical verses barrels are so bold, even the sex registers of their famous ten men with a list of their ancestors up to

to guide the first pair of people down. They are about
a historical garment with which she unhistorical, into the
Names dating back to prehistoric times adorn, not at all ver-
They lay. They know of an Adam, of a Cain, of
to give a Noah details from his life-
judge, as by David and Solomon; the fifth chapter
The first book of Moses even knows the number of years of life.
all descendants of Adam except Noah. Hopefully
Our time will not be improved by such arbitrary statements.
longer more in their investigations about the age of our-
res gefsexes and the latest transformation of our earth-
Define the surface and let it drive you crazy. Touch us.
These news items will not be discussed in detail here; however, we too are in
the case, the real, starting point of the Hebrew history
to look for the story in the Old Testament, since it already existed before Moses
a bone of a human sacrifice given by Abraham
becomes
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It has already been noted above that the prophets their
not relating to the history of the Hebrew people
to trace the exodus from Egypt; Ezekiel begins
fine rebuke with the stay in Egypt); Abra-
Ham is very rarely mentioned among the prophets, the Je-
(hovadienst selbst nicht über Mose obenführung). To this end
The significant circumstance arises that the old testament about
He has nothing further to say about his stay in Egypt.
than that he was 400, or according to another source 430 years old-
lasted; the first book of Moses concludes with Joseph (ph.),
The second begins with Moses; between the two men there should be
a period of 400 years; the following information is given about this period.
The biblical scriptures contain no information on this. It is very likely that...
the historical memory of the Hebrew people about the ex-
the train from Egypt did not return; moreover, they had
further legends of a patriarch Abraham and some
his first descendants, who had gone to Egypt long before
They supposedly immigrated during a famine. Is Abra?
If he even still has a historical figure, he certainly forms one.
the outermost historical figure of the Old Testament.

We'll take him for that; but it's difficult to decide.
 be, what the Old Testament accounts say about him
 Historical truth and what is an addition by the author.
 One should not be misled by the Old Testament account.
 to be bribed; she has, as I said, the peculiar quality that
 They give all their persons a secure historical background
 There are also those that appear to be unhistorical.
 Genesis knows very well that God himself created the first human being.
 Skirts made of furs, so that he could put a mark on Cain
 have, so that no one would kill him 3), as the story Jo

) Ezech. 16, 26; Ezech. 20, 5.

2) Jehovah has been the God of the Hebrews only since the Exodus from Egypt.
 Deuteronomy 32:10; 1 Chronicles 18:21-22. In Egypt they
 The Hebrews had a different law. Ezek. 20:18; Ezek. 23:3.

3) Genesis A:15, and yet the genesis proceeds from the perspective.

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knows every detail of Seph's life. What is this based on?
 The reliability of their information about Abraham? On
 (the legend). The legend is not to be completely dismissed; but
 A guarantee for historical truth cannot be given.
 during; also the story of Adam and Noah is based
 They rely on legends, and yet these people are decidedly un-
 historically. Abraham is not only criticized by the Jews, but also by the Jews.
 who were also declared by the Arabs to be the ancestor;
 In the latter case, he naturally did not include the later Jewish, son-
 the Arabic religion. Whom should one believe more?
 The Arabs or the Jews? Was it the Hebrews, as it
 as is evident from Exodus, chapter 3, even in
 Egypt Jehovah is a new god, so Abraham can also
 He had not been a servant of Jehovah; however, the assumption is not supported.
 Nothing prevents him from also seeing the sun, even if
 I did not worship him under the name Jehovah. From Abra-
 Ham's father is granted permission to worship other gods.
 serves); but Abraham himself, the patriarch of the nation,
 He must of course have been a worshipper of Jehovah; Moses designated him as such.

not his God, unknown to the Hebrews, as the old one, in
The forgotten God of the patriarchs, to whom the
(to win over Hebrews for him). One may assume that
the God of Abraham, the ancient Semitic El, was said to have been, the
man as a generative sun being through sexual service,
But they were also worshipped with human sacrifices. The biblical
sian narratives, according to which Abraham and Isaac their
beautiful women were given to the kings to eat from this pasture

that only one human couple was present at the beginning. For
To whom will God give the sign? Adam had two sons,
Cain and Abel; Cain killed Abel: who is still there,
who could kill Cain?

5 Gramberg says critical history of the religion of the Old Testament I, 437: the
Genesis is a mirror of the Davidic era, whose challenges the
ascribed to patriarchs.

) Jof. 24, 2.) Exodus. 3, 13 - 17.

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The idea of securing places is surely based on very old news.
ten; for the later Hebrew would have invented such things.
No, rather he was trying to downplay the offensive nature of the matter.
to cloak in his own way; Jehovah wants to punish the kings.
fen, not Abraham, and the matter must also be besides
the stricter concepts of later times for glorification
the patriarch is absent. Abraham came from Chaldea.
to have immigrated; in this land reigned in the service of the
The sun god Baal was the greatest until the most recent times
gender neutrality: it is all the more likely,
that Abraham shared these views, since it was generally the
It appears that in ancient times, in honor of the chaf-
God's fending the sexual drive the immeasurable freedom
(permitted today). When Saturn worship later became a
Conversely, what was mixed was considered to be in the service of this nature-hostile
Essentially a restriction or suppression of procreation

Driven for a meritorious work.

The human sacrifices are described very clearly in the Old Testament. clearly traced back to Abraham; Abraham is ready to be
To slaughter their own son as a victim. We read
Genesis 22:1-19 as follows:

“And it happened after these things that God Abrah...”
Ham tested him; and he said to him, “Abraham!” And he
He said: Here I am! And he said: Take your
Son, your only one, whom you love, Isaac, and go
Go to the land of Moriah and sacrifice him there as a fire.
sacrifice on one of the mountains which I will tell you about.

Consider the legend of Lot. The Elohim mingled
to the daughters of men, Genesis 6:2. Also in
In ancient Egypt, the most extravagant gender inequality prevailed.
Commitment. Cheops' daughter conditions herself for the
Each act of devotion lays a stone, and from these stones builds
one of the pyramids Herod. II, 126. Cf. Herod. II,
130. 135. Male goats mate publicly with Egyptian females.
Herod. II, 46.

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That morning Abraham got up and girded himself
He took a donkey and two fine servants with him, and Isaac Y, fine
son and split wood for a burnt offering and set out and
He went to the place God had told him to go. On the third day
Abraham raised his eyes and looked at the place from afar.
Then Abraham said to his servants: Stay here with
the donkey, but I and the boy, we want to go there
and worship and return to you. And Abraham took
the wood for the burnt offering and laid it on Isaac, his son
son, and took in his hand the fire and the knife;
And so they both went together. And Isaac spoke to
Abraham, to his father: My father! And he said: Here
I am, my son! And he said: Look, here is the fire.
and the wood: but where is the sheep for the burnt offering?
And Abraham said: God will choose the sheep to be

Burnt offering, my son, and so they both went together
And they came to the place which God had told him to go to,
And Abraham built the altar there and laid the wood
straightened him and bound Isaac his son and laid him on the
The altar was placed over the wood. And Abraham stretched out his hand.
and took the knife to slaughter his son. Then
'The angel of Jehovah called to him from heaven and said: Abra'
Ham, Abraham! And he said: Here I am! And he said:
Do not lay a hand on the boy or do anything to him;
For now I know that you fear God and have not wronged me
your son, your only one, refused. Then Abra-
He opened his eyes and looked, and behold, there was a ram!
entangled in the thicket behind with its horns; and
Abraham went and took the ram and sacrificed it
a burnt offering in place of his son. And Abraham
He called the name of that place "Jehovah erfiehet", so that

Among the Arabs, it is not Isaac, but Ishmael who is the one who...
Abraham's son destined to be sacrificed. Quran, Wahl's edition.
p. 442. |

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One might ask today: "On Jehovah's mountain will
"Rejoice." And the angel of Jehovah called Abraham to the second
ten times from heaven and said: I swear by myself,
Jehovah says that because you have done such things and your
Son, your only son, I did not refuse to let me bless you.
will and multiply your seed like the stars in the sky.
and like the sand on the seashore; and your seed
He shall possess the gate of his enemies. And they will
All the peoples of the earth will bless you with your seed, because
You obeyed my voice. And Abraham returned.
to his servants, and they arose and went with
each other to Beersheba; and Abraham lived in Beersheba.

These need to be reported in considerable detail.
tete did not dissect the victimhood narrative any further in order to
to be found to a highly striking degree. What in our
Mosaic laws and the prophets to the utmost
is frowned upon, and here the nation's founding father is...

riding, without the slightest suspicion that the action, whose
 He intended to be an abomination to Jehovah. Je-
 Hova himself calls for the human sacrifice; Abraham is to
 to take his only, beloved son and place him on the
 They slaughtered the people of Mount Moriah. How completely opposite is
 this desire of the god those threats of the mosai-
 fchen law, according to which Jehovah wants to destroy everyone,
 who sacrifices his child! Jehovah, it is said, wanted obedience.
 To examine Abraham's teachings. Does an omniscient God need a
 Such a test? Does he not see Abraham's resolve?
 Before? But what then is obedience to God?
 But surely in following his commandments. If he now
 He abhorred human sacrifice as an abomination when he saw them
 has strictly forbidden it: can he see them on the other side?
 Can he command the side again? Can he lead people to the over?
 transgression of his commandment, inciting sin and in
 willing obedience is a sign of piety-
 Can God give commandments that contradict each other?

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lift up, now command, you shall not offer a human sacrifice,
 Now again, you're supposed to slaughter your son? And
 Would such a case be conceivable: how would the person react?
 How should they behave? It would probably not follow from that.
 They earn a merit in sin, as is the case here with Abraham.
 is found, but in the persistent avoidance of-
 themselves, in refusing to obey God's command,
 because he incites the transgression of the law. — Abra-
 Ham sets off in the morning with his son; they are traveling
 three long days away together: the father had concerns-
 Plenty of time, but his decision remains firm. What a scene!
 A boy is sent by his father to the
 led to death; the sacrificial wood on which the son
 He is to be burned, carries a donkey beside him, it belongs to the father.
 constantly in his face. The boy, who believes it
 If you are aiming for an animal sacrifice, go along patiently. After
 For three days, the mountain is in view, on which the
 The son is to bleed to death. The father leaves the servants behind;
 He lays the sacrificial wood on the boy; he himself takes in
 His hand held a firebrand and a knife. Thus they rise

They went up the mountain. My father, said the boy, look here.
There is the fire and the wood, but where is the sheep to go?
Burnt offering? God, the father replies, will provide that
I have chosen a sheep for a burnt offering, my son. And so they went
They both together. Having reached the summit, he carries
Abraham gathered stones together to form an altar and laid the
Wood on it; then he binds his fine son, who is not now
It could be more doubtful that he was the sheep which
to long for God, lays him over the altar and grasps his
Messer: he wants to slaughter him with his own hand! — This
It is precisely that horrifying kind of piety,
as Arabs, Phoenicians and Carthaginians displayed:
How could that be a high merit for Abraham?
nen, which is a terrible religious atrocity for them
will be explained? — Abraham is ready to make the full sacrifice

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bring: there, at the moment when the fatal blow occurs
The story should take a different turn;
Jehovah's angel intervenes. Do not lay your hand on him.
“To the boy,” he said; “for now I know that you
God fears you and has not forsaken your only son.
refuses.” In these words, where one, according to the spirit of the
Reformers, a decisive disapproval of the people
The sacrifices one should expect from Jehovah's side will become more noticeable.
Only the impending sacrificial act is eliminated, the
Victims of the firstborn in general, but their meritoriousness
left; whoever fears God, it is said, may give him the one
not to refuse his ninth son; the fear of God of Abraham
She has been put to this test, and she has passed it.
stood. Yes, it is linked to this willingness to
to offer the firstborn as a sacrifice to Jehovah, who said:
gen, which to this day is responsible for the national
The hopes of the Jews form one of the most important pillars.
“I swear by myself,” says Jehovah, “that because you
Doing this and giving me your son, your only son,
not refused, that I want to bless you and your
Seeds multiply like the stars and like the sand on the shore
of the sea; and your offspring shall possess the gate of its
Enemies.” Obedience is not even a consideration here;

Jehovah does not demand obedience from his only son.
To examine Sam Abraham's — This would also have led to other
Art can happen — but to find out if he is
To entrust even the dearest things to God, for His love even...
he would give up his only son.

It is striking that this procedure Abraham's
even in times when human sacrifices were already considered...
abhorred, even from the standpoint of Christian Or
thodorie is still considered a great achievement to this day.
is praised. No wonder, if even today it is still praised today.
Religious fanatics feel an inner call to action these days.
to sacrifice their child, and to truly accomplish the horrific act

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under the delusion that Jehovah would intervene immediately,
if he does not want to carry it out until the deed is done
men let!)

Philo initially even tries to prevent the tempted man
Abraham's sacrifice was considered superior to similar sacrifices of the Gentiles.
to be highlighted brilliantly. (According to a fine report?) Isaac was
a maturing youth, excellent in body and mind
and dearly loved by his father. Unexpectedly, Abra receives...
They received the divine command to sacrifice this dear son,
And so great is the piety of the patriarch that he thereby
(Not even his complexion changed). He trusts finely.
Secret to no one, moves with two of the finest and most loyal
Servants approaching the place of sacrifice, when Isaac saw it, he had to
to take the fire and the wood upon himself, for he holds it
for fitting that the victim's object is the device
9. Now he lays stones
to an altar one above the other, and Isaac asks where
The sacrificial animal? Another father, Philo thinks,
Had pain overcome him during this speech, he would
He discovered his intention through tears. However, it was different.
Abraham; he doesn't change his expression. "My son," he says.
cold, God will choose a sacrificial animal, with God is
Anything is possible; and with these words he suddenly seizes
Isaac, lay him across the altar, ready to deliver the death blow

lead. Then God calls from heaven and prevents the escape.
Management of the project. But if the deed itself
Although it was not completed, says Philo, it still applies to
completely accomplished I, both in Holy Scripture and
in the readers' conviction. The malicious slander

1) John 8, 39.) Philo de Abrah. p. 373rd ed. Paris.

3) "oUre] xooav wereßaken;" so confidently the Jews know
including the most specific circumstances in the history of their ancestors
from thousands of years ago.

Even Jesus had to carry a cross to the place of execution.

) "olonimpos rail. navreing." a

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But of course, those who are accustomed to denigrating everything Jewish,
She doesn't want to appear so extraordinary. They say, too.
many others would have given their sons up for the sake of the father
offered up as sacrifices to war, drought, over
to avert flood and plague; the Greeks would have through
such victims already in the first attack, the greatest enemy
Armies defeated and the fighting people of the comrades
preserved; even barbaric peoples have sacrificed their [sacrifices] since ancient times
Children; the Gymnosophists in India still practice this today.
to burn oneself to death of one's own free will upon reaching old age
Yes, even the women there climbed with joy.
pyre, to be burned alive next to the man's body
to burn: such boldness deserves admiration,
But not Abraham's unexecuted plan. Against
"Such hurtful diminutions," I replied, "he drives
Philo continued, "as follows. Those who sacrifice children,
They do this partly out of habit, partly because they have no other option.
other kinds are able to inflict great evils on their state

to avert. Some are violently attacked by power
Some are forced to do it, others do it out of fear of men
fchen, again others with the intention of joining the group and

to make posterity famous. Anyone who, out of habit, names their child
 Sacrificing something does nothing special; an old custom can
 As a rule, as much as nature allows; even the unbearable
 The easiest task becomes less difficult through habit. Whoever...
 Anyone who, out of fear, sacrifices their child deserves no punishment.
 Praise; who, out of lust for fame, murders his son or his daughter
 Giving someone a victim is reprehensible. In none of these cases
 The sacrifice belonged to Abraham; with him there was neither national
 Habit, fear, or lust for fame are the cause,
 but only the purest piety. Other fathers, too.
 if they give up a son for the public good,
 They do not participate in the sacrifice themselves, but at least they apply the

) « Baoxaviay xai πv!LN i calls Philo this reply.

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Look away when the child is killed by a stranger.
 will; Abraham, however, was ready, like a priest, to
 To slaughter his beloved son himself would probably have made him...
 He also cut it into pieces and put them himself into the
 Fire set on the altar: so little did he allow himself to be swayed by the
 Love for a fine son, driven mad by refined piety.
 Even according to Josephus, Isaac was excellent at
 Body and soul. Abraham had no greater wish.
 than that God would grant him this son. But now
 Jehovah appears to test Abraham's obedience, holds
 He describes all the benefits to him and says that in return he demands
 Nothing but that he sent his son Isaac to Mount Mori-
 Yes, lead and there offer yourself as a sacrifice sanctified by God.
 Burn. Abraham obeys willingly, keeping his plan secret.
 and goes with Isaac, who was then twenty-five years old
 He went towards the mountain. Once there, he set his son down.
 of the command of God. He says, Jehovah
 I have long since seen such a token of veneration around him.
 serves. The patriarch finds an award for Isaac.
 in the fact that Jehovah does not, as everyday fate would have it
 the person, through illness, through war, or any other reason
 not take his life in another accident, but through
 I draw a holy sacrificial act, accompanied by prayer, to my soul.
 Isaac gladly hears this speech; even if it is only

He says it was his father's wish that he be sacrificed.
If he were to die, he would consider it a sin to devote himself to him.
withdraw, and immediately steps up to the altar 2). Thereupon verse
Jehovah denies Abraham the sacrifice; he has, says
He, not out of lust for human blood, was the victim of
not to command his son, but to test his obedience.
Then came Jehovah's promises, Abra-

1) Joseph. ant. I, 13.

How much this corresponds to the biblical narrative of Abra-
ham hid his plan from Isaac and bound his son,
Clericus has already noticed Comm. in Gen. p. 174.

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Ham and Isaac embraced each other and returned to Sarah.
House.

Christian interpreters show just as little decency,
Abraham's attempted sacrifice as a great merit-
grasp; in their case, the action still has a special quality
The importance of her setting an example of Jesus' sacrificial death.

Ephrem the Syrian says in his Commentary, the
The execution of the order should be very wise on the third day.
postponed so that one could not say, Abra-
ham acted only in his initial zeal, without further consideration,
He obeyed the commandment. He remained silent against his surroundings.
so that she wouldn't rush at him to break him in his
To make decisions waver; also, there would be reason to fear...
nature that the inhabitants of the surrounding area by force the
freed the innocent from death, or at least through their
Intervening delays the execution of the divine command
would have. Abraham would truly have made the sacrifice,
if the angel had not intervened; two kinds
Therefore, in this sacrificial act, he is to be praised for...
that he had been ready to make a sacrifice and that he firmly remembers the way-
I believed in the revival of his son; for it was
He was given the promise that he would be succeeded by Isaac.

company maintained. That no ram had been on the mountain before.
The question of Isaac proves that there were trees there.
The sacrifice laid upon Isaac shows that men completely lacked it.
wood: so the mountain suddenly had a tree, the tree
produced a ram; this one hanging on the tree,
Instead of the ram sacrificed after Isaac, an example should be set
to be that Lamb who was crucified for the sins
who suffered death in the world.

Origen gives similar interpretations of the passage.
Views on the day). God, he believes, would have given Abraham

1) Ephrae Syr. comm. in Gen. p. 76th ed. Rome. "Hebrews 11:17.

2) Original in the Latin eighth homily that came down to us
to genesis; tom. II. p. 81st ed. Par.

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They could only command the sacrifice once they were on the mountain, but the
The patriarch's faith should endure a longer test,
the goal of the struggle of paternal love against the god
The legal order can be postponed further; also, the
Third day a mysterious consecration; Abraham is firmly over
testifies that God will raise the sacrificed Isaac from the dead.
will be. Even in Origen's work, the entire hand of the godfather refers to...
lung on Christ. One can see from his speech that one
who already then replied to the Jews and Christians: If
Jehovah is all-knowing, so why does he conduct this test?
prevents the action at the moment of execution by
He says he now recognizes that Abraham also in the difficult
Will he obey his demands? According to Origen,
This was done, for example, to protect the future.
worse to show that faith is also expressed in works
must prove itself. Theodoret says, God has given this.
than, not because he first had to realize what he already
knew, but to show that he had a just cause,
To hold Abraham in such high esteem. This is also true of him.
Sacrifice an example based on Christ. Isaac, who does not die, is
the image of the divine, the ram that is sacrificed,

that of human nature in Christ. Even time itself.
"That agrees," he says, "here and there it's three days."
and three nights.

I will not go into further detail regarding the explanations of age and
a new ecclesiastical writer; it is well known that
They have been in contact with the Jews in this country for almost two millennia.
Abraham's sacrificial act was an extraordinary merit
ZEN that they are the noblest in this example, on the

9 "ut per totum triduum recursantibus curis paterna viscera
erucientur et omni hoc spatio tam prolixo intueretur filium pa-
ter, cibum cuni eo sumeret, dead noctibus puer penderet in ani-
plexibus patris, inhaereret pectori, cubitaret in gremio. vide,
in quantum tentatio cumulatur!

) Theodoret. in Gen. interrogat. 73; tom. 1st p. 55th ed. Par.

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Deepest stirrings imprinted on the human heart, older
to turn love into a sin against God, that
against suppressing the same, the insistence on the en-
The conclusion that murdering one's own child is a rare act of piety
rise up. What kind of eutfegli- on the side of the heathens
To explain such delusion, that is, in Abraham's case, proof of a
a high degree of fear of God.

It cannot escape the notice of an impartial observer that this
by Jehovah himself, the tribe and father of the nation.
foaled victims, albeit interrupted in their execution
The action provides significant evidence that Men
Sacrifices before exile constitute an essential part of the
have identified Jehovah's service. "If we consider the whole thing,"
Gramberg says, "correct, namely as a philosophical
To consider myth, one can learn about a historical event.
Laffung in the life of Abraham is not mentioned. The purpose,
To show his submission is fully achieved, although that
The sacrifice was not completed, but the youth with the ram
is exchanged. Jehovah does not say that people
The victims should be displeasing to him at all, therefore we would like to
This seal is more a trace of those which also lead to

David's time had not yet come, as symbolic
 To present the admittedly obvious idea that the
 "Firstborn among men also belong to Jehovah."
 Vatke): "Had the idea of human sacrifice been completely..."
 located outside the sphere of Jehovah's service, so
 Was the legend allowed to make such a demand of Jehovah himself?
 not disguised as temptation, and Abraham
 Ham would have acted quite rightly if he had obeyed the order when
 "Unworthy of God, he would have been rejected." Is it
 However, there is no doubt that one has already...
 Abraham's time had human sacrifices; (the sun

1) Gramberg critical story. the religious of the a. . I, 97.
) Vatke Relig. of the a. T.I, 276.

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God demanded fish from the most ancient times.
 human offspring as well as his gift of
 Gratitude, as from the animal and plant kingdoms); so
 It is nevertheless not believable that our Old Testament
 A narrative, a historical fact, is reported. The whole
 A historical account of Abraham's life is when
 Not unnatural, but highly questionable.
 It may be true that the Jews have old legends about a
 The patriarch Abraham had the idea that Abraham truly was a
 historical person: but time and circumstances
 The nesses of this man could not change our Old Testament verses.
 The fibers are not known in detail. One only notes the
 Course of the first book of Moses; with a few leaps it is
 The author has traced the history from Adam to Joseph, about
 For two millennia! He didn't tell a story!
 ben, but rather legends about a few men compiled,
 with which he fills the enormous period of time, so well
 it wants to go. However, now it is being discussed that the Orient is
 He kept his legend true, it was inherited there from mouth to mouth.
 Mouth truly through centuries; but with which
 Does one really want to claim this? Isn't it already inherent in...
 the human tendency to tell stories according to one's own well-being
 to embellish and alter, and divides the

Doesn't the vivid imagination of the Oriental also include this inclination?
 Does not the Old Testament itself show how ready-
 willing one was to participate in the real story according to Gutdün-
 Can changes be made to the written statement?
 Between Abraham and Solomon lies, according to the usual...
 Time reckoning, a millennium; over how many tongues
 The narrative had to go on until it reached the Old Testament.
 The author came! In my opinion, our mosaics
 Books contain very few truly historical notes about
 the lives of the patriarchs were ruined; the legend had the
 meager material has been available since ancient times from nearby sources
 relationships filled, and so the story came about.

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Editors of the Genesis, which still according to their own Er-
 They changed the masses. The story of Abraham's sacrifice is not
 historically; did Abraham really sacrifice his son?
 so he was hardly the first to do this, nor was he
 the last one; he acted according to a more generally applicable religious principle.
 Gösen view; history also had no reason to change this
 To preserve the action as something special. But certainly.
 Moses would have felt compelled to close what had previously been free-
 willing victims of the firstborn, which he elevated to the status of law,
 to sanction by an ancient ancestor of the nation
 let it. The legend certainly originally went something like this:
 that Abraham really sacrificed his firstborn son
 have, whereupon Jehovah, out of gratitude, gave him even later
 years ago, Isaac was given, from whom a mighty Ge-
 poorly bloomed. The fifteenth chapter of the first book.
 Moses points quite clearly to such a relationship.
 Jehovah appears to Abraham and says: "Be afraid
 "No; I am your great reward." Abraham answers:
 "What will you give me? I'm going there childless."
 and the owner of my house is the Damascene 'Eliefer.'
 Then Jehovah led him out and said: Look towards Him.
 Melt and count the stars: so shall your seed be fine.» Abra-
 Ham is not vaguely accusing Jehovah here,
 that he had not fulfilled his promise; he had many
 Children expected, precisely as a consequence of the sacrifice of the first birth,
 which will be blessed with numerous offspring

He should have; but now he is leaving this world childless. The Ab-
 The view of this original relationship will have been, on
 to show, using the example of the patriarch, that the blessing
 for the victim of the firstborn, even on a wound-
 be implemented in a reasonable manner. The fact that
 Abraham the sacrifice on the later Temple Mount Mo-
 Rijah wants to carry out his plan, but it is very unlikely that he will be able to do so before
 the
 The founding of the temple has been added. It is believed-
 Dear, they moved the scene of the crime here in order to

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to give the Temple Mount an ancient consecration, as if one
 the temple: would have been built on this spot, because it was through the
 Legend has it that Abraham's sacrifice already received this consecration.
 Later, a second revision was added; the Aus-
 The child victim's involvement is eliminated, instead of the son.
 A ram has been slaughtered. This depiction forms the basis.
 starting point from the commandment of human sacrifice to the -
 messenger of the same; she stands in the middle. Very naturally could
 the prevailing view of the time, the conviction that child sacrifices were
 necessary, not immediately to the opposite state-
 point to rise, on which these victims for an abomination
 This applies. There is a transition point in the middle, on which
 Jehovah was content with an animal instead of a child,
 without prohibiting traditional human sacrifices. The bi-
 The biblical narrative, as it is presented to us, aims to inform the later
 Use of the solution of the firstborn to sanction, it has the
 Apfii icht; to provide proof on the progenitor that the
 traditional sacrifices of the firstborn are not necessary, that
 Jehovah would be satisfied by an animal sacrifice and at
 the disposition that would be sufficient, which willingly gave the son
 He would, if he demanded it. This attitude of ours
 The narrative provides evidence that it was written earlier,
 as our Mosaic Law; for according to the spirit of this law
 Jehovah would have acted harshly against the people.
 victim pronounced "which is not the case here. She erin-
 nert to that place in Micah where without any consciousness-
 When asked about the injustice: Should I give up my first?

To bring the bores to sacrifice? . but the guild the fore-
 The train receives before the victims. The later processors of the
 Mosaic books do not consider it necessary.
 have to change the presentation, since the victim of the
 The firstborn was also eliminated in Abraham's case, and a swarm-
 | fer Tackel would have violated the sanctity of the patriarch. Uebri-
 We must not disregard the fact that gens also exist here.
 An Aries is one who takes the place of man, like
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at Pasha, where a ram or sheep is sacrificed and eaten-
 should be; this place too, therefore, must be our above
 The view presented serves as support for the idea that the Paschal sacrifice
 originally, and with the exception of Josiah, was a human being. After
 According to the rabbis, Abraham, when he visited Wid-
 who offered sacrifices, calling to Jehovah with each individual piece:
 "O Lord, accept this in your grace, just as if it were
 It happened to my son, as if my son had been killed.
 It was as if my son's blood were shed, as if
 My son's skin was peeled off, as if my
 (Son dismembered and burned to ashes): a tradition,
 which very clearly represents the ram in the Jewish imagination
 as a representative of man in the victim, which shows that-
 who even harbors doubts as to whether the animal sacrifice is truly with Jehovah
 could replace a human sacrifice. Also as atonement for a
 An unintentional murder was symbolized by a ram among the Jews.
 Ben, who averted the blood feud, through his death the life
 had to buy the perpetrator's life. Incidentally, it can be found be-
 The legend that a god prevented human sacrifice is well known.
 derte and put an animal in its place, also among the Greeks-
 chen. The barbarity, to which one attributes a supernatural origin.
 What had been given also required a divine command.

) Bochart. hierozoicon II, 49. Lund jüd. Heiligth. p. 642.

The prevailing idea among the Jews was that the ge-
 He sacrificed an animal instead of a man; this is the May.
 nung of all antiquity; the laying on of hands on the victim-
 Here, from the side of the sacrificer, the blame was borne by the man.

The rabbis prescribe that the
 The person offering the sacrifice should think, when they see the sacrificial blood flowing,
 that
 Not the animal, but he himself deserved death. Through
 The laying on of hands, they say, requires the person offering the sacrifice to confess that
 the
 Let the animal take its place, and let animal blood replace its blood.
 the altar was destroyed. Even today, the Jews must pay tribute;
 the sacrifice of the rooster at the Reconciliation Festival the thought ha
 that the rooster represents her own person. Cf. Buxtorf
 synag. Jud. e. 25; Lund jüd. Heiligh. p. 642.

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to be eliminated. To avert a plague, they should
 The Lacedaemonians annually ensnare a virgin of noble birth
 sacrifice. The lot falls on the beautiful Helen. Already it is
 Just as one is about to perform the sacrifice, an eagle appears.
 Zeus descends from the sky and places the sacrificial knife on a
 (Young cow standing next to it). Since then, the La
 cedamonier this traditional human sacrifice. Iphigenia,
 about to suffer a sacrificial death, he is visited by Artemis
 (abducted and replaced by a doe). Phris
 Rus, the son of the Boeotian king Athamas, is to become
 to be sacrificed to ward off famine; his mother,
 The goddess Nephele sends a ram with a golden coat,
 on which Phrixus and his sister Helle escape 3.

Finally, I would like to point out the relationship once again.
 there, in which the Phoenician legend already mentioned above
 with the story of Abraham. Abraham is the Al
 ten Saturn, and this god also leads the Phoenicians
 the name Israel. Kronos, says Philo of Bytius 9,
 whom the Phoenicians call Israel, was king of the land
 of and was after his death under the star of the
 Saturn worshipped. He had from the Anobret (the water
 (rich source) a single son, who was therefore called Jeud
 (the only one), a designation that still exists today
 many sons among the Phoenicians. When the land was un
 "He drew"

5 Lydus de mens. p. 113.

. 9) Ovid. metamorphic. XII, 28. Hygi n. fab. 98.

9 Hygin. Fab. 2. Apollod. I. 9.

9) Eusebius. praep. Evangel. I, 10: “Hoovos roiyv, or o Doiynes

I geaE ravvtoo,^o D 7 Basikevov us Xwpas xl DOrepoV ue

rd ry toō Biov redeuriy eig rev rov Koövov aoreon are

Seis, ec trix nun Ayo he deyou&vns, vioy ezar

| movoyer, öy did rovro Jeovd Exalovy, Tov wovoyevoüs whether reg

Eri x vb cou o rad roig Solviti, sirdivwy. Ex Hole

uo ueyiorwy xareulmporwv r7v xwoay, Basilimo x00uNdas d

nari rv vid, Bwmuov d& xaraoxevaoauevos fr: d,.

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to this son the royal decorations, built an altar
and sacrificed him. (Movers claims) Philo mixes here
Jewish and Phoenician mixed together, he seeks the Na=
men Hebrews of Anobret, overflowing spring, the Na=
men Jews from Jehud, the only one, to derive as well
Isaac is actually named in the passage Genesis 22:2;
In Isaiah it is also said of the Jews that they “from
the water of Judah, “from Sarah’s well spring”=
proceeded. It was even easier for the Phoenicians,
the third name of the Jews, Israelites, with the phö=
to connect it to the Niziian myth, since the name
Israel, warriors of God, undoubtedly already involved early on with the
the whole story of Esau, which the Phoenicians called Mars=
Ufov was transferred. The following will be
von Movers conceded that this Phoenician explanation
very old and yet probably originating from Sanchuniathon
must, since a later time would see the Jews, who were so despised at that time, as
would not have been deemed worthy of the honor of honoring their ancestors
to be so closely connected with the sacred legend
bring. Fr
For us, the matter is viewed differently.
viewpoint. The Jews were not the viewpoint of before the exile.
the related Phoenician tribes in religious terms=

hung completely secluded people, like our old testament
it wants; the tribes all had their communal things
and trained them in their own way. On this occasion
society, based on reciprocal religious exchange
where do the Old Testament traces of a kinship of the
History of the patriarchs with Phoenician legends, not...
that the Phoenicians from the religious book of the self
I heard something here and there from the graduating Jews and I
They would have incorporated them into the mythical cycle. The old, dark Sa
Giving it a historical garb was not solely its own.

1) Mo v. the Phoenicians, p. 131.

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The customs of the Hebrews, but also of the Phoenicians; we
This can be seen from the few fragments that Sanchu
Niathon remained. Regarding the Hebrew
Myth became increasingly associated with this dress among the Jews,
the more it corresponds to the growing reformist endeavors
Therefore, what was to be done was to remove the shell of the old national heroes.
to take off the demigod's robes; and so we were told about
ancient names, a very natural one, arising from the circumstances ei
a story passed down from a later time, which told them
only a very small part of it has been heard. For example, we will be told about...
Jacob received messages which in themselves were the greatest
Parts of it are very believable, and yet this person suddenly appears
again as the Heracles of the Phoenician and Greek myths
The one who wrestles with God and injures his hip. Man
one might reply: Wouldn't it be far more natural to...
bibli entirely in keeping with patriarchal conditions
to let the history of the patriarchs stand as historical.
and to assume that the authors of the same only had here and there
incorporating a feature from Phoenician myth
Men? I answer: no! Because, as noted, the ger
Classy dress is deception; otherwise it couldn't also
They bear names such as Adam, Abel, Noah, etc., of which
The biblical authors simply knew nothing.
could. And if one were to further object that the patriarchs
Abraham, Isaac, and Jacob are, after all, the Old Testament figures.

Authors are already a considerable amount of time closer
Although they have moved away, they still remain too far away for me.
farther away than I could believe, the detailed after-actions
judge which ones we have of them, be truly through-
commonly founded. Between Abraham and Solomon lies,
As asked, one millennium within this period
four centuries, which is the duration of the stay in Egypt
should take, and these are mentioned in the biblical story.
skipped. Has one from this closer time-
The room had no news, so it can go back further.

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Knowledge of history only to the point of lesser depth.
have stretched out. Surely today's story will...
Writers would do best to write the history of the Hebrew people with
to begin with the exodus from Egypt. Where from, when and
Under what circumstances did the Hebrews come to this land?
That will perhaps remain uncertain forever.

Let us also consider the patriarch Abraham as
a historical figure, so let's refrain from using the un-
conditional credibility of the accounts given about his life-
They can only assume that a few individuals,
to the religious spirit of that ancient time in general-
The corresponding traces have a historical reason,
such as the worship of a sun god El, the child sacrifices
and gender neutrality in his service; whereby
It may also be noted that this whole
The personality of Abraham among the Jews only became apparent very late
gains importance; the older Jewish writings revert to
have rarely or never been on this since its founding
of the second temple, the highly celebrated ancestor of the Na-
tion. Regarding the sacrifice of Isaac, this story must...
lung is declared unhistorical, although it is based on the
whose side it is by no means improbable that Abraham
in the sense of his age, his firstborn child to the son-
I have truly sacrificed myself to a god. The human sacrifice service of the
Hebrews required both a celebrated introduction and
that of the Phoenicians. The latter attributed their atrocities to a
old king Saturn, later placed among the stars-

back. It is very likely to me that Abraham was among the
The Hebrews originally had the same personality as
Saturn among the Phoenicians, namely one active in ancient times
a celebrated man who, over time, became a living, existing man.
was worshipped and described as the founder of religious customs,
which, however, with increasing civilization of the peoples, one
old name was needed in order to be willingly practiced further.

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Second section.

The period from Moses to David.

With Moses we come to a historical, of course
both in the interest of national glory and in that of the
later reformers, who based their views on Moses
carried a highly disfigured field.

Jehovah was unknown to the Israelites before Moses; only
Moses had this God whom he met in the desert of Midian.
He met it on Mount Sinai and introduced it to the Hebrews.
We will come back to this point again here, as mentioned above.
some explanatory remarks further elaborate on the sentence.
The proof for this is not difficult to provide; it lies within.
openly displayed, partly in clear expressions of various bi
Bible writings, partly in the history of their introduction
of the God in the second book of Moses. The Hebrews were
Only with the exodus from Egypt did Jehovah's property become his,
Psalm 114:1 is spoken in clear words.
Israelites will find Jehovah's inheritance, it says in Deuteronomy 32:9;
But only in the land of the desert did the god find this his
people, and since then he has cherished them like the apple of his eye. Je
Hova speaks Exodus 6:3: I appeared to Abraham, Isaac
and Jacob as a powerful EL, but my name is Jeho va
was unknown to them. Joshua gives to the Hebrews
still the choice between Jehovah and the gods of the past
drive, saying Sof. 23:14: "Fear Jehovah and
Serve him with sincerity and loyalty, and remove the

Gods whom your fathers served beyond the river
and in Egypt. And if you don't like it, the Je-
To serve, choose today whom you will serve.
let, whether to the gods whom your fathers served beyond the
Stromes, or the gods of the Amorites, in whose land

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You live there; but I and my house will live in the presence of the Lord.
serve, » |

Such passages are given through the first chapters of the
The second book of Moses provides another explanation. Moses, in order to
to escape the punishment for the murder he committed against an Egyptian
who had committed the crime, fled to Midian and arrived there with
the priest (he) Jethro in connection, who gave him fine Toch-
The refugee Hebrew hü-
He put his father-in-law's sheep on the mountain
God's Horeb). Was Jehovah the ancient God of the Israelites?
ten: how is it that he is here in the Arabian land of Midian
Why is Horeb the "mountain of God"?
Does he not live in Egypt with his Israelite people?
or at least in Palestine, in the promised land?
Why here among the pagan Midianites? Everywhere
Did the deities of antiquity have their place among their people?
Seat, not abroad; the God who is in the land of
The Medianiter who lives on Mount Horeb is therefore an eye-
probably not the God of the Hebrews, but the God of Midianites-
Nitish priest Jethro, of the Arab tribe of the
Midianites. On this mountain Jehovah now appears as
Flame of fire to Moses, declares himself to be the god of bronze-
fathers and promises, the Hebrews from the Egyptian Be-
to save oneself from distress. One will consider the historical consequences.
They think something like this. Moses stays with his...
a father-in-law, the Midianite priest Jethro;
In this way he learns the service of the Midianite God.
nen, which this Arab tribe on Mount Horeb
living there, he thought. Meanwhile, the situation of the Hebrews in
Egypt is becoming increasingly oppressive. The Egyptians are close to...
to forcibly expel the foreign, leprous people from the country
drive. Moses and Jethro are in this unfortunate state.
the Hebrew people had been discussing it amongst themselves for some time;

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) 2. Mof. 2, 16; Leviticus. 3, 1.) Leviticus. 3, 1.

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The Midianite priest, familiar with the area, knows that fertile lands lie to the north; it makes the foreground
The plan was to lead the Israelites to those regions and to...
To drive the Canaanites out of it; Jethro is really
The leader on the train. When the Egyptians were already going
to use force to get the Hebrews out of the country in the shortest way
To create for the land, Moses appears, announces his Midianite
God as the God of the ancestors, himself as
whose messenger, through whom Jehovah has brought his people into a
he wanted to cultivate fertile land, which he had already known in the oldest times.
times promised to the patriarchs. "Look," Moses said.
Exodus 3:13 to Jehovah, "when I go to the sons of Israel"
Come and say to them: The God of your fathers is sending
I came to you, and they said to me: what is his name,
What should I answer them?» It was so completely unknown
So, to the Hebrews, a God of the fathers, that they did not even
knew his name; their religion will differ from the Egyptian one.
(tables at that time differed little), and Moses
It therefore couldn't be that difficult to learn his Midianite
God against the gods of the hostile Egyptians as ancient
to foist the tribal god of the Hebrew people upon them. When they heard
then, "it says in Exodus 4:31, 'that Jehovah after the sons'
He saw Israel's misery and that he saw its misery, tending
ten fie sich und betreuten an. Besondere wichtig für unsere
Claim that Jehovah is the Midianite god of Jethro
The circumstance that the Midianite priest Jethro
worshipped no other god than the god of Horeb.
Jethro was already called priest when Moses came to him, he
He was no longer a young man back then, because he could
to give a daughter as a wife: a priest of established
Old age doesn't give up its national god so easily, and
One cannot therefore try to help oneself by saying,

Moses converted Jethro. A single abandoned man

) Szech. 13, 3; Cape. 16, 26; Cape. 20, 5-14; Cape. 23, 8/3

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A refugee whom a priest takes into his fine house will certainly more the religion of the priest and the people take, in which he finds refuge, rather than that he the priests who would leave their people and serve a foreign god would gain. The Bible gives no trace of a conversion. attempt that Moses made with Jethro, but probably certain Prove that Moses adopted the religion of Jethro Jethro gives his daughter to the stranger as his wife. a proof that the stranger proved compliant; Moses remains many years with the priest and the Midianites, without that his or the priest's religion among the Midianite people aroused the slightest offense, and, what is striking about the matter, It is documented that Jehovah lives among the Midianites on Horeb, before Moses came to Midian; from this mountain God, as already mentioned above, gives his gift. fetz and Horeb will remain the apartment Jeho for a long time va's, when the Israelites were no longer in that area to stop. Jethro also leaves this mountain of God's fineness. and his homeland not until Moses arrived with the train at Horeb has arrived; then he joins and leads the train to Canaan). It will be seen upon arrival as a very celebrated man was received; Moses goes to meet him He turns and bends down in front of him, he tells him the wonderful Jehovah's guidance, "and Jethro rejoiced over all that Good things that Jehovah has done for Israel, that he saved it from the hand of the Egyptians. Praise be to Jehovah, he said, "who saved you from the hand of the Egyptians," and it Jethro, Moses' father-in-law, took burnt offerings and Sacrifice to God; and Aaron and all the elders of Israel came to eat bread with Moses' father-in-law

According to Exodus 18:27, Jethro departs after a visit from Moses. at Horeb back to his homeland, but later Moses asks him to be

a father-in-law, to show the way to Canaan.

2) Exodus 18:9-12

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before God... Immediately the next morning, the midianite attacks
Nitic priests involved in the governmental acts of Moses),
He doesn't act like a newcomer converted by Moses, son-
dern as a man to whom the Israeli law-giver obeys-
sam performs. «Moses obeyed the voice of his father-in-law-
father's and that Everything he said 2). »

That this Midianite god from Mount Sinai
was worshipped in the form of a bull, about that, as well as about
We have already discussed the human sacrifices in his service.
This concerns the individual historical events.
to speak of examples of such victims, about whom, of course, in un-
s2er biblical representation usually a more or min-
the thick veil has been drawn.

Moses sacrifices his son.

First, we meet in the fourth chapter of the second book-
Moses told a highly striking story. Jehovah
had ordered Moses to return from Midian to Egypt.
to return, since all the people who had followed his life had died.
They sought. Moses put his wife and his sons on
a donkey and returns with them to Egypt.
“And it happened,” it continues verbatim in verse 24,
“While traveling and staying at an inn, Jehovah came upon him [Moses!]
and wanted to kill him. Then Zipporah took a knife and
She circumcised her son's foreskin and threw it in front of his
feet and said: You are a blood bridegroom to me! And he
She let go of him. At that time she spoke to the Blood Bridegroom of the Be-
For the sake of a haircut. »

The connection in this message is very clear-
one can recognize an insertion that the biblical author from

) Exodus. 18, 13 - 27.) Exodus. 18, 24.

9) Who wouldn't find a highly striking verse in this story?

Can I find a connection with Matthew 2:19-21?

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had included another document in his report,
than the one from which he usually drew. Verse 27
It fits much more naturally with verse 18; especially the
Verses 24 to 26 are strikingly out of place in the middle; the
Jehovah, who had previously spoken so kindly to Moses, now wants
to kill him all of a sudden, just as he was about to go to Be-
The god's failure in the most important matter after Egypt-
to withdraw ten, presumably for no other purpose than
because Moses had not circumcised his son; a verse
debt that the legislator already incurred before his departure
wore it, without Jehovah expressing his displeasure because of it.
Verse 27 begins a completely different account of the
The Journey of Moses. According to this passage, Jehovah commands the
Aaron went to meet his brother in the desert; this
meets Moses "on the mountain of God," precisely where Moses
herding his father-in-law's sheep, anyway
near Moses's residence. Both brothers then enter...

The maturity is being assessed in a general sense. This representation is far from accurate.

Of course. The very circumstances suggest that Moses
to the dangerous enterprise he was going towards,
not wife and child, but

They will be left safe with their father-in-law—

have; and this is also confirmed by Exodus 18.

6, where Jethro met with the wife and children of the
Moses arrives at Mount Horeb when the Sfraelites begin their campaign
has already arrived there.

Nevertheless, I must provide a genuine basis for the position.
recognize; it has been completely remade by the editors of the
The book is not reliable. One could say it was a...
switches to demonstrate the necessity of the pruning;
Only Jehovah and Moses appear in a very bad light,
than that the report, in its very structure, already constitutes an invention
which could be later times. Jehovah falls upon his

Darling here and want to kill him; the old Jewish overlords.

Setters perceive the unworthy nature of this place; they transform it.

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the "Jehovah - in «Angel Jehovah's). Moses on his side
is unaware of the necessity of circumcision, nor
of the blessing that is given to this in the story of Abraham
The ceremony is tied; the legislator follows the old one, so
Jehovah's earnest commandment is not true; his Son is
uncut. In my opinion, the report is based on the
The fact that Moses once suffered a severe illness
Illness, perhaps shortly before his departure for Egypt,
when time was running out, he ordered one of his sons to be sacrificed,
to receive a swift recovery from Jehovah.
The sacrifice was later changed into a circumcision.
The "seeking to kill on Jehovah's side can be eye-catching."
probably cannot be interpreted differently than by a killer=
a disease with which Jehovah secretly afflicted the Lawgiver-
(searched). Now we hear nowhere that the circumcision
a son helping a sick father to recover
It should have been, but it was actually done in a human sacrifice at ver
different peoples and also among the Jews this power=
found. Moses, like the frequently cited passage Ezekiel.
20, 24 clearly show that the sacrifice of the firstborn is to
Laws were made. With such a view, he could not see the May
have the opportunity to live his life through the insignificant

to be able to buy the gift of his son's foreskin; such a Jehovah's grace demanded a different, more expensive life. It should also be taken into account that our position is quite does not say that Moses' illness was a punishment for the W n gewasfen; rather, the Er

) The Septuagint has dye dog xugiou, "the Chaldean para phrase of Onkelos; NN Cf. Bibl. polyglott. Lond. I. p. 243.

) The Hiphil of 3 is used more often fo, "saepe de morte ab ipso Deo per morbos, famem, al. immissa. Jes. 65, 15; Hos. 2, 55; Exod. 16, 3; Exod. 17, 3. etc., Gesen, in the-saur. p. 780.

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sick without further specified cause, and the Be-Cutting off the son is listed as a means to achieve the goal. to regain health. Mother Zip's reluctance Pora suggests more than just a simple cutting off of the Foreskin; today's Jewish mothers are not horrified so very much against this use. If one were to object that Zippora, the trimming is new and therefore stands out widely. who was, thus contradicts the biblical account; a woman who cuts her child with her own hand must other such cases are also known; she would the Opera otherwise it would be difficult to undertake it oneself. It is certainly not It is quite plausible that the child's victim was subjected to pressure. that Moses's conception was performed by his mother herself; indeed But the execution on their side is equally unwilling. to be sent for circumcision. The speaker has the sacrificial Person (perhaps Aaron) eliminated and who because of the death Zipporah, her child's anger against her husband The circumcision was postponed. She accuses Moses of... the foreskin before his feet and says: a blood bridegroom Are you to me! The latter term is too closely related to Moses. bound, as if one were to refer to the son and say Zippora might understand this statement to mean the child Be through circumcision to Jehovah or to Israel have been, as it were, wedded to the people. By taking the lead

She reveals that she throws her skin at Moses' feet.
 that she does not agree to the ceremony; she can therefore also
 not enter into a mode of thinking according to which her
 The child would now have been wedded to God; such a thing would have
 They can only pleasantly touch her spirit. Even against
 Does the addition "a blood bridegroom be" speak to this explanation?
 you to me; not her, yes, the child would be in this case a
 not the bridegroom, but the god. The Chaldean
 Onkelos' paraphrase summarizes the passage in such a way that Zippora
 the husband was saved because of the blood from this circumcision

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would have been). We also source from most suppliers.
 gladly the "Bridegroom in Blood" on Moses. The Hebrew ex-
 druck), which is translated here as bridegroom, means
 any relative by marriage, and is called in
 In our place, just as much as a husband. Zipporah, take care.
 Mert, grieving over the death of her son, makes the precept to Moses.
 throw: You are a bloody husband to me, you desire death
 of our child! Apparently, the expression means bloodbath
 tigram To describe more than the little bit of blood that comes from a
 Circumcision wound is penetrating.

To celebrate the giving of the law on Sinai, the Israelis are holding a ceremony.
 They suffered a great loss of life.

Another, very clear trace of great human sacrifice,
 which the Ssraelites brought in the age of Moses shows
 in the 32nd chapter of the second book, where the story
 The story is about the golden calf.

The story itself is apparently from the Bear
 The text of the Old Testament is highly distorted.
 been chosen to legislate on their reformatory principles
 ten to save. The simple historical facts are not
 other than that of the Israelites, by Moses on the mountain
 who is staying to receive the laws from Jehovah, on
 Foot of the mountain, under the direction of the high priest Aaron,

to the god whose image is a bull, a religious festival celebrate). When Moses came down from the mountain,

) Targ around uncle. in the Latin translation. the London. Polygl. p. 243:

“Propter sanguinem eircumeisionis hujus detur nobis sponsus meus. Et cum dimisisset eum, tum dixit: Nisi propter sanguinem circumcisionis hujus condemnatus erat ad mortem sponsus meus.” — Clericus, on the other hand, translates in fine commentary. to the passage not “propter sanguinem condemnatus erat, » fondern “sine sanguine damnatus erat etc.,

2) 1 vrgi. Winer's Hebr. Lex. p. 375.

Vatke is approaching this view. One must consider the ideas.

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The celebration of the enactment concludes with a grand ceremony. Thanksgiving offering, to which many Sfraelites offered their brothers and Sons deliver.

Even the preamble, which our biblical Darjiel lung this so-called waste for bull service gives, if very weak. “And when the people saw it, it says Exodus 32:1, that Moses delayed coming down from the mountain, gathered The people went to Aaron and said to him, “Arise, make us go.” a God who goes before us; for this Moses, who Man who brought us up from Egypt, we do not know, what happened to him. The editor of this section found the report that the Israelites were then under Aaron iherem Jehovah in the form of a bull to celebrate the giving of the law They have committed a crime. He uses this news to... to provide a historical example of how much Jehovah and the Lawgiver Moses abhorred the bull service — and However, this service was and remained the public religion of the Hebrews, especially the Israelites, until the fall of the Israelite Empire! Before Moses' absence on the The editor was allowed to edit mountains 1 1 a

of individuals (like Moses) according to their geit berabftim= men; one could, assuming that the tradition extends beyond fine effectiveness, even if only in the greatest part, be true, we= the subtle appearance, nor the entire course of subtle history To understand: Rel. des alt. Test. I, 183. — It is most untrue= probably that the later priest myth contains such elements (of idol worship, serpent, calf) into the Mosaic Age displaced, indeed would have even suspected Moses and Aaron, if not the unanimous legend took place that at least one large Part of the Israelites were truly devoted to idolatry. Later legends, of course, reinterpreted much so that it wouldn't It seemed as if Jehovah were an idolatrous people from Egypt. led 2c., Vatke I, 186. — Gtamberg (Gefdy. der Relig. (des a. T. I, 443) explains with the N bet, the whole story of the calf for myth, in which there is nothing true, he= “found against the Jehovah=Apis=Cult in the Kingdom of Israel.”

—

to grant veneration, so as not to deprive his heroes of this service to participate; the bull is thus first made, after Moses went to Jehovah on the mountain. "We don't know where this Moses has gone," they said. the Israelites, “so make us a golden bull image!” It may remain an open question whether Moses spent forty days and He had been on the mountain forty nights; one can of course, it was impossible to foresee why he should remain there for so long. have been there, also the numbers forty and seven (only on On the seventh day Jehovah spoke to Moses 2)) those general sacred and popular names, the correctness of which One is not allowed to build according to the Old Testament. But now... Also, that Moses stayed for a very long time, yes, a people will indeed emerge. Don't treat your leader like an escaped prisoner Sparrow, whose fate no one worries about anymore= mert. Kam Mose within the determined or presumed Time did not descend from Sinai, so the next thing to come was on the Mountains to look for him; if he was thought to be lost, then There would have to be at least one part in the narrative— He accepted his fate, felt pain over his loss express. But the author doesn't think of that; it is only to find a reason for the celebration=

the; fine heroes of the worship of the bull god
 free speech, in order to then see him as a fierce opponent of the same.
 to let them enter. Even the brother of the law,
 Aaron shows not the slightest sympathy for his
 Brother. He cheerfully accepts the people's proposal;
 "Tear off the golden rings," says ex, "that are in the ears."
 your wives and your sons and your daughters find, and
 Bring them to me. How would I think of that? That Aaron,
 the high priest, the brother of Moses, with whom Jehovah yo
 long ago, the one before Phargo, who performed miracles,
 that this man, from whom the priesthood, of Jehovah

) Exodus. 24, 18.) 2, Mos. 247%%½
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should descend, here devoted himself to a different service than
 the national one introduced by Moses? Aaron also speaks
 very clearly from the bull verse 4: "This is your god,
 Israel, who brought you up from the land
 Egypt," that is, exactly the same God who was through Moses
 a better land had been promised and was thus far under Moses' rule
 The leader had been honored on the train! The godmother's name is
 Jehovah too. Aaron builds an altar before his! Form
 'And proclaim! "A feast to Jehovah tomorrow!"'
 Similarly, the Ifraelitifche says: King Jeroboam of
 to the calves he raised up at Bethel and Dan: Behold,
 There is your God, Israel, who brought you up from the land
 Lalide Egypt Y.» "Long enough," he says, "feyd" ihr
 up to Serufalem. "Apparently, then, it was
 The image was also still in Jexusalem at the time of this king.
 Jehovah's bull; for Jeroboam wanted his people
 to give a substitute for the God in Jerusalem, so he has been
 a god also made like that of Serufalem; a
 It would have been a completely wrong idea if he had thought of Israel
 liten, to replace them in Jewish service," an image
 had placed there, which was considered idolatrous by the Jews.
 would have been reluctant. As the later Israelites...
 They love lavish sacrificial feasts, so they already hold them here.

before the Bull of Aaron they hold a feast and lead a
 Dance up; David dances too * an 8 way
 in front of the Ark of the Covenant! t J 17
 Thus Moses remained on the point; from whose
 (where Jehovah appears as fire), Aaron is also below.
 not inactive among the people, he presents an image of Jehovah= may
 And it offers it to the Israelites as the God who brought them this far.
 = Egyptian-led, presented as a form of worship. The narrative
 Now let Moses continue this scene with great fury.
 behold! A message which came through the altar of burnt offering.

) 1st king 12, 28.) Exodus. 24, 117777:

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with: his bull's horns and throughout the entire history of the
 Kingdom of Israel, where Jehovah is continually under the
 The image of the bull, which was revered, has been very decisively refuted.
 The punishment that Moses received for this service was...
 The Israelis imposed this sentence, which clearly shows itself as an er=
 the discovery of the reformatory spirit, which was concerned with the
 The legislator set a terrible example against the bull service.
 to let. "Let each one draw a sword against a fine
 "Side," he said to the Levites, "walk back and forth from
 from one gate of the camp to the other, and each one kills
 his brother, each his friend, each his
 Neighbor. And the sons of Levi did according to the word of Moses.
 se's, and there were many of the people on that day at three= (thousand men). . I think there's nothing to say about this.
 If the Israelites had been sheep, then they would have been like this.
 To believe something even sooner; but there are people
 If they were, they would have reliably caused such choking of some
 Few accepted it calmly, at least not what was said.
 wiß s?elbest sheep would have done, the fleeing.
 With stories like these, you don't know what you're talking about.
 What should be more surprising is the limited understanding of the inventors,
 who boldly defy human understanding and deny belief in such things
 To expect things of us, or: on the limitations of W
 which they can believe to be true.

% Now, however, in the 29th verse (?) follows a saying of Moses, who demands our attention in a very special way.

The host says: Come today with a full hand for Jehovah, yes, everyone with a fine * and his . and bring blessings upon you today. 5

cr The addendum: Bring 8 on yourselves today, separate
The passage is very clear! (Interspersed with what was just said)
nen e “ the Mose . of the nn *

- ____ *

“Be

b The Yalgata asked. x ke in the 1 quasi viginti

“ tria-millia hominum. , 2) Chapter 32.

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let it happen, and connects it to the previous report of the joyous celebration. May blessings be upon you today.” namely, to say as much as: today is a festive day, which Day of the giving of the law, we still need to ask Jehovah for a... to express our gratitude in a special way, in order to partly acknowledge his blessing to become liable." Regarding the Grimme case just previously reported This statement by Moses is not true; the lawgiver would not have said in this mood, "bring Se=" "No, but seek the wrath of Jehovah from you." to avert, to appease God, to forgive your sins his to receive forgiveness. Rather, the passage leads us to the The situation was such that Moses, who had come down from the mountain, was, with pleasure, observing the Israelites' festivities and remarked to them, praising them: we must participate in today's so do even more on important days to receive Jehovah's blessing To secure our future, we must express our gratitude. to express his law in an extraordinary way, namely by offering him what is dearest to him,

What we have is that a number of devout Hebrews to
At the end of the celebration, he gave him a son or a brother.
sacrifices.

That is precisely what the passage is trying to say, 'as
such a human sacrifice. Its name is literally: "And it
Moses said: Fill your hand today for Jehovah, namely
Each one with his son and with his brother and...
(Pray blessings upon you today)." Already in and of itself lies
In this expression, the meaning is clearly in mind that the
sons and brothers are given to Jehovah as a sacrifice
should: but any other interpretation of this passage is completely invalid
Rejected by the parallels. Fill the hand for
Jehovah with an n "it. a also A in

9 4
II 141 1
*

> per 022 WM '3 nr dyn 09 wog 12 M
nee bee 755 dg nn!

2 7

23 2

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Old Testament common expression for sacrifice. Thus it is called
2 Chronicles 13:9: Whoever came and filled his fine hand with -
a bull and seven rams, who became a priest of
non-gods); 2 Chronicles 29:31: You have your hand
Filled for Jehovah, so come forward and bring sacrifices
and thanksgiving offerings to the house of Jehovah." Even the ancient Jewish
The outliers grasp the spot of a victim of the sons
and brothers, but turn them so that Jehovah will stop the killing
those sons and brothers who were punished for the bull—
I have considered it a sacrifice to serve (2).

This idea was undoubtedly also part of the intention of Reformation-era editors of our book. They let the sons and brothers given as a thank offering in the one They staged a revenge scene as victims of punishment, without considering, that the verse inserted verbatim from an old relation 29 put the matter in a different light and that the exit² Press sons and brothers to their Levites, through whom the The criminal court proceedings should be carried out, but that doesn't fit. Because the Sons and brothers of the Levites would simply be Levites again. had been, and so those who gave the order— should lead to the punishment being carried out in itself, not to to the people. But that is apparently what the authorities now want— don't say; they imagine the process to be such that the, Levites, as a chosen flock, right and left, without sin² The difference was the person among whom the people would have murdered. There Against that, it is quite possible from our point of view.

1) Here too, the verb ND is used with 2; the same

The verb also has the position mentioned further.

) The Septuagint says: “Eriyowoare rag xeipas vucv 07- uegov xvpi Exa0ros &v r viw 7 e To e avrov, dosrval p uud evloyiay.n The Targum Onkelos in the Latin. Over. the London. Polygl.: “Obtulistis manu vestra oblationem hodie coram Domino, unusquisque in filio suo et fratre suo ut detur hodie super vos benedictio.,

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and, even probably, that Moses the preacher and servant had the sanctuary particularly in mind when He said: Come today with a full hand; each one should offer a sacrifice. A child or a brother! Among the brothers, of course. It will be difficult for minors and boys to understand, for example, because it is difficult. In fact, an adult brother of the older one has a derar² to allow excessive force to be exerted over oneself.

Aaron's 8 sons Nadab and Abihu are sacrificed.

The tenth chapter of the third book of Moses tells
The following incident. Aaron's sons, Nadab and Abihu,
Each took his smoking pan and put a fire in it.
and placed incense on it and brought foreign fire
before Jehovah, which he did not command them. Then fire went out.
from Jehovah and devoured them and they died before Jehovah—
hova. Then Moses said to Aaron: This is what Jehovah
spoken and said: Among those who approach me,
I want to prove myself holy and before the eyes of the Lord.
that all the people would declare me holy. And Aaron remained silent.
And Moses called Mishael and Elzaphan, the sons of Uziel, the son of the Lord.
Aaron's father's brother, and said to them: Come near,
Carry your brothers out of the sanctuary, out before the
Camp. And they came and carried them away in their
Out in their tunics, outside the camp, just as Moses commanded. And
Moses spoke to Aaron, Eleazar, and Ithamar, his
Sons: You shall not uncover your heads or your clothing.
that will not tear, lest you die, and not anger
Come on the whole church; but your brothers and sisters and the
May the whole house of Israel mourn this fire, which
Jehovah did. And from the door of the meeting tent
You must not go, or you will die; for the anointing oil
Jehovah is upon you. And they did according to the word.
Moses' »

ITnm third chapter of the fourth book of Moses verse lff.
It says: "This is the lineage of Aaron and Moses, to

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the time when Jehovah spoke with Moses on Mount Sinai.
And these are the names of the sons of Aaron: the Firstborn
Rene Nadab and Abihu, Eleazar and Ithamar. These are
the names of the sons of Aaron, the anointed priests, who
They were ordained to the priesthood. But Nadab died.
and Abihu before Jehovah, when they offered up foreign fire
before Jehovah, in the Sinai wilderness, and they had no sons;
And so Eleazar and Ithamar were placed under supervision.
Aaron's, her father's.

The report contains many enigmatic elements; one has the original sought to conceal the original facts therein and the historical fact that two sons of Aaron before the Altars died, i.e., were sacrificed, a cause underpushed, which imposed the death of the two men as punishment- Nadab and Abihu are to be made to shine by Jehovah. killed because they did not light the fire for their smoking pans from take the holy fire from elsewhere, rather than from the altar; However, the preceding text doesn't even mention the— It has been wrongly assumed that the sacrificial fire could only be lit from the May one take burnt offering altars: such severity, Jeho— va's was also striking to the orthodox interpreters, and they have therefore always liked to find their way over this spot- I rushed. The mistake isn't so huge after all that it He deserved death! Josephus feels this too and allows it. Therefore, the offense is very arbitrary, according to its specific intent. to somewhat improve his chances by not paying the penalty the failure to ignite, but rather the fact that it occurs because of this, because the priests burn incense in the old way, not according to the (had presented new divine precepts). It was about, Our office says fire from “the face of Jehovah” and devoured them and they died “before the face of Jehovah.”

1) Joseph. antique III, 8: “xonioayres er roy Bouov on GY nooeinev Movons Ivucrov, all above ExXowyro roöregoy etc.» Josephus could also understand Your to mean a sacrificial animal; Because the word also has this meaning.

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The expression *phressen* is just as we noted above ben, the one who is customary among the victims, the Jehovah as fire consumed), he means a complete upconsume, which is confirmed by the translation of the Septuagint will. Likewise, dying "before the face of Jesus" indicates va's pointing towards a victim. It then continues verbatim: “And Moses said to Aaron: This is what Jehovah has said...” He spoke by saying: To those who are close to me, I will sanctify myself and before the face of the whole

The people shall praise me. An important passage. That Holy I to Jehovah coincides with the sacrifice.

“Holy to me all firstborn I” is just as much as:
Offer me all firstborn. Whoever approaches the altar of burnt offering...
It is holy, that is, as we have seen, it must
to be sacrificed. "Being close to Jehovah is also..."
probably by the priests to be applauded (): and so they would have
We here most likely find the remains of an old,
"Eight Mosaic commandments, which read: 'My
I demand sacrifices especially from those sacred to me.
priests, so that the whole people may see that I too
“I will not withhold what is most holy, and I will boast.” Aaron
He remains silent, he suppresses his pain, lets it be as a prie
The sacrificial order takes its course. The victims may be mourned.
They will not be killed, they will be sacrificed to Jehovah.
ben; it would be a sin to honor one Je
to express grief following Hova's death.
Up to this point, verse 1 being the obvious exception, we are on

2) The Hebrew text and the Chaldean paraphrase are used
The word DER, the Septuagint has xarapayeiv.

2) vn and vn

) 2. Mof. 13, 2. Bu |

4) 2 in propinquis meis. Compare 3. Mom. 16, 1; Ez. 40, 46;
Zephaniah 3:2.

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historical reason; but what now with verse 4.
What follows is another addition by the editors. This becomes very clear.
The second verse states that the holy fire will bring forth the sons
Aaron's eaten, consumed, with other words
ten, that they had been burned on the altar. This
But the authors did not do that in the following verses.
taken into account. They are not consumed by fire.
suddenly turns into mere bodily harm, either because they

overlooked the meaning of the expression, or because they ab—
 They obviously did not elaborate on it further, since the word
 too clearly pointed to a victim. They transform the
 "to be consumed by fire" into a violent death
 without any particular bodily harm. They thought of an electric shock.
 trisch blow that killed the priests, freer the
 They probably also suspected Moses, as if he
 an electric art against the two men who were his
 He would have disobeyed orders and put them into action.
 They believed the fire had destroyed the priests' clothes.
 attacked and they died from the burns: but
 The rest of the narrative is very far removed from the eating⁸,
 that even the men's tunics are unharmed; for
 According to verse 5, they were carried out in their tunics in front of the
 Warehouse. The matter is easily explained like this. To the processor
 of the section that transforms the victim into a mere killing-
 transforms and fails to notice that being eaten by
 It is conceivable that fire includes the consumption of the corpse.
 In his account of the event, he also mentioned the two
 to dispose of corpses that lay in the holy tent and
 that contaminated it. He therefore lets them, as is usually done—
 Shah, carry him out of the camp and bury him.

One could say the whole narrative is a didacticism.
 tung of the later priests, which intended to be through a
 To show an example from the history of the Mosaic period,
 how necessary it is that the priest should consult the saints
 He strictly adheres to his instructions. Only the

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Traces of a historical basis are too clear to be considered.
 that I could confess to Diefer's view. Hardly.
 would the later priests be the ex-born son of the superior:
 priest Aaron and his second son. such a
 They have attributed offenses when they cannot be attributed to a single cause.
 for the explanation of the violent deaths of these men
 would have been needed. Such an example: would have been far more appropriate.
 more likely to have it placed on a priest of a later period.
 But now that the historical fact was available that Nadab
 and Abihu were killed in the sacred tent, it was reached
 by presenting the victim with an error⁸

The purpose of this was to demonstrate Jehovah's strictness in this regard.
 prove and the story of Moses about this man
 to cleanse victims. Furthermore, the expression "devour" also indicates
 very clearly points to an older relationship, the representation of which
 Our authors erased; from the men's point of view,
 which the corpses in the linen skirts, with which the Prie
 Those who were clothed at the victim's side were to be carried out of the camp.
 The idea that "let" could not have arisen is that
 Both priests were consumed by fire. In what way
 But now the actual reason for this sacrifice—
 It cannot be said what the situation was. Moses had given the commandment—
 to sacrifice the firstborn. This probably also happened.
 already in the temple of the one worshipped under the image of the bull
 Egyptian sun god Osiris at Heliopolis; the new thing was the
 The institution did not; but probably Moses raised what
 In earlier times, as with the Egyptians, so too with the Hebrews.
 was left to free will, for his Jehovah to
 Law. The high priest had to lead by example.
 go; he sacrifices his two oldest sons. Also
 Moses will not have been left behind; from the sacrifice of a
 We have the son of this man during his illness
 Already acted. Perhaps this sacrifice of the sons took place.
 Aaron's immediately after the giving of the law; in the preceding
 The chapters begin with the consecration of Aaron to the Oher

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The priest spoke; it would be possible that Moses after the
 Legislation 'fine brother on the divinely ordained verses'
 orders oblige and this part for the consecration of the day
 partly to prove to the people how willing he
 submit to the law of the firstborn, at the insistence of the
 Moses (because the addition: "Aaron remained silent" points to page
 Aaron's no particular zeal) his two oldest sons
 would have sacrificed. The historical connection.
 Unfortunately, the fate of this victim can only be surmised, since the third
 The Book of Moses contains little historical information, but is almost entirely—
 common regulations are included. It is also possible that the two
 The high priest's sons had to die to save Jehovah
 merciful for the upcoming military undertakings
 to agree and to ensure fine support; for

In Arabia and Phoenicia, it was common for kings to and distinguished persons in public danger or at important times Enterprises one of their sons for the good of the people kes to sacrifice).

In the impending attack on Palestine,
Some prominent Israelites were sacrificed.

Moses, as they approached the border of Palestine,
Respected men were sent out to conquer the land.
to spy on. These men, with the exception of the
Joshua and Caleb before the attack on the enemy peoples
sacrificed. In the 13th and 14th chapters of the fourth book of Moses.
This incident is recounted as follows. Jehovah commands
to send Moses to Canaan to settle the land
to explore, each from a tribe a prince, who were
The man he saw, twelve in total. The reporter knows
even the names of these emissaries; I doubt their authenticity—
the same name, as well as the statement that Moses was exactly twelve
and that I have sent one man from each tribe.

) Eusebius. praep. Evangelical IV, 16,

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Moses speaks to these men (chapter 13, verses 19 ff.): + See
the land as it is, and the people who live there, whether
whether it is strong or weak, whether it is little or much, and how
The country is the one in which it lives, whether it is good or bad.
and like the cities in which it lives, whether in camps
or fortresses, and what the land is like, whether it's rich or lean,
whether trees are found in it or not; and take courage and take-
from the fruits of the land. This command is very
Of course, and beyond doubt. But if the men...
ner im Thale Eskol, di Traubenthal, eine Traube abfchne
the one which two of them carry on a pole, so it is
This proof of the land's fertility is too clearly evident from
the naming of the valley is taken from it, as if one were to call it
might consider it historical; likewise are the forty days,

after which the scouts return, one too frequently
 recurring term in the Old Testament, as that
 one could consider them historical; especially since later on
 this forty-day absence of the forty-year stay
 in the desert. But these circumstances touch—
 They don't come any closer. The men return and instead
 They gave a report at a public meeting. They explained that...
 The land is very fertile, but the people living there live in—
 fortified cities, it is large and strong, and one will
 not to master it. Upon this message «ers
 The whole community raises a cry and the people weep.
 That night; all the sons of Israel murmured against Moses and
 against Aaron and say: Why does Jehovah lead us into
 this land, that we may fall by the sword, our women
 And our children become prey? Isn't it better
 for us to return to Egypt?" Joshua, however,
 and Caleb, who were also among the spies, spoke—
 chen: «the country we traveled through is very good; if
 If Jehovah is inclined towards us, he brings us into this land and
 There is a land for us that flows with milk and honey.
 Just do not rebel against Jehovah and do not fear him.

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People of the land; for they are our bread. They have departed.
 Their protection is from them, and Jehovah is with us; be afraid.
 No! Then he thought, "it goes on to say, 'The whole society
 My word is to stone them; but the glory of Jehovah is
 It appeared in the tent of assembly before all the sons of Israel.
 Jehovah threatens the people with plague because of the lack of
 Trust in his support; no Hebrew who is over two
 who counts decades, is supposed to come to the promised land, except for Jo-
 sua and Caleb; according to the number of days in which one
 Having explored the country, they are to remain in the desert for forty years.
 to die and perish in it. Right in the middle of these threats is now...
 but a verse was inserted in which Jehovah is completely contrary-
 speaks in a set sense. God says in the 25th verse of the
 Chapter 13: "But the Amalekites and Cananites live
 In the valley: tomorrow turn around and go into the desert.
 towards the Sea of Reeds." This verse, which initially began with the
 preceding and following verses in no way related-

menhang fteht, rather the opposite says, is eyes—
probably taken from a different context. One
I cannot say that Jehovah gave this order to retreat,
to carry out his threat of a forty-year sentence—
to initiate immediately; for this withdrawal will be here
not motivated as a punishment, but the reason for it is
that the Amalekites and Cananites live in the valley,
and Jehovah notifies his people of this danger in order to
to save their powerful enemies.

Chapter 14, verses 36-38, follows.

like the ones I literally turn on because they are the most important for us—
The most significant part of the story is: "And the men, it is called..."
it, «which Moses sent to explore the land, and which
They came again and the whole community murmured against him.
did this by spreading a nasty rumor about the
Land: the men who spread a bad rumor died.
brought before Jehovah through a plague. But Jonah, who
Nun's son, and Caleb, the son of Jephunna, remained de

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ben of the men who set out to conquer the land—
3

Completely contradictory to the previously expressed Zag—
The narrative continues: "And Moses
He spoke these words to all the sons of Israel: then they mourned
The people were very... And they got up in the morning and
They went to the top of the mountain and said: Here are
we want to go up to the place from which Jehovah has prepared
He said, "For we have sinned." Then Moses said, "Why?"
But are you transgressing Jehovah's command? It won't be
Succeed! Do not go up; for Jehovah is not under
so that you will not be defeated by your enemies.
For the Amalekites and Canaanites are there before you, and
You will fall by the sword; for that is why you have
turned away from Jehovah, and Jehovah is not with you. And
They were presumptuous, to ascend to the height of the mountains.
But the ark of the band and Jehovah did not depart.

from the camp. Then the Amalekites and the Canaanites who lived on that mountain, and Ben and
They scattered as far as Hormah. »

| Among these various contradictions, I imagine the
The historical facts, then. They had reached the border.
Palestine's come and now deemed it necessary to send "scouts".
to send into the country. These respected men came
returned with the news that the land was indeed very fertile,
but inhabited by warlike tribes, whose expulsion
This exercise will present significant difficulties. Due to this [be]
The people were greatly discouraged, so that the price
The company felt it was necessary to do something extraordinary.
To revive their flagging spirits. It was decided
the victim of some prominent Israelites and chose to do so
the most disheartened of the explorers, because of their view. This
For men, constantly reacting to the mood of the people, buckets
threatened to have an effect. Encouraged by this sacrifice / begin

—

the Hebrews the meeting initiated the * will but be ge-
hit (

1% The expression « fie farben vor oder bei dem Angesicht
Jehovah's can mean nothing other than that they died before
the image of Jehovah in the holy tent; for everything that was
The events before Jehovah's attack are presented, but
It refers to an action that takes place before the altar in the
The tabernacle is going on. The expression 222 is translated.

the bet with Plageze, the word "Plage" alone
depicts a continuing state and wants to advocate for the
sudden death suffered by these men, not well eig-
nen. The word, in its first meaning, rather means...
u violent blow" and asks in our context:

“fe dye before Jehovah a watery death .

Now, one could of course also use it as punishment in the Ange-
Jehovah's view is that they suffer death, which then becomes an atonement sacrifice.

depicted what God had done for the crime committed
was brought; but of a punishment of the spies
in the actual historical circumstances of our narrative
"Lung not the speech" can be. Jehovah sends the men
out to explore the land; the all-knowing God
That shouldn't have been necessary. Whoever knows
He who sends a saffron, demands the truth from them.
drive. The 'pebeäifchen men correspond to this expectation'

rr a 5 j 8 ss. z .

00 Jof 8 indeed, that a messenger had been sent out
2. He said that they brought bad news, but kept silent about the whole situation.
10 waltf men death of the same.

11 22. percusait; Niph. 'edesus est. 2 plaga, clades bellica.

j Gesen, 'thes. Map. 850. Likewise Winer. lexic. Hebrew p. 599.

1114 to
1177 e fer, pertussit, cecidit. The e translates & 77
7

* CAN DI. Blow, violent injury, wound. The he
Ka; Abrashi? The term also has the meaning of a plague.
or a plague-like disease, as Numbers 25:8; only in the

The present case is better suited to the first meaning.

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tung, find their duty true, they say how they the land
found, their statement is confirmed by the success:
So why a punishment? When Moses sent out spies,
so he had to know in advance that their report would either
It would turn out favorably or unfavorably. Did he not want any unfavorable outcomes?
Having received favorable news, he either didn't have to do anything at all.

to send scouts or to signal their advance,
 that the people should only hear encouraging reports;
 In this case, he could choose men who were...
 He had his intentions. This, however, he did not do.
 wanted the truth, made no secret of it.
 makes; for the envoys carry their report in the
 People's assembly before: how could he therefore 'want' to punish them?
 Such a procedure would only have further alienated his people.
 more discouraged and turned against himself. Just the Um=

It was stated that the death of these men as punishment should be so terrible.
 The fact that it is tivirt and yet is reported proves that the ge=

historical fact of the killing of some prominent Israelis=

ten, which was a sacrifice of the same, that our report=

erstatter euphemistically dressed in the garb of punishment
 The people needed encouragement to launch their attack.
 and this existed before the battle among: all peoples which
 were devoted to the service of human sacrifice, in that one was
 Human sacrifice was brought about. The Gesi guild, the Hebrew, suddenly...
 lich another, the courage raised, for e penetrate into the Ge=

They hide and attack. But if now the biblical
 The author urges his Jehovah to withdraw, as Moses did.
 even leaving him behind with the Ark of the Covenant, he does this,
 to give God and his lawgiver a view into the future=

to save the future. The Hebrews were defeated; this
 The facts were available. Jehovah and Moses therefore had to appear before a
 Meeting with the enemies to warn them, so that it doesn't happen to them.
 It appears they did not foresee the bad outcome.
 see. Moses stayed behind, 16. that he did it out of concern
 for fine. 'Sanctuary, which in. the t etz, where

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The fighting had to become very isolated, danger could threaten.
 What benefit did his staying behind serve in a different way?
 His fate was, after all, tied to that of his people;
 When the Israelites were defeated, it was the same for him personally.
 as bad as for any Hebrew; and if now
 the people persecuted and destroyed from the Amalekites to Horma=

Since it was scattered, he also had to react in the case of a return.
 remain with his sacred implements likewise to
 Understanding escape.

For the atonement of Jehovah, who had a plague-like disease
| “sent, some Israeli captains will

sacrificed.

“Israel,” we read Numbers Chapter 25:1ff., “sat in
Sittim “and the people began to whore with the daughters
Moab's invited the people to the sacrifices of their gods,
And the people ate and worshipped their gods, and Sfrael
He clung to Baal-Peor, and the wrath of Je was kindled.
Jehovah over Israel. And Jehovah said to Mofe: Take
all the heads of the people and hang them up before Jehovah.
the sun, so that the wrath of Jehovah might turn away from
Ifrael. Then Moses said to the judges of Israel: Kill
Every person his people who have hanged themselves on Baal
Peor.” The following is a story about how Pinehas attacked a woman before
Israelis take the daughter of a respected Midia
Neters seized them both in the act and struck them both with a lance.
pierced. “There,” it continues in the 8th verse,
The plague was repelled by the sons of Israel, and
There were twenty-four of those who died from the plague—
tau send!>

Historical information is difficult to glean from this report.
be, as this. Among the Sfraelites was, presumably in
In the heat of high summer, a plague broke out that
It claimed the lives of many people. In such times, it was also
In Egypt, the * “the representative of

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The sun's destructive power to sacrifice people.
Moses sends some noblemen to atone for the sun god.
Hebrews hanged as sacrifices before the sun. (Probability)
These victims were then tied to a cross and taken to the
He established his position facing east. We have discussed this.
As already mentioned above, one can use the expression “people”.

“Hanging before the sun for Jehovah” cannot be expressed any other way, than that Jehovah is the sun god to whom the sacrifice is offered will be. The word 123 before is the same as 5 in the an= faces or opposite. The use, in Sew People affected by drought and suffering from illness were seen as victims before the Sons To crown a god, can still be found under David, the Saul' (Offspring destined for such a sacrifice). —

The narrative given by our biblical text wind This can be explained as follows. The editor of our ab= Schnittes found in his traditions a participation of the Israelites at a festival of the Moabites and Midianites, at the same time also a report of a great epidemic, to de= To defend himself, he sacrificed some nobles; he used the last one= The circumstances were such that he had sacrificed the colonels as punishment. For this sexual sin of the people, death suffer 9. In the eighth and ninth verses he gives us, Of course, without intending to, the clarification that we under the so-called wrath of Jehovah in verse 4, a plague= to understand a kind of disease that is prevalent among the people raged, thereby revealing the true nature of his report. will be. Not for sexual service in the cult of the The leaders die before Baal, but as sacrifices for defense. the plague; also, of course, find the figures, according to web

1) 2 Samuel, Chapter 21:

3) The Targum Onkelos feels the injustice that here the upper= sten for the sinful people must die, and describes: Great omnes principes populi et judica et occide illum, qui reus fuerit mortis coram Domino contra solem,.

Bi

All the colonels and 24,000 men of the people lost their lives (To lose, as usual, greatly exaggerated). The Berfaffer uses the opportunity to set a truly terrible example to establish the punishment for sexual intercourse. The= But his ministry was then with the Hebrews and remained until to the downfall of the kingdoms of Israel and Judah as well

public worship, as among the Moabites and Midianites.
 I am referring to the outbuildings that have already been mentioned several times.
 for the women at the Temple and at the Feast of Tabernacles. A
 Such a festival must have been the one at hand. The
 Baal, who is glorified here, was not so good to Jehovah.
 very alienated, he is rather in the preceding Ka-
 Piteln is confused with Jehovah. The Moabite king Bas
 Lak, according to Numbers 22:41, cites the prophet Balaam.
 The heights of Baal, there the Prophet built seven altars,
 He sacrifices seven bulls and seven rams and speaks to the
 King: Stand beside your burnt offering, and I will go,
 Perhaps Jehovah will meet me halfway, and what he will do for me
 I will tell you what Jehovah will show you. When Jehovah comes, he says
 Balaam to God: I have set up the seven altars and
 A bull and a ram were sacrificed on each altar. (This is a fragment of a larger text.)
 In gratitude, Jehovah gives him a revelation. The God,
 to whom the Moabites sacrifice here on Mount Baal, is
 So, Jehovah. Since the oracle of Jehovah was on this mountain
 If the outcome is in favor of the Israelis, Balak leads the Bi-
 Leam on the summit of Mount Pisga 2), also builds here
 seven altars and sacrifices; but also on this mountain it says
 Jehovah's pronouncement for the benefit of the Hebrews. Now

1) Gramberg, History of the Religion of the Old Testament, I, 480, says: That
 24,000 Israelites surrendered without resistance to the priests or
 The idea that elders would have ordered murders is completely unbelievable.
 Gramberg's main purpose is to show how the Ab-
 Idolatry must be punished, secondary purpose to confound the Pinehas-
 magnificent.

) Numbers 23:14;

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(Balak leads Balaam to the summit of Mount Peor)
 "It rises above the surface of the desert, so probably the
 The highest in the whole region is the same one where Baal-Peor lives,
 which of them bears his name. Here too, the

God, whose spirit comes upon Balaam, not Baal, but
 called Jehovah. The blessing which came from the prophet
 What is being spoken of is evidently from a much later time; we be-
 He doesn't stir here; we only take so much from the Dar-
 The position claims that Jehovah and Baal-Peor are very close.
 are related, that the worshippers of Baal on the holy
 Mountains of this God sacrifice to Jehovah and Jehovah that
 does not reject the victim. It cannot be assumed at all.
 will be that we under the Baal-Peor here a special-
 their God would have, whose epithet Peor) (like the Hebrew-
 (and according to them the Christian interpreters claimed),
 of a predominant sexual veneration, of a-
 to be understood as the relinquishment of virginity. The
 Sexual service was present in all cults of the sun god.
 among the Semites at home; that we, the Israelites, here...
 Rade, at such a festival of the god, cannot meet
 prove that Baal-Peor exclusively demands this service
 I have. Peor is rather the name of the mountain, and Baal
 He takes this nickname from the mountain that was sacred to him,

) Numbers 23:29. G

) Ny hiatus montis. Hebraeorum interpretes (cf. Jonath. ad

Num. 25, 1) nomen ye referebant ad uh puellarum ape-
 riendum (a radice M aperuit os mägno hiatu), et mon-

tem Peor a cultu Baal-Peor numinis dictum esse volebant.
 Sed istud etymon vel propterea displicet, quod D a tali usu

alienum est. Imo potius Baal, qui alias quoque generandi nu-
 men est, a monte Peor apud Moabitas illud cognomen traxisse
 videtur. Gesen. thesaur. II. p. 1119.

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Self-flayers of Aaron and Moses.

We come to the mysterious disappearance of the Aa= Ron and Moses on a mountain.

The deeper antiquity shows in relation to its men= The significant peculiarity of the sacrificial service is that it has its Victims not only from the lower classes, but also from important ones primarily handles matters from the highest estates. It was believed that a distinguished person should also... to whom God means far more than to a man of low rank, that the sacrifice of a prince or priest the divine Help is far more surely gained than surrendering a man. People from the common people. As a rule, they are Therefore, in earlier times, nobles, priests, and kings' sons, who are singled out as victims in times of state danger, And among several peoples, priests and kings die depending on... a certain time of her office, determined by an oracle= They voluntarily offered their sacrificial death for their people. I allow it to happen. A more detailed explanation of this important fact was recently provided by some partly already mentioned in the earlier sections Lay down. The ancient, deified King Saturn himself sacrifices. in a time of great distress for the state, his own son, who represents the king: for actually, the The king himself must suffer death for his people. This is the The reason why Saturn, when he sacrifices his son, gives him the (attracts royal jewelry). In the same way, the Moabites King Mefa in the distress of the siege His own son and heir to the throne as a sacrifice. The Atha= Mantids in Greece, of whom the firstborn was the Those who had to be sacrificed to Zeus were considered to be of a special nature. God's and were a priestly family. The misfortune in The Carthaginians wrote the war against Agathocles to the Circumstances that they had been in place of the sons for some time.

) “Bacılızw vovvá Oynuarıröy ul, Eus e b. praep. evang. I, 20.

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more parents had sacrificed purchased children, and immediately As penance, several hundred nobles, children and adults will be executed.

grown, slaughtered. When the exiled Carthaginian field-
 Lord Maleus besieged his home city of Carthage, he defeated
 his son Cartalo, clothed with priestly and royal robes
 and a badge, in the face of the city to a high
 Cross, and soon he takes Carthage. 9. In service
 Astarte, Artemis, Bellona, are preserved, as we have seen.
 have, the priest sacrifices up to the Christian era
 in. Even in Strabo's time (Strabo XI, 4) the
 Astarte from the Phoenician people of the Alabans annually a
 A fattened hierodul was sacrificed for this purpose. The Chri-
 stians, which were thrown to wild animals in the Orient,
 When one put on the red clothing of the priests of Saturn, eyes-

Justin. XVIII, 6. Cartalo was taken by the Carthaginians just after
 Tyre was sent to the Tyrian Hercules, as Ges
 It was customary to bring the tithe from the Phoenician spoils.
 gen. According to Justin, Maleus would have brought his son back from there.

called, but he replied that he had to go to publicae reli- earlier

gionis officia exsecuturum, quam privatae pietatis., As now
 the son ornatus purpura et infulis sacerdotii into the camp
 When he comes to his father, the father keeps him in secret (in secretum).
 abducto) a reprimand for his disobedience and this
 of his magnificent procession before unhappy citizens. Atque
 ita eum cum ornatu suo in altissimum crucem in conspectu ur-
 until suffigi jussit. Post paucos deinde dies Carthaginem cepit. "
 We will not be wrong if we view this process differently.
 grasp. The secret speech of Maleus to his son, which
 Since Justin gives such a detailed account, this historian could hardly understand it.
 He has no reliable source. Rather, he is looking for a reason.
 why Maleus' fine son in the priestly and royal
 Ornate nailed to a high cross, and finds this in a
 Disobedience and in royal attire. But we will
 in the process, one of those forced victims is far more natural-
 the one that compelled God to intervene. Truly.
 Did this sacrifice have such a discouraging effect on the besieged that Ma-
 leus captured the city a few days later.

probably with no other intention than to allow them to, according to the Urals.
In its use, as a priest, a kind of atoning death
died for the sins of the people.

We get even closer to our subject when
we envision a different use of antiquity
sen. In those ancient priestly states of the Orient, where the
Kings were taken from the priestly lineage, is it
very likely common for many centuries
that no head of state dies of natural causes.
ben was allowed to, but after a certain time for the well-being of others.
the people had to suffer a sacrificial death. This time was
Determined by the priests according to an oracle. I need
not to draw my readers' attention to how we still
This idea is very clearly contradicted in the Epistle to the Hebrews,
where the Messiah, as High Priest and King, brought death to
He suffers the sins of the people. Herodotus hints at this.
referring to this custom, when he, from the Ethiopian Sabako
reports that after fifty years he relinquished his rule over
Egypt voluntarily laid down its powers because it gave him the Ora.
Kel had only agreed to this for this time. 9. Even more clearly
The aforementioned use in the service of
Diana Aricina, after whom the high priest of this god.
tin, which most likely has Phoenician origin.
“and the old Astarte is, each time of fine successor
had to be sacrificed by hand. The most important news
However, this can be found in Strabo and Diodor 2.
In Meroe, Diodorus recounts, the priests held the highest office.

) Herod. II, 139.

) Strabo XVII, p 1178. Diodor. Sic. III, 6.

3) Diodorus. I. c.: “Kar& nv Meoonyv oi xeg rag ry lewv e-
o , re xc riuac diunroiBoyres legeig, ueyiörny xal xvgiord-
17V rt Exoyres, ereiddy eri vovv avrois EAIN, rEurovov
üyyelov , roy Bavilea, neleveyres ArOoIVNOREIV" rob ya
Seobg æbroig rœöræ nexenuarxevai, x, deiv To noöorayua r
asayarwv.uro lyyrjs pPudews undes rapopa lm va.

Violence. If it comes to their minds, they send to the king and tell him that an oracle is required² a death, he must submit, since a mortal is subject to the will² One should not oppose the gods. (Other reasons) They connect to what simple understanding, of course, which is based on is accustomed to the old, continuously practiced custom of slightly altering² knows. In earlier times, the kings obeyed the Prie² star, without being forced to do so by weapons or other violence² to become 2), out of pure religious bias; under the reign of Ptolemy II, however (in the third century) (Before Christ) the Ethiopian king Ergamenes, a man, who was enlightened by Greek science, the Courage not to obey this priestly command, he sam² He assembled an army and marched to the remote place where the golden temple of the Ethiopians stood, killed the priests and abolished the custom. — Until beyond the time of Alexander the Great. Great, so this custom was preserved among the priests² Queens of Meroe: in Moses' time, she was therefore every² if in practice. It should be taken into account that Me² roe was the state from which culture spread over Egypt further north came, the Egyptians themselves were from Meroe immigrated to Egypt), that furthermore Moses a Ethiopian woman had. The custom has very likely become established. It also extended to Egypt in the earliest times.

) „tregouē Aōyovs.,,n These reasons are derived from the circumstances taken which should make it necessary that the king died a sacrificial death.

2) Kara robg Eravw Xoōvovs unixovoy ol Badideis rois iegevotvy, o örkois ovdE Big xgarnI Evres.n

The state of Meroe consisted of one large country with two arms. However, his rule extended even further to the island formed by the Nile. Beyond this island. He is the biblical Seba, Joseph. antiquit. II, 10. 2, famous in antiquity because of its fruit² Ability, his wealth and his power. Meroe formed a a part of Cush or Ethiopia.

It is not at all isolated; it seems to have applied to him.
 all in ancient times as a sign of holiness, the
 Natural death is not to be expected, but rather in later years.
 to voluntarily renounce life. That is how the Indians used to do it.
 As we already saw above, according to a report by Philo, they know
 (to burn oneself to death in old age), and most strange
 In a certain way, one finds among the pagan Prussians a completely
 similar institution. «The headquarters of the Prussian Here
 archie, » says Mone in fine history of the Nordic Hei—

— —

The reason given is that they had lost their spirit from the chains.
 wanting to liberate the body. This view introduces reflection.
 ahead of a earlier time, whose standpoint one would otherwise not
 was more willing to submit to such barbaric customs
 to pull. One must assume the original reason
 The reason for such a voluntary death lay in the fact that the accused
 Hene Mann in a solemn manner that impressed the people
 wanted to leave the world. With such a voluntary death, he...
 The concept of a sacrifice for the people was linked to what demfel
 ben in the eyes of the common man an even higher
 Werth gave. The belief that one had to free the spirit from its chains.
 freeing the body is a later conception of the inherited
 Usage, according to which those who are through Holy
 ness or power elevated themselves above ordinary people,
 also through a special death in front of the common man
 wanted to draw. In this later sense, that was and is
 Self-immolation is common among Buddhists, who thereby ni-
 rupa become, who give up their essence and enter the state

want to pass on the liberation (moksha). In the earlier
 Lamas, says Bohlen, old. Ind. I, 290, “it seems at all
 It had been the custom to suffer death by fire in old age, in which
 but the love of life has made it more comfortable over time,
 so that they are currently content to first burn the corpse
 no, after they had been embalmed. But always the

Self-immolation is a voluntary sacrifice, which is only for men.
and among these, only the wise and holy ones.
was carried out, which means that the burning of widows was not permitted.
may be confused, although they too are victims.
traditional costumes are., |

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denthums 1, p. 82, «was too Prussian. Here
where the high priest of all the people lived, called Cri-
we or Criwe Criweito, judge of judges, which
The name also indicates the highest secular authority. He
was the chief soothsayer, who advised the three highest gods
Romove maintained an eternal fire and was visited by everyone
He received the third part of the spoils of war. When he grew old,
He sometimes used to sacrifice himself for the salvation of the people.
and burn himself to death. He appears to have been unmarried;
For his successor was chosen by the priests.

After these introductory remarks, we come to
our actual subject, initially the sacrifice
Aaron's.

We read Numbers 20:22 ff.: “And the
Sons of Israel, the whole community, on the way of Kadesh and
They came to Mount Hor. And Jehovah spoke to Moses and
to Aaron at Mount Hor on the border of the land of Edom:
Aaron shall be gathered to his people; for he shall
do not come to the land that I gave to the sons of Israel
I give because you were rebellious against my command.
Miss at the waters of Strife. Take Aaron and Eleazar, his
Son, and lead them up to Mount Hor, and
Take off Aaron's clothes and put them on Eleazar, be-
a son, and Aaron shall be gathered and ster-
ben itself. And Moses did as Jehovah commanded,
and they climbed Mount Hor before the eyes of the
the whole community. And Moses removed Aaron's clothes.
out and dressed Eleazar, his son, and Aaron died
there on the top of the mountain, and Moses and Elea-
"They descended from the mountain. And when the whole community
When they saw that Aaron had died, thirty of them mourned Aaron.

Days, the whole house of Israel.” Chapter 33 of the Fourth book, bold, verse 37 ff., added: “And the sons The Israelites set out from Kadesh and camped at Mount Hor. on the border of the land of Edom. There Aaron, the priest, went up.

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later, to Mount Hor, according to Jehovah's command, and died there in the fortieth year after the departure of the Sons of Israel from the land of Egypt, in the fifteenth century Moon, on the first of the moon. But Aaron was 123 years old. old when he died on Mount Hor.

I think this biblical account speaks clearly enough;
all the preconditions for a violent sacrificial death are found there
All that's missing is for the death of the high priest to be considered a
Sacrifices would be granted. Jehovah commands Moses to make a fine sacrifice.
to lead Brother Aaron up the mountain, where he is to die.
If you die of natural causes, you know the
Month, week, hour as reliably as it gets here
What is assumed? Orthodoxy will, of course, discuss this further.
This difficulty can be easily overcome; Jehovah knows how.
Moses knew this from him; this is enough for her. But why
Must Aaron really, in his final moments of life, still
To be led up a mountain? Who would go to that trouble?
to climb a mountain when death is imminent
Is? Would Aaron, who is the approach of a natural...
to experience the onset of death through a decrease in one's strength.
Had he not died more easily in the valley among his own people?
Why must he go up to a pagan mountain?
The Arabs and Canaanites lived on these mountains.
Chinese deities? The biblical account does not mention Aaron.
once, as with Moses, that one during the ascent of the mountain-
ges had the intention of creating a prospect for Palestine
win. — The matter is clear. Bergen also lived
Jehovah; Aaron must climb to the top of the mountain in order to
in this holy place, closer to the sun, to Jehovah
to be sacrificed. He must also give up his priestly robes.
Put on dung; for as a priest he was to be sacrificed,
To die a sacrificial death for his people. The scene on the
Our biblical narrator omits mountains themselves with numerous
Liem silence. How would this supposedly natural silence be?

Has death now occurred? Had Aaron said nothing to Moses,

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He spoke to his son, no farewell, no blessing for
The Israelite people? Did Moses know his brother, Eleazar?
Having nothing more to say to his father, one is silent upon the
He went up the mountain, there Aaron would have sat down silently.
He would have been stretched and died; he would have been cold-bloodedly...
Had she taken off her clothes and silently gone back downstairs?
Not even a funeral is called with a single syllable.
I thought! The priest's death was also seen as a punishment for
that incident at Haderwasser) in our biblical Be=

The judgment is ill-founded. For according to the biblical account...
Aaron wasn't even among those involved in that incident.
murmuring Israelites, but on the contrary, it says in Numbers 4.
20:2: "And the congregation had no water; so they gathered..."
They rebelled against Moses and against Aaron.≠ How
Can Aaron be punished here, since he is so
Was Moses innocent of the tumult?

I will not dwell on this victim any longer, however important.
This object also exists; the biblical text speaks for itself.
It's clear enough on its own. The author conceals the cause of the
Aaron's death; he says neither that he suffered from an illness,
nor that he died of old age; Aaron goes ge=

It went up the mountain and never came back down.
The cause that the biblical text gives for death,
is completely untenable, and one really has to wonder,
that our reporter would not have reached the golden one much sooner
Kalbe took refuge, thus preventing this death at white
The situation could have been interpreted better than as a punishment. However, this is...
It is impossible to overlook that even in our biblical account
Mo fe appears acting. For a natural death of the
Aaron needed this active intervention of Moses.
No. The course of the incident is presented in such a way that...
Moses intended it and put it into action. He points to
Jehovah commanded Aaron and Eleazar to go up the mountain.

) 4 Mos. 20:1 ff.

up, he puts the robe of the high priest on Aaron.
 He took it out and clothed his son Eleazar with it. What can
 This could be called something other than Moses sacrificing Aaron on the
 summit of the mountain and placed his son Eleazar in the
 High priestly dignity? We have reliably confirmed this here.
 Same old custom as in Meroe: Aaron dies after a
 Oracle for his people, the sacrificial death, he is, as still in the new
 Testament of the Messiah, as the Athamantids in Greece
 land, as indeed the priests of Moloch and Astarte,
 Priest and victim at the same time. The reason for the
 The sacrificial death of the high priest can occur in various contexts.
 Stands are being sought. Either it was common that
 In this case, the duration is determined immediately upon commencement by a
 oracles were established, and that the high priest had the ver
 had an obligation to resign his office after this period of time.
 to lay down and sacrifice oneself. That's where the situation could lead.
 indicate that Sabako also lays down the scepter after
 the time allotted to him by the oracle has passed, yet
 However, it was more commonly used during the Babylonian Saka festivals.
 Here, a slave was cared for for five days with
 to adorn the royal dignity, he even had a right
 to the royal harem, however, after this time
 (He was burned). It is not unlikely that one will find in
 this custom replaced an ancient practice, according to
 to which persons who hold the highest offices in the state
 clothed, like kings and high priests, according to the course of a
 They died a violent death at a certain time. To prevent this
 To escape fate, the kings assigned a slave to
 their place, which had to meet the requirements of use. On the other hand
 However, it would also be possible that the sacrificial death did not occur in
 The consequence of the passage of a predetermined amount of time was carried out
 would have been, but rather due to special circumstances.
 states. In case of impending disaster, in dangerous situations

) Compare Mover's Phon. I, 496,

The oracle explained the state's situation, stating that now was the time. point of sacrificial death had come, or the high priest submitted to it of his own free will. In the Ver= The attitudes of the Israelites must have been particularly difficult to to gain firm footing in the promised land, to ever-increasing sacrifices are being demanded, and it is not at all It is unlikely that the sacrificial death of Aaron and Moses at the same time had the purpose of giving Jehovah the final one= to extort the promised land.

The Old Testament recounts the death of Mofe with (following words): "And Jehovah said to Moses: Ascend to this mountain Abarim and behold the land which I the given to the sons of Israel. And when you have seen it, you shall You will be gathered to your people, you too, just as Aaron, your brother, has been gathered together; because you rebelled. Stig waret against my command in the Zin desert, at the Ha= the community, to glorify me through the water before their eyes. (That is the ragwater to Kadesh in (the desert of Zin.) And Moses spoke to Jehovah and said: It was Jehovah, the God of the spirits of all flesh, who commanded it. a man over the community who goes out and comes in before them, and he who carries them out and brings them in, that the Jehovah's congregation should not be like a flock that has no shepherd. ten hat. And Jehovah said to Moses: Take Joshua, the Son Nun's, a man in whom is spirit, and lay your Place your hand on him, and set him before Eleazar the priest, and before the whole congregation, and command him in their presence, and place some of your dignity upon him, that he may obey him. The entire community of the sons of Israel. And he shall stand before Elea. Sar, the priest, approach, and ask him through the Judgment of the light before Jehovah, and according to his command shall They moved out and moved in at his command, he and All the sons of Israel and the entire community. And Moses

1) Numbers 27:12 ff.

that, as Jehovah commanded him, and took Joshua and set him before Eleazar the priest and before the whole congregation and laid his hands on him and commanded him, as Jesus did... hova spoken by Miofe, »

The fifth book gives the account of Moses' death. as follows. Chapter 32, verses 48 ff.: "And Jehovah spoke to Moses on the same day and said: Go up this mountain Abarim, Mount Nebo, which lies in the land of Moab, Jericho opposite, and look at the land of Canaan, which I called the Give to the sons of Israel at the sanctuary. And die on the Mountains, wherever you climb, and be gathered to your heart. People, just like Aaron, your brother, died on the mountain He was gathered to his people; because they You have wronged me among the sons of Israel; for You shall see the land from afar, but you shall enter it. "You shall not enter the land that I am giving to the sons of Israel." Chapter 34, 1 ff.: "And Moses descended from the plains of Moab to Mount Nebo, the summit of Pisga, the Jericho-ge opposite lies, and Jehovah let him see the whole land, Gilead to Dan 4c. And Jehovah said to him: That is the land that I gave to Abraham, Isaac and Jacob I swore and what I spoke of: To your seed I will I'll give it to you. I'll let you see it with your own eyes. But you shall not cross over. And so you died there. Moses, the servant of Jehovah, in the land of Moab, by order Jehovah's. And he buried him in the valley, in the land of Moab, Beth Peor opposite, and no man knows his grave until on this day. Now Moses was 120 years old. old when he died; his eye had not grown dull and The subtle power did not escape.

Moses also dies on a mountain. The biblical... The author knows of no other cause for this death either. lassung, as the murmuring of the Hebrews in the desert of Zin. Mount Abarim, on which the Lawgiver decreed death finds, or rather seeks, is strikingly the same.

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which is sacred to Baal-Peor; Abarim was the name of the god

Birge, Nebo, Peor and Pisga were the individual peaks
 the same). According to the biblical account, Moses would have the
 must climb the mountain to reach the promised [something] before its end
 To be able to see the country, at least from a distance. It was
 but it is by no means necessary that Moses should long for this
 ten sights were spared until the end of his life; the Israelites
 They are supposed to remain at the borders of this country for decades.
 They had traveled around and therefore had ample opportunity to
 to take a look inside from a mountaintop, namely
 They were already in the same place much earlier in the
 Moabiterlande had been when they were at the festival of Baal-Peor
 They participated, and the Moabite king with Balaam on the
 Berge Peor sacrificed to Jehovah. As the high priest Aa
 Ron, while still alive, bestowed his dignity upon a successor.
 who must bear and sacrifice himself, so too the ruler, or
 If we want king; for Moses clothed quite
 The same dignity as the kings of the nomadic tribes. Much
 It is easy to see that even among the Midianites, where Jehovah was on Sinai
 his homeland, this institution existed. That it was there for those
 countries were not unfamiliar, we learned from other sources.
 Saw them playing. There was no question of violence involved. Je
 He who assumed one of these highest offices knew beforehand,
 that such a death awaited him, and he submitted to it.
 voluntary, because such an end would be incompatible with his position un
 inextricably linked and the sanctity of his Andes
 It depended on that. The long-standing custom takes
 This use is also extraordinary; among the In
 This habit remained in practice for thousands of years.
 She lost her way among the Hebrews when the national gangs
 with the incursion of the people among the Cananites looser
 were. The Indian sage in Alexander's entourage
 of the Great, Sphines or Kalanus, an old man, lets

1) Winer bibl. Realw. I, 3.

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Even abroad, right among the Greeks, not
 to prevent him from suffering a fiery death at Pasargadae, he jumps
 (boldly into the burning pyre). Ultimately, perhaps

It should also be noted that, if already for the self-stuffer Aaron's, especially for that of Moses, a story~~er~~
The biblical news reveals a natural cause
There is. With Moses' death, the conquest begins under Joshua. of the promised land. And Jehovah, it says in Numbers. Chapter 33, 50, "spoke to Moses in the plains of Moab, on the Jordan near Jericho, from the institutions that were in to be met in the conquered land of Canaan. One may presume this statement, according to which Jehovah was with Moses in The same area is being discussed regarding the impending conquest. delt, in which Moses performs his self-mutilation, points to a council of prominent Israelites in Moab about the means by which one comes into possession of the promised land could reach. As a result of this consultation, Moses, who had probably come to this realization, joined him. liked that he was not a general, that he would be sooner or later Life already devoted to Jehovah, in order to gain the favor of the God's for the impending invasion of Palestine~~er~~
win, to offer to Jehovah for the encouragement of the people~~er~~
The kind of fine sacrifice, like that of Aaron, will a burnt offering, a complete burning on a pyre~~er~~
heaps had been, as was the case in that fire service and also as would be common among the Indian Brahmins. What Josephus, who liked to draw a parallel between his hero and Romulus (would have spoken of a rapture through a cloud?), ver~~er~~
This does not serve as a consideration.

) Arrian. exped. Alex. VII, 3. Pio Dor. She. XIX, 2. To the
In the time of Emperor Augustus, there was also an Indian philosopher, called Zarmanochegas, di Sramanacharyas, the saint, whom Greeks in Athens witnessed such a spectacle of self-immolation. Bohlen alt. Ind. I, 289.

*) Joseph. antiqu. IV, 8. 48. Philo also speaks in related terms.

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Joshua sacrifices the captured kings.

According to the account in the Book of Joshua, this Jewish Leaders the inhabitants of the conquered villages in the Rule explained for Cherem. Although these great sacrifices also regarding the individual cases of human sacrifice by the Hebrews belong to those which the Old Testament reports; so I will tell them but will not be subjected to a more detailed examination here, since this item in what is under the section of the vow was said, its sufficient fulfillment has been found. Only one sacrificial act of Joshua, which we As I have mentioned from time to time, I would like to make a special point. Demand consideration for the sacrifice of the captured kings.

First, one reads Joshua chapter 8, verse 23: "And the king..." The nig von Ai captured him alive and brought him to Sofua. » Verse 29: "And he hanged the king of Ai on the tree until evening, and at sunset, commanded Joshua, then they took his body down from the tree and threw him at the entrance of the city gate and he= They raised a large pile of stones over him, up to this point. Day.

Joshua had besieged the city of Ai. As usual The biblical narrator also enjoys himself in the Book of Joshua. on this occasion in exaggerations. The Jewish An= The leader appointed no fewer than thirty men from his army. a thousand men to an ambush that was located in the (Should keep hidden near the city!) In the 12th verse He once again lays an ambush of five thousand men, which likewise, as above, are located west of the city, between to conceal Bethel and Ai; so that one cannot help but It can be assumed that the processor already had in the twelfth

Phrases as if Moses hadn't actually died, but had remained in that he had been taken up from heaven; Phil, vita Mos. III, p. 696. Edit: Paris.

9) Joshua 8:3-4

Verse forget that he was already in the third thirty dancing
 The man marched. The actual army of the Hebrews.
 now advances against the city, allows itself to be besieged, all Be-
 Residents of Ai come out to persecute the Hebrews,
 Then the ambush plunges into the empty city and sets it ablaze.
 to the inhabitants of Ai, from the two Jewish armies-
 Departments included, will all be referred to as Cherem never-
 Made. However much we know of the brilliant success
 This company will have to withdraw in order to—
 To get closer to the historical truth, that is the up—
 Hanging the king's head in front of the sun is very likely
 historical fact. For this action points to...
 He refers to the old human sacrifices and stands against the war-
 customs, in which the editors of the very late Bu—
 Joshua lived too far away to be believed,
 They had no historical basis for this sacrifice.
 have and the same only to glorify the old war-
 devised deeds. The king is elected by the general
 Choking is ruled out. It must be a thank offering for the
 Victory on the cross to die. They captured him," it says, "le-
 "Flexible." This expression says that the king is not
 voluntarily revealed what was already assumed anyway.
 may, for he had to know what fate awaited him before-
 He stood; he will therefore have defended himself to the utmost.
 To capture a person alive who is responsible for his
 Fighting for life is no easy task. Have the He-
 Brær took nothing further into account in this capture alive,
 than a mere execution: why don't they make it
 Easy, why didn't they kill the king on the battlefield?
 field? This saving had to be reliable, and the later
 Execution after a hard-won victory was a particular intention
 and have importance, and where else could this best—
 hen, than that one should give thanks to the god in the king of the vanquished
 Did one wish to offer a solemn sacrifice of thanksgiving to the people?
 hung it up, not on just any tree, but on
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He translates the Septuagint as Kudov duövuov, the Chaldean as...
Paraphrase has N foy 3% crucifixit super crucem, fo

that there is no doubt, this is no ordinary
Strangling, hanging from a tree, but a cross=

meant 9. But the crucifixion was, as we have in
one of the preceding sections, which was written by the Pasha=

The victim acted, with good reason, demonstrating a situation in
Sun services were the usual type of sacrifice; the sacrifice was performed before
God relaxed us all day. In our place
Although the word "sun" isn't there, we have it in our minds.
another place where Moses brought the leaders "before the sun"
hangs, » (found. Other traces in the book also show
Joshua himself said that Jehovah in the time of Moses and Joshua the
The sun is. In the tenth chapter, verse 12 ff., it says:
"At that time Joshua spoke to Jehovah on the day when Jehovah
the Amorites surrendered before the sons of Sfrael and said
Before the eyes of Israel: Sun, stand still at Gibeon and
Moon in the valley of Ajalon! There the sun stood still, the
The moon remained stationary until the people took revenge on their enemies.
"Is not such a thing written in the Book of the Redli?"
chen 2 2) And the sun stood still in the middle of the sky.
and did not rush to perish for almost a full day. And

— — — — — ö — 2 11d — 1/8 —

) Saul's body was also taken by the Philistines to the city:
The wall was stretched, and the crucified one. The Hebrew text uses
Here, 1 Samuel 31:10, like Genesis 32:26, the verb 52

dislocate. The spot clearly shows that this hanging of the
Captive kings not understood of strangling:
which can, but means a crucifixion; for the Philistines
had already prepared the body of Saul according to 1 Samuel 31:9=

He cut off her head.
The book is cited again in 2 Samuel 1:18. There it is
from a lament by David over the death of Saul and Jonathan
spoken of, which it contained.

There was no day like this, neither before it nor after it.
 that Jehovah listened to the voice of a man;
 For Jehovah fought for Israel.” Here we have more
 a very clear trace from an old book that Je-
 hova was the sun god and the moon goddess was at his side
 had. I am not dwelling on the contradiction, in
 which this request of Joshua with the Copernican
 The world system still stands, even with the various attempts to do this
 Difficulty to overcome. Whoever wants to be sincere will become-
 had to admit that Joshua was not referring to Jesus at this point.
 'bova demands that he bring about a standstill through a miracle.
 the sun and the moon, but rather that
 Sun and moon are the gods he calls upon in the sky-
 to stay in Mel, to fight the battle under her protection-
 Those who actually listen to the voice of Joshua
 and fight for Israel. The twelfth verse in particular says
 quite clearly that the sun itself was Jehovah, if it
 This means: At that time Joshua spoke to Jehovah in the presence of
 Israel's: Sun, be still at Gibeon! This folk not
 That means as if Gibeon were lying towards evening.
 and Joshua had asked that the sun, having arrived there,
 delay their complete downfall, pause in their course
 ten may. The addition "of Gibeon" is rather local.
 Name of the sun god. Gibeon, as in Sof. 10:2
 says, “a large city, one of the royal cities and
 "All its inhabitants are contestable," he had argued with the Hebrews.
 allied and Joshua against the approaching
 The kings were called upon for help. Joshua appeared and whom...
 dete fich in den Gott von Gibeon, als Schutzherr der Ge-
 gend, who was also Jehovah to him as the sun god. The-
 .fer God of Gibeon had, as can be seen from the later Ge

1) 5922 It is equally permissible to assume that the

Moon goddess in the valley of Ajalon had her . and therefore
 The goddess of the valley was called Ajalon.

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The story was seen, in Gibeon a famous height and stood in great prestige. King Solomon goes to Gibeon, to sacrifice there, for that was the great height; Solomon offered a thousand burnt offerings on the altar there. Jeho va appeared to Solomon in a dream at Gibeon. Night, and God said: Please, what I shall give you» 2c.). According to 2 Chronicles 1:3, Solomon commands all of Israel, to all princes and chieftains, “that they went, Sa Lomo and the entire assembly with him, to the height to Gibeon, for there was the meeting tent of God. tes, which Moses, the servant of Jehovah, made in the Desert. That's also what it says in 1 Chronicles, chapter 22 (according to a (other division, Chapter 21), Verse 29: “The dwelling Jehovah's, which Moses made in the wilderness, and the fire The sacrificial altar was at its height in David's time. Gibeon. According to 1 Chronicles 17 (16) 39, David orders the Priestly lineage of Zadok before Jehovah's dwelling place the heights at Gibeon, to offer burnt offerings to Jehovah offerings on the altar of burnt offerings.» On the same It was also at the height of Gibeon where David was defending. a famine, the descendants of Saul, the Jehovah sacrificed), |

Incidentally, the crucifixion of the King of Ai is mentioned as a thank offering presented to the sun god, in the book Joshua not in isolated cases. Another passage shows that It was the rule that the enemy leaders (kings could) hardly mentioned)) to spare oneself in the battle itself, to sacrifice them after the victory. The army of the five enemies The “kings” who marched against Gibeon were from Joshua was defeated and the leaders hid themselves. in a cave. Joshua ordered them to be guarded there until the

1) 1st King 3, 4 ff.) 2nd Sam. Cape. 21. |

3) Joshua appointed no fewer than thirty-one such kings; Joshua 12:24. Every town asked for its own special king.

The persecution has ended. After the Hebrews were taken to the camp
 When they had returned, the captured kings were summoned.
 led, the Jewish captains approached one after the other.
 and put their feet on their necks, then they struck
 Joshua killed them and hung them on five trees, and they
 They hung in the trees until evening. And it happened.
 At the time when the sun was setting, Joshua commanded, and they
 They took them down from the trees and threw them into the
 They built a cave where they hid, and placed large stones there.
 the opening of the cave. »

Jephthah sacrifices his daughter.

We come to that Old Testament example of a
 Human sacrifice in Jehovah's service, which is so clear and book-like
 It is literally before our eyes that it is from the Orthodox Jewish
 Szeglish and Christian interpreters never overlooked this
 could be.

According to the biblical account, the Hebrews were of
 threatened by an attack from the Ammonites, who have lost their
 They wanted to reconquer the land. Jephthah, to the leader
 If he chooses, he first seeks the Ammonites through amicable means.
 to bring about peace; when this failed, "then came
 The Spirit of Jehovah came upon Jephthah and passed through
 Gilead and Manasseh, and moved to Mizpah in Gilead, and
 From Mizpah in Gilead he marched against the sons of Ammon.
 And Jephthah made a vow to Jehovah and said:
 If you give the sons of Ammon into my hand, then,
 Whoever comes out of the door of my house to meet me—
 gen, if I return happily from the sons of Ammon,
 He shall be consecrated to Jehovah, and I will...
 sacrifices for a burnt offering. And so Jephthah went against the
 The sons of Ammon, to fight against them. And Jehovah gave them

into his hand. And he struck it from Aroer to about Minnith, twenty cities, and as far as Abel-Ceramic, in a very great battle, and the sons of Ammon were

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who bowed down before the sons of Israel. And when Jephthah After Mizpah he came to his house, and behold, there walked his daughter. She came out to meet him with drums and dancing; she was but she was the only one; he had neither son nor Daughter. And it happened, when he saw her, that he tore his She dressed and said: Oh, my daughter, you bow me down so low and you're bringing about my downfall! I have my mouth opened up against Jehovah and cannot take it back. And she said to him: My father! Keep your mouth shut. opened up against Jehovah, so do to me as it has come forth² departed from your mouth, after Jehovah had vengeance upon you. They lent to your enemies, the sons of Ammon. And they She said to her father: Let this be done to me: cease from I have two months to go down to the mountains and I weep for my virginity, me and my playmates. And he said, "Go!" And he dismissed them for two months. And she went with her playmates and wept. about her virginity on the mountains. And it happened. After two months, she returned to her Father, and he performed on her the vow which he had made praises. But she had known of no man. And it It became customary in Israel: from year to year the Daughters of Israel, to praise the daughter of Jephthah, the Gileadites, four days a year). " |

If one puts oneself in Jephthah's shoes, then One will not be able to avoid considering the present presentation, who seems to tell her story so sincerely, to make the accusation, that she had partly falsified the historical course of events. She acknowledges Jephthah's sacrifice, but tries to downplay the to turn the matter around in such a way that not an original intention, but merely an unfortunate accident that resulted in the daughter instead led another being towards the victorious father, who instigated the child sacrifice. Whoever leaves the

“The door of my house opens towards me,” says Jephthah, “who
 It shall be dedicated to Jehovah, and I will sacrifice it for
 Burn victims. Of course, it would also be in keeping with the spirit of the
 It was quite possible at that time that Jephthah was fine. (Ges.)
 (vows so generally placed) in order to give the god the choice
 to decide which person he wanted to meet first,
 and then the biblical author would be more just-
 tigt; alone, to me, this is not probable. The speaker
 further reports that Jephthah was deeply troubled when
 His daughter came towards him. Could the man
 but expect that a slave might meet him-
 'Ben, shouldn't he rather expect that fine single
 The child will hurry especially to see him as the winner at his
 to welcome the return, and thus also according to our biblical
 The presentation presupposes that in this, his vow, his
 Will the daughter fall victim? Where will she come from later, when
 the event occurs that he has been experiencing since making the vow
 What could one have foreseen, the painful surprise?
 The biblical narrative confesses, probably unintentionally,
 already in the 31st verse with the words: Whoever 2) goes out
 "From my door towards me" very clearly, that Jephthah
 not an animal, but only a human sacrifice was in mind;
 For how could one say or expect of an animal?
 that it is visible to someone arriving from the door of the house

) This is how Servius tells the Aeneid. III, 121: “Idomeneus, de semine
 Deucalionis natus, Cretensium rex, cum, post Eversam Troy,
 reverteretur, in tempestate devovit diis saerificaturum se de re,
 quae primum occurrisset. Contigit, ut filius ejus primum oc-
 curreret, quem cum immolasset, ut alii vero immolare voluis-
 set, et post orta esset pestilentia, a civibus pulsus est regno. “

) In the Hebrew text, the word TUN (to do) appears, which of course does not mean
 anything in itself.

It separates, since it means Who, and What; but the addition
 D 2 D “from the door of my house to me-

"Against" only applies to one person.

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going towards? At most, one could think of a dog.
ken, but such a thing, as an unclean animal, was allowed to go after
They must not be sacrificed according to the Mosaic Law! Jephthah has
Certainly, right at the beginning, when he took his vow, only his daughter,
his only child, in mind and this also clearly
spoken.

This biblical text has been interpreted by Jewish and Christian commentators.
The report caused considerable difficulties. [The last sentence appears to be a fragment
and is omitted.]

Yesterday, one would have removed Jephthah from the circle of luminaries.
the Jehovah cult is completely excluded, whereby one focuses on
Judges 11:1, 3. sought to support, where it is said that he
he had been the son of a whore and, when his brothers saw him as
an illegitimate son from his father Gilead's inheritance
had been expelled, fled to the land of Tob, where he
He gathered reckless people around him with whom he went on robberies.
moved out. Even in recent times, the Jewish scholar explained
Steinheim) against Vatke den Jephtha for a «from
Israel's community exiled, among the peoples Ca-
naan's roaming robbers." What did this phrase mean?
Did not all Hebrews in the Age of Judges pass under
around the Canaanites and mingled with them? Practice
They were not robbers just like Jephthah, only on a larger scale
Style, by showing the old inhabitants their land and their
Did I forcibly remove him? Didn't David also...
Was he originally such a privateer? Or was he supposed to be...

“Son of the whore,” Jephthah from the “ifraelitist Ge—”
exclude society at a time when an unbound
Sex mixing even a part of public worship
What made it special? Didn't all patriarchs and judges have their own
Concubines alongside the actual wives? And what was
For Solomon, the celebrated king of the Hebrews? Was he
Didn't it even spring from a love affair?

1) Steinheim the revelation from the standpoint of the higher Critique. Kiel 1840.

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Such objections from the Orthodox Church are decided there by being rebuffed that on Jephthah “the Spirit of Jehovah’s comes, from a Christian Orthodox standpoint still especially through the honorable mention of Hebrews 11:32, where Jephthah to David, Samuel and the Prophets about The main one is placed to the side.

Ephrem the Syrian admits that Jephthah was with him. He had intended to sacrifice a person in fulfillment of a vow, but... He probably, this church father believes, was of the opinion that Jehovah will, as with Abraham, replace Abraham with an animal. February 9. Theodoret calls the vow ill-considered); for Jephthah could not have known whether he might not have a encounter a dog or donkey, which were unclean according to the law. Jehovah allowed the daughter to be sacrificed, to set a cautionary example that one should be in one's One must be cautious with vows. Confess in the same way. many Jewish people (who considered it a real sacrifice of their daughter) and Christian interpreters, including Luther. In contrast Others turn to them, among them the two kimchis”), to the unnatural explanation that the daughter was not really sacrificed, but brought to the High Priest as a Nazirite woman

1) Ephr. Syr. opera. I.p. 321st ed. Rome.

) Theodoret. II. quaest. in Jud. 20. “!Avoyros ayay / roñ Every voozeos." He says s deowörys Seeg 0Ux ExwAvoe nv Opayiv.n»

) Moses Bar Nachman; Rab. Bechai etc., cf. Selden de jure nature. etc. juxta discipl. Ebraeor. IV, Cap. 11.

Joseph and David Kimchi, also known as Levi Ben Gerson. After David Kimchi described Joseph Kimchi's vow as follows: Et consecratum erit seu sanctum manebit Domino, si non sit holocausto idoneum; Au offeram in holocaustum, si fuerit ido-

nine holocausts. "One could have given the girl a special
She built a house there, she would be cut off from the world, as a
Those dedicated to Jehovah, remaining alone, and once a year...
The Islamic girls came to her. Cf. Sel-

the le

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was where she performed all sorts of services in the sanctuary—
ten must. This is strikingly contradicted by the fact that not only
the text contains no syllable of this, but also the Ge
Jephthah's vow literally on a burnt offering
tete, the annual festival of the Hebrew girls, furthermore through
A mere consecration as a temple servant would not be justified.
But why, they continued, did Jephthah give up his daughter
Not solved? "Good Jephthah," Lund says, "would have..."
He would not have had to keep his vow; he would only have had thirty
Take Sekel or fifteen Reichsthaler in your hand
If only, then the misery would have been alleviated; was his
If the daughter were not yet twenty years old, according to 3 Mos.
27, 4. 5. only ten skeletons or five Reichsthalers were done.
The rabbis who permit the sacrifice say, Jephthah
I, as the chief of all princes in Sfrael, did not go to the High One
Priest Pineas wanted to go in order to initiate the solution;
But Pineas, for his part, thought: What should I do, I
I am a high priest and the son of a high priest, a
"People of such humble origins pursue?" and so be
(the solution was omitted). In contrast, the ortho escapes
Doxen Lund made the statement: "Those were the times back then."
Strange, since little was known about God's law.

Based on the course of our investigation so far,
For us, the matter is clear. The war against the Ammonites.
This was a cause for concern for the Hebrews; they did not turn away without necessity.
He thinks of the exiled Jephthah. Jephthah himself considers it

) Selden de jur. nat. etc. IV, 11. Both persons should
However, Jephthah had been punished by Jehovah with paralysis.
of the members, the high priest by deprivation of the holy spirit

stes. Sed vero," notes Selden, ut praeteream difficul-
Tates chronologicas de Phineeso hoc tempore superstite, non-
dum mihi e commentariis Ebraeorum compertum est, quodnam
jus illud fuerit adeo pontifici singulare solvendi hoc votum, ut
absque eo id solvi nequiret. “

) Lund Jewish Sanctuary. p. 566.

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good, first attempt at a peaceful agreement to
They dared; however, the Ammonites did not respond. Now
It was necessary to take a special vow to pledge support.
To assure Jehovah in this general danger. A
Animal sacrifice would be nothing out of the ordinary for the god.
It had been something; he received such things for completely insignificant offenses.
Occasions, perhaps even back then on a daily basis. This feeling
Even the orthodox interpreters agree; therefore, they let it be said in
near Jephthah's dwelling some herds were milling about-
spaziren, which would then have fallen as a kind of hecatomb
should; unfortunately, their daughter would have preceded them.
hastened! But there's not a single syllable of that in the text, much-
Only one being is mentioned, and this must
come out of the front door. To the front door
Only people probably went out back then; the cattle
was outdoors or under lightly constructed roofs;
Neither sheep nor bulls go towards humans.
What if no animal was being driven towards you?
would that be? Doesn't Jephthah's expectation presuppose that
Prerequisites the cooperation of an understanding being, who
who leaves the house with the intention of greeting him? Who
Should we greet him now? Slaves? Quite possibly; certainly.
But above all, women and children. Do the slaves go along?
Thus, they reliably give precedence to family members.
Now Jephthah has only one child. From married—
We hear nothing about the ten women who were allegedly sacrificed.
gends; they were through their physical contact with the
A man not pure enough to be sacrificed to the god; probably
But pure virgins are sacrificed everywhere. So...
Jephthah vowed to sacrifice the first being that came to him from
As he approaches the front door, he cannot see any other property.
They meant to be his daughter; for he also had,
as a displaced person from a fine family, no other an—

relatives around them, at most one could say they were
Relatives on the female side had been in his house;

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However, the biblical Tert contains no trace of this.
As I said, I disregard the general version of the law.
Lübdes ab; Jephtha immediately from the outset his only one
A child was promised as a sacrifice. That's how it was, as we often heard.
have seen it used in those countries; in public
The nobility were accustomed to protecting their own children from danger.
sacrifice. The warlike one, accustomed to blood and murder
Jephthah quickly decides; he shows the Hebrews that they
to have come to the right man, the one responsible for the victory
no sacrifice is too great, and vowed to encourage the
Warriors before battle offer their child as a burnt offering.
When he returns, his daughter comes to him, who knows nothing of her
Fates know, joyfully anticipated, and according to these circumstances
A later time will give the matter a turn ha—
ben that Jephthah had generally given his vow to the first time
He imagines what will come to him from his fine apartment.
The possibility of redeeming such a vow with money was not considered.
That wasn't thought of back then; it wouldn't have been anything more then.
Hals an oath of thirty secels; the less could
in the present case, where Jehovah has provided such a significant
Success granted, the promise withdrawn so far.
will be that the solemnly vowed burnt offering is not performed
It was carried out. It is also literally stated in the biblical text.
"And he fulfilled the vow he had made to her."
The Chaldean paraphrase says the same thing and adds that one
I gave the law that no one should kill his son anymore
or burn my fine daughter as a burnt offering, like Jephthah
He did not consult the high priest; for
Had he behaved in this way, he would have killed his daughter.
(solved with money). Josephus also admits this.
Burning the daughter (2). There is never any help here.
fen! The Spirit of Jehovah comes upon Jephthah, even before

1) Targ around Jonathan in the London Polyglot II. p. 140.

*) Joseph. antique V, 7.10. "Lucas i7V xalda aavoẽ,jũ d rod ev.,

he makes the decision to sacrifice himself; only driven by this
 In his spirit he resolves to perform the highest act of piety.
 keit, whom his time knew, his only child as a burnt offering
 to offer up. Jehovah proves this through the victory he has granted,
 that this vow was pleasing to him; he does not enter into it
 perhaps with a ram in between, as with Abraham: that
 (Girl is burned as a sacrifice on a fine altar!)

The biblical narrative now has another peculiarity
 A further, more important point. The girl is asking for two months.
 to mourn her virginity, and this shall take place in
 Accompanying their female players on the mountains took place.
 We first extract from this message the speaking
 Proof that human sacrifice was neither rare nor
 were forbidden. Jephthah did not in his first surge of anger
 acted; he had enough time within two months,

) Clericus says in his fine Commentary II, p. 124: "Credere
 etiam par fuit theologos christianos, deum miraculo potius aut
 ministerio prophetae ereptum fuisse innocuam virginem per-
 verse religioso patri, quam permissurum, eam sibi mactari;
 quemadmodum voce angeli vetuit Abrahamum, ne mactaret
 Isaacum; cum praesertim res pessimi esset exempli, quod vi-
 etimas humanas mactare solerent finitimi populi, possetque vi-
 deri deus, probasse nefandum votum hominis, cui victoriam
 concession. However, but in truth it is nothing.
 Such things happen. Vatke notes in Rel. des a. T. I, p. 275:
 "Only at first glance does this event appear to be happening sporadically;
 to be entitled to it. For the form of the vow already shows that Jeph-
 who intended a human sacrifice from the outset, since he...
 only one person coming out of the door of their house.
 could; but through such a sacrifice he could only succeed in the
 If you think you deserve Jehovah's help, that
 to whom other people were also sacrificed; in the ent
 By falling into the opposite trap, he only provoked Jehovah's anger. The
 The consummation of the sacrifice also speaks in favor of this, and the
 a striking circumstance, that the Hebrew tradition only has this one example
 The game explains itself by the fact that a later continuing
 Custom attached to it, which according to tradition itself became the leader

served.

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to reconsider and change his decision. Since the Ge
The female players accompanied the girl, so one can see all the more
less say that the father's gruesome plan was
It was not known that he had the same until the execution
kept hidden. If no one appears at all to
to dissuade the father from the terrible decision,
when even the priests are so afflicted by such a screaming injury
to remain silent about the supposedly Mosaic commandment when others
Parents themselves instruct their daughters, through their accompaniment
To honor the girl: well, that can truly be said of
the existence of a ban on human sacrifice is no longer
The speech should be! But what now about the girl's departure?
When she and her playmates reach the mountains, I must
the cause given for this in our biblical text
Doubt. First of all, there's no need to go to the mountains.
to go and cry over an impending misfortune that
It can also be done at home; it is also not foreseeable,
how one could resolve to spend a certain amount of time, two long hours
Shedding tears for months, especially if they were
the accompanying girls in a very peculiar way
The situation had been. But then we have often seen that
For the victims, a very important point was that...
Sacrificial animal cheerfully approaching the altar; especially they had to
All tears are avoided in the case of human sacrifices, if
The sacrifice should be pleasing to God. Furthermore, what about the
a particular point concerns the fact that the girl her youth=
The woman wanted to mourn, namely fate,
that she must leave this world childless; that's how he fits.
likewise not to the views which the time held with
such victims were associated with them. One imagined the victim
a virgin as a marriage with the god; that
The girl was a holy, divine bride. She could
so at most they cried about the fact that the end of their
Virginity is imminent.

Much more in line with the ideas of that time

So, we'll explain it like this. Just like the girl.
 was aware of her father's vow and had consented
 Having been destined to die a sacrificial death, she was dedicated to Jehovah.
 a holy person. She left the elder's house and
 was led up a mountain in a festive procession,
 where Jehovah's sanctuary was. There she had to
 for some time awaiting the sacrificial death of holy Uebun⁸
 Prepare the food, perhaps eat some of the consecrated foods,
 and meanwhile enjoyed a kind of [something] from her female players
 divine worship, which continued even after their sacrificial death
 annually at a special festival; they praised
 (not «the weeping ⁹ ») Jephthah's daughter four days
 in the year, without doubt as a savior of the fatherland;
 because it was the price of victory.

Finally, we will mention the hypothesis of Ca—
 pellus). He finds his daughter in Iphigenia.
 of Jephthah again; both in the similarity of the circumstances-
 niffe), than in that of the name; for Ipiyevsiu fey ent⁸
 They stood from Ter- vet.. One needs this assumption
 not currently with Winer) by an exclamation mark —
 to reject. Jephthah's daughter was given an annual sum.
 They celebrated her with great enthusiasm; the Samaritans revered her according to her
 appearance.

The Septuagint translates the word 3m as Soyveiv, the vul-

gata with plangere, Luther with "klagen", also Mover's follows
 This translation. It is, of course, sought by all those who
 who wish to eliminate the glorification of sacrificial death. Alone
 1 means neither in Hebrew nor in Arabic, at all

never mourn, but the opposite: praise, as
 from Not. 5, 11. decisively emerges. Cf. Clerie.com-
 ment. II, 124. and Winer. lex. hebr. p. 1046.
 - 2) Ludoy. Capell. diatrib. de vot. Jephthae.

) Euripid. Iphigen. Taur. 17 ff.; Cicer. Rev. III, 25; Ovid. metam. XII, 31.

) Win. bible Realw. I, 636. Note

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of Epiphanius), as a goddess. That the Greeks many religious ideas adopted from the Phoenicians has been, is settled; and so contradictory is therefore the Verne Muthung does not mean that the myth of destiny also Iphigenia's sacrificial death in a Semitic legend is. I can find a reason. The idolized girl could be with the Astarte merged and thus became part of the Greeks—come; for as much as we have shown above, It is probably undeniable that Iphigenia was originally the Phoenician Astarte is. Only this arises from the above assumption. against the fact that, as the circumstances clearly show, one deals with the biblical narrative on firm historical ground Hebrews finds, and that it is not foreseeable how this will be for the special interests of the Hebrew people sacrificed girls—would such a thing have had any significance in Phoenicia? can win that the Sidonians or Tyrians also the same divinely worshipped and this service brought to the Greeks would have.

Samuel sacrifices the Agag.

Samuel speaks to Saul (1 Samuel, Chapter 15): "I have Jehovah sent you to anoint you as king over his people, about Israel; and now obey the words of Jehovah. So Jehovah speaks to the hosts: I have seen what The Amalekites did to Israel, as they presented themselves to him in the They put a stop to it when it moved out of Egypt. Now move on and Beat Amalek, and banish everything that belongs to him, and You shall not spare a fine person, and kill both man and woman. So child as infant, so ox as sheep, so camel as

1) Epiphane. advers. haeres. Lib. III. tom. II. p. 1055th ed. Petav.: Ex ya Zixiuog, Tovr&oriy & rn vv Nerds, Iv-Glass ol Erixzwgior relovciv eig Ovouc 75e Koons , dj dev ex o-pc rg Hvyaroos Jep de, rc or . re Oe
ice Sr

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Efel.» Saul obeys this order; he marches against the Ama-
Lekiter with no fewer than 210,000 men!). »And
Saul attacked Amalek from Hevilah as far as Sur, that
against Egypt. And he attacked Agag, the king of
Amalek, alive, and he banished all the people with the sharpness
of the sword. But it spared Saul and the people.
Agag and the best of the sheep and cattle and those of
second-rate lambs and everything that was good, and
They did not want to banish them; but everything that was contemptible
And those who were unfit, they banished. Then the word went out

Khova's to Samuel and said: I regret that I
Saul made king; for he has turned away from me.
turned and did not fulfill my words. And Samuel ent-
It burned and cried out to Jehovah all night. And Samuel
Saul set out early, against the morning light.
And when Samuel came to Saul, Saul said to him: Bless you!
You are not from Jehovah! I have the word of Jehovah.
fills. And Samuel said: And what kind of thing is this?
The cry of sheep in my ears, and a cry of
Cattle that I hear? And Saul said: Of the Amales-
They brought the same to kiter because the people of the best
Sheep and cattle were spared to be sacrificed to Jehovah, the Lord.
"No God; but the rest we have banished." Now
Samuel gives the king a rebuke and says: "Because
If you reject the word of Jehovah, Jehovah will reject you.
"Throw, so that you are no longer king." So willingly
Saul repeatedly confessed his guilt and assured everyone,
That's why the people only have the best sheep and cattle.
to keep them back in order to sacrifice them to Jehovah at Gilgal; so
The angry prophet refuses to be appeased.

Finally, Saul says again: I have sinned; now honor
I only wanted to speak before the elders of my people and before
Israel, and return with me, that I may worship before Jehovah,

19 1 Sam. 15, 4.
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"Your God." "Then," it continues, "Saul returned."
Samuel followed Saul and Saul worshiped before Jehovah.
And Samuel said: Bring to me Agag, the king of
Amalek. And Agag came to him merrily and said:
Traitor, the bitterness of death has vanished! And Samuel
He said: Just as your sword made women childless, so
May your mother be childless before women! And Samuel
He cut Agag to pieces before Jehovah in Gilgal.
And so Samuel went to Ramah, and Saul went up to
his house in Gibeath-Saul. And Samuel did not see Saul.
more until the day of his death; for Samuel mourned
about Saul, and Jehovah regretted that he had Saul.
made about Israel. »

We will only address this terrible story in such a way
far more than the sacrifice of Agag requires, to give it to Jehovah
leaving it to him to form his judgment on this report as well
the Jewish God and the nature of his priests and
To identify prophets.

First, the misconception must be dispelled that the
Sparing the king's life in battle for a certain reason
Consideration for him had been initiated by Saul, and the
Samuel's anger was mainly based on the fact that
Agag, unlike the other Amalekites, did not immediately go to the
Battlefields had been killed. The biblical text understands
This view is not supported in the slightest; Samuel expresses himself
not displeased about the preservation of the king. The anger
The Prophet's reason, however, lay solely in the fact that
the Hebrews had not killed all the animals, as this
What really happened to people. Amalekites

Lek was declared a cherem, a sacrifice to Jehovah. Everything
He therefore had to die. If the Hebrews only saw the un-
They killed the more handsome animals, but kept the better ones for themselves.
ten, so this was a grave insult to the god,
who instead claimed the best of everything for himself.
Saul, however, says that his people only have the better animals.

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therefore saved up in order to give them to Jehovah later on the
to sacrifice at altars to Gilgal; alone to have completely
This was probably not the intention of the Hebrews; however,
fie. a number of animals were sacrificed there, which
Most, however, kept it to themselves. What the king...
That's enough, the biblical text says very clearly that Saul from
Samuel had been commissioned to save him alive.
bring. Saul replies to the prophet in 1 Samuel 15:20:
-I obeyed the voice of Jehovah and followed him
I went to the place where Jehovah sent me, and I have Agag,
the king of Amalek, brought along, and the Amalekites
banished. This was also the custom among the Hebrews.
We saw above that in the wars of Joshua, so
Whenever a people was declared Cherem, it was always the king who
was captured in bendig to be used as a token of gratitude after the battle-
sacrifices are offered.

The king of the Amalekites was therefore already from the front.
destined to be sacrificed on Jehovah's altar. Why?
Otherwise, would he have been spared in the battle?
Could one have started differently with this single king?
len? Saul must have known that when a people turns to Che-
rem was declared, the first of this people least of all.
allowed to remain alive. In Gilgal at that time, the Bun-
deslade and Jehovah's main altar. "The people," he said.
Saul (1 Samuel 15:21) "took sheep from the plunder
and cattle, the exalted's finest, to make it ever—
to offer sacrifices to your God, to Gilgal (2). After the
Victories draw the army of the Hebrews to the altar of Jehovah,
to capture the enemy king and a number of captured

Gilgal was Jehovah's place of residence at that time; it was clearly stated there. Main altar 1 Samuel 11:15; Chapter 13:8. But Samuel also sacrifices Elsewhere, 1 Samuel 16:5.

2) The later prophets did not attend this sacrificial site, Gilgal. favorable. Amos 4:4, 5. Hosea 4:15.

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to sacrifice animals. On the way there, Samuel meets the Saul; with difficulty the king persuades the prophet to come along to march and participate in the sacrificial ceremony. By Now that Saul is praying before Jehovah, the prophet performs the main rite. Sacrifice, slaughter the enemy king. Bring me Agag, He speaks, the king of Amalek. Agag came, like the bi The Bible text says, with merriment, and spoke: "Trust, yielded (is the bitterness of death). One interprets these outward appearances. The suggestion was that the king had hoped he would receive it from The Prophet was spared life. Agag alone He was probably more familiar with the situation than ours. Interpreters, and knew whose spirit's children these Hebrews They were prophets. Right from the start, there was no way he could It is a secret that he was only seen on the battlefield that he therefore gave his life because he could afford to give it up for the He wanted to save a thank offering after the victory. When he When he is brought before the prophets, it is clear to him that he is giving his last ten gang go; but he doesn't want to show his enemies the sight to play the part of a troubled soul, but to die as a hero, and thus steps firmly before the altar with the outer rung: I do not fear death! The biblical text suggests, to eliminate the idea of a victim, the Sa muel spoke a kind of criminal verdict about Agag: "Just as "Your sword has made women childless," said the prophet. "Why is your mother childless before women!" What does he want? Samuel with such a statement? Didn't they? rather the Hebrews through their predatory invasion into Did Palestine make the women childless? Didn't that just happen? First the Prophet himself led his Hebrew people to the destruction of the Amalekites were asked and, according to biblical sources, none to find another cause for this barbaric procedure known that several centuries ago the Ama

) The Septuagint translates: “el oürw Kinpos 6 lavaros;n
the Vulgate: “Siccine separately amara mors?,”

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lekiter had submitted to their homeland ge
to defend the Hebrew robber hordes? — And
Samuel, it continues, chopped the Agag into pieces.
Jehovah to Gilgal). This clearly states,
that the beating together represented a sacrifice; in the other
The only possible outcome would be "chop Agag to pieces".
The addition "before Jehovah" is the expression of sacrifice; he struck
him into pieces “in the presence of the Sehovaf statue,” in order to then
to offer the individual parts as burnt offerings on the altar
burn. The addition Gilgal does not mean to say that Sa
muel carried out this action in Gilgal, but is
the local name for Jehovah, who from his abode
Stop at Gilgal, like the sun god of Gibeon above, «Ger
hova is called Gilgals.

Third section.

The period from David to the return from the Babylonian-
niche captivity.

David has so far been considered by Jews and Christians to be one of
God especially favored, highly praised for his fine piety
celebrated man; he formed the true center of the
Judaism. For over two millennia, Jews have been striving

and chopped into pieces.

translates the Septuagint with “xai Zopase.”, The Chaldaean
Paraphrase has d) “et discerpsit.” Battles are also

Elsewhere, much more than sacrifice; jo means a mactavit, then sacrificavit 1st king. 8, 62; 2 Chronicles 7:4.

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and Christians competed to see who could see the temple of this of theirs.
to crown supposed religious heroes with fresh palm trees
Zen: It is time for humanity to finally open its eyes.
Do this and bring this Hebrew into his true historical light
The place that the historical books of the Old Testament do not
To cover it up once. One would only have had to want to, then it could have been done.
We've seen it long ago. Because the collectors of the Old Testament
Writings of a number of the best psalms bear the name of this
King's decree, so David had to be exempted from the Ge—
to be inspired by thoughts which are expressed in those psalms
That his life with such a disposition in the unequal
The most recent contradiction was not seen, not wanted.
(to see, or at least ignore). We only have it here
to do with the human sacrifices which date back to the time Da
vid's fallen and were brought by this king himself;
But this task of ours also puts us in a difficult position—
digkeit, to eliminate ancient prejudices which were in David
a devout Jehovah's Witness in the Reformation sense
to recognize who would have been far removed from every human being
victim, previously a glimpse into the life of this celebrated king—
to throw nigs and messianic ancestor.

The books of Samnel, from which we have formed our judgment
(about David, one must) find, of course, if they are the same
among the oldest in our Bible, from very different sources

1) Vatke, The Religion of the Old Testament I, 292: Let us compare the
religious spirit of the Psalms with the overall picture which the
Books of Samuel and of the Kings by Davidic Solomon
Given the ages we live in, we do not consider ourselves entitled to...
We will certainly place one of the palm trees we have received into that one.
to advance (Davidian) ages, not even the eighteenth,
at least not in its current, refined form.

) The late, historically unfaithful chronicle, whose author misrepresented the history-
lichen substance so often falsify as if it were for the justification of ih-
Those who find later views beneficial, we will leave cheaply at the-
His sketch of David's life completely disregarded.

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whose stories are compiled. They begin the story.
story of their hero with no fewer than three each other wi-
corresponding reports. According to 1 Samuel, chapter 16, it turns out that
David already presented himself as king at his very first appearance; the
The author begins his story with the anointing by Sa—
muel ein. David, the youngest of the eight sons, fine
Samuel had previously been completely unaware of Isai's father and
will be done by the Prophet according to a special instruction
Jehovah's, though the most unsightly of fine brothers—
dern, taken away from the herd and appointed king.
Already in verse 14 of the same chapter we come to a
from this very different report. The author of this
The section knows nothing of the anointing. After him, [it]
Saul is struck by “an evil spirit from Jehovah.” The king
requires a fully-fledged lute player who can focus his mind—
cheerfully. A servant replies: “Look, I have a son
Isaiah the Bethlehemite saw him, who was skilled in the game.
Ist, a brave hero and warrior, eloquent and handsome.
Form, and Jehovah is with him.” Saul lets David
fetch, and this one does not appear as one anointed by Jehovah—
ter anti-king, not even with a fearful conscience,
but modestly, as a willing subject. Send to
“I am David, your son,” Saul tells Jesse. Then
Jesse took a donkey with bread and a skin of wine.
and a male goat, and sent it through David, his
son, to Saul. And so David came to Saul and stood
in front of him and he grew very fond of him and he became his
"Armed carriers." — The seventeenth book connects this in a different way.
Chapter on Saul's acquaintance with David. The He-
The Brethren are at war with the Philistines. They are in the camp.
David's brothers, of whom there are not seven here, as in 1 Samuel.
16, 10 is said, but only three are. The old Jesse

1) 1 Samuel 17:15: David was the youngest; the three older ones were
They followed Saul. It will be said that the other four

sends his fine youngest son David there with provisions,
to receive news about the well-being of his sons.
The two armies lay at war for no less than forty days.
opposite; every day Goliath emerges and demands
a Hebrew to fight. David, a young, cheeky lad
She, hear of the reward which Saul will give to him
has hunted, the one that would overpower the giant, he has air,
to risk the fight; although his eldest brother forbids him
the inquisitiveness that led him to the camp and now
even to this foolish one, quite unsuited to his strength—
who wanted to be led astray; but David lets himself be led astray by
not dissuading him from his decision truly leads him to it.
happily out. — So David is not yet a weapon here.
Saul's bearer, not an anointed king, but continuing-
rend, an overlooked shepherd boy. An editor of the text
tes felt how little this narrative had to do with the previous one
forthcoming voice, according to which David Saul's weapons tra-
ger syn sollen. He thus inserts the words in verse 15.
the text: David, however, went from Saul to Saul to
to tend his father's sheep in Bethlehem. Through this,
He thinks he's been helped; David is now being allowed to carry weapons.
Saul's, now to be a shepherd again, then both can-
Counts exist side by side. But already in the 55th verse
of the same chapter he forgot the plan he had devised through—
wanted to lead; for here David is once again a completely
unknown man. When the young shepherd met Goliath—
As Saul goes, he asks Abner: "Whose son is he?"
Boy? » And Abner said: By your life, O King,
"I don't know," And the king said: "Ask me,
"Whose son was the young man Fey?" When David with the

Sons, of whom nothing is heard here, are simply too
stayed home; but we certainly suspect, not without reason,
the first editor had the father of his celebrated king
He added several more sons, because among the Hebrews there was the
It was a great honor for parents to have many sons.

When the Philistine's head returns, Saul asks him: Who

"Are you a son, O boy?" And David said: "The Son of your servant Jesse the Bethlehemite—"And Saul," it then says in 1 Samuel 18:2, "took him on that day she came to him and did not allow him to enter the house to return to his father." Still in the eighteenth and three-
twenty-verses of the same chapter, when Saul the David schon zum Obersten über Tausend gemacht hat (Verse 13), The latter speaks quite modestly: "Who am I and what is my Life, the lineage of my father in Sfrael, that I egg— Should I become the king's dam? Am I, after all, a poor man and "Lous man!"

Samuel certainly wasn't so unwise as to create an un- interpreting young people to the king, indeed to the anti-king to anoint. In order to be able to act as such, one must— They already have prestige and power. Rather, one will see the To think about relationships in general in this way. The young man David distinguished himself through bravery, thereby diverting the Saul's attention on fi), was by this to the Be— erroneously raised and even received a daughter of the king for marriage. The prophet Samuel would have liked Saul. eliminated. This king did not blindly submit to the pro- Prophets to the leadership: This was his entire crime. The domineering Samuel therefore considers ways to... to bring another king to Saul's place, and enters with (connected to the upstart David). But judge-

1) A formal anointing is out of the question; such a thing would have Saul, who also did not include the priests allied with David in Nob fdyonte, probably also punished the Prophet with his life. Samuel, however, remains unchallenged, albeit in a withdrawn manner, in Lande, when David had already fled abroad. The Bes action which Samuel partakes of the upright King Saul What can be done is truly outrageous; where there is only an opportunity- This shows that this prophet seeks out the king before the people. to harass him and bring him misfortune. This is stated, for example, in 1 Samuel.

Both did little during Saul's lifetime. Even after the
 Only two tribes, Judah and Ben, turned to Saul's death.
 Jamin, to David, the rest remain with Saul's son,
 Isboseth, faithful, who, however, was soon murdered from the
 Paths are being cleared. It's strange that even religious ones...
 Differences in the disagreement between Saul and Samuel
 to seem to be the underlying principle. It says in 1 Samuel 14,
 35: "And Saul built an altar to the Lord; this he built
 He first used it as an altar to Jehovah. (1 Chronicles 14:3)
 David: "Let us bring the ark of our God; for
 We didn't ask about her at the time of Saul. After
 1 Chronicles 10:35: Saul's ancestors lived in Gi-
 The name Beon and the name Baal come up frequently in the family.
 Before, one of Saul's ancestors was named Baal, a son
 Saul's Esbaal, a son of Jonathan's Meribbaal. I
 I suspect that Samuel was already under the priest Eli, whose
 Sons were accused of leading a dissolute life
 will, tried innovations by expanding the previously existing Gibeon
 than to worship the sun more in its nature-friendly aspect—
 ten Jehovah was trying to transform into Saturn=Moloch.
 Saul remained true to the old cult, at least he only went very
 reluctantly embraced this innovation; David, on the other hand, was inclined-
 to give credence to the voice of the Prophet. The Prie-

Chapter 13: A battle with the Philistines is about to begin. Saul is gathered...
 melt the Hebrews in Gilgal to offer the proper sacrifices before the
 To bring about the war, which was all the more necessary,
 because the Hebrews, for the most part, cowardly hid away. Seven
 He waits here for days for Samuel, who is to carry out the execution of the victims.
 had said; the prophet is not coming. Time is running out, the
 Philistines are in their suits; without sacrifices, the battle cannot be won.
 As the few people begin to leave Saul, so they begin to leave.
 sen; there the king performs the sacrifice himself. Just as the sacrifice
 Once the [item] has been brought, Samuel arrives; Saul goes out to greet him,
 But Samuel said, "What have you done?" and promised Un-
 luck. N

ster of Nob, whose leader is called Achimelech, are
Favorable to David, they even grant him the showbread.
eat, as he lacks food while fleeing.

That Saul persecuted David, as was noticeable
was that he was in agreement with Samuel) and
Striving for the crown is very natural. Saul has the Da-
vid, as long as the latter honestly thought only good things about him
done; it is the most honorable testament to the character of the
The king, so despised by Orthodoxy, that the
to bring no other crime upon him in the biblical books
knowledge, by which he made himself unworthy of the crown before Jehovah
had done more than that he fought in the battle against the
The Amalekites did not allow all the animals to be killed, and the victim himself
completed after waiting in vain for Samuel for a long time
had. Not melancholy and false suspicion prompted
Saul's pursuit of David; the plans of the rebel
They had already progressed quite far. When he was forced to flee
He sees and comes to King Achis in Gath, they say
Servants of this king: Isn't that David, the king?
of the country 3)?» David is pretending to be crazy here; probably
Such people generally enjoyed a kind of respect,
because they were believed to be possessed by a spirit, and
David sought refuge among the enemy through this deception.
(to secure his life against the Philistines). Rejected by Achis,

) 1 Samuel 21:1 & The name is related to Moloch.
MN Brothers, means a close person. In

Nob is an image of Jehovah (1 Samuel 21:9); behind it stands the
Goliath's sword, laid there by David. Saul lets the
Priests of Nob, as followers of David, murder and destroy
Everything living in the city was considered a cherem. After Samuel's death
He gets rid of the death summoners and clever men from the
Lande, 1 Sam. 28, 3.

) 1st Sam. 19, 18. 3) 1st Sam. 21, 11.

9) The Romans also called epileptic fever sacer.

morbus.

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He flees into Abdullam's cave; there a part of it unites.
fine party with him, dissatisfied people, and "Whoever has a believer
Biger had four hundred men. His father about
David places himself under the protection of the king of Moab; he himself
but withdraws at the request of the Prophet Gad y with his
a crew to Judah. Here comes Abiathar, a man from
Nob, the escaped priest, son of Achimelech, came to him and
(brings the exaggerated image of Jehovah). Thus, the horde
now also their God in their midst, who was also among the
(Employments, fine oracles are given). One led small
He raided and hid whenever Saul went out with an army.
A division appeared in the mountains. The incident in the
Cave where David cuts off Saul's skirt and last
Terer, with tears in his eyes, explained that he knew that the king
thum will come to David, may David only swear to him
It is obvious that he wants to spare his offspring.
Poetry. Such a course of action was not in the
The character of the brave Saul, the greatest enemy of the fine
personally pursued in his hideout, most recently also as

) 1 Samuel 22:5

2) 1st Sam. 22, 20; 1. Sam. 23, 6.

) 1 Samuel 23:9. The image is from David in Phitifter:
Land needed when he entered the service of King Achis there.
1 Samuel 30:7. — Jonah plays a mysterious role
than. "As long as the son of Jesse lives on earth," almost Saul
Very true to this fine son, "you will not succeed, you
and your kingdom (1 Samuel 20:31). — Against this comes Jo
Nathan to David and says 1 Samuel 23:17: Be afraid

No, for the hand of Saul, my father, will not lay a hand on you.
meet, and you cast yourself as king over Israel, and I will be the
"To be second after you; and Saul, my father, also knows it so."

– One would think that man had been weak and therefore blindly taken in favor of the stronger David; alone He is otherwise described as a very brave man; a strong one. But surely the king's son wouldn't voluntarily relinquish his claim to it. Crown in favor of an upstart.

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a man of courage with his sons on the battle-
The field remains. Saul would have been near David's horde. Certainly not someone who slept in a cave without a covering. Also would he tell his enemy, who was said to have spoken to him, It was difficult to calm down and let him leave, now that he had just returning home victorious from a battle against the Philistines moved and the entire Israelite army. had. A so—
This incident would at least have led to a reconciliation between Saul and... and David must have at least one annexation as a consequence. However, the old enmity still persists.
Saul goes home, David and his men turn (to the mountaintop). Another time (1 Samuel 26, 25) The author lets Saul, who killed David, to follow, and to the latter even to say: "Blessed are you, my son." David, you throw out a company and carry it out. —

With his team, which according to biblical accounts is based on

When the number of men had grown to six hundred, David could not obtained in ways other than through acts of violence and robbery; He is in this period, in the manner of the marauding Arabs,

Leader of a bandit gang. Chapter 25 of the first

The book Samuel tells a story that is characteristic of this way of life. Case. In the city of Maon in Judah lived a wealthy man Man who had numerous herds on Mount Carmel, The fine woman was named Abigail and was a woman «Flight of Ver» "It stood and was beautiful in form." As Nabal fine sheep David, having his head sheared, sends ten of his men out of the desert. to him, with the desire to give him a gift, since

1) 1 Samuel 24:23. The story in 1 Samuel, chapter 26, where David again, Saul is not killed, but rather from the middle of the camp Out because Jehovah again? A deep sleep upon all

He dropped only Saul's spear and bowl, and stole them.
Equally unlikely. Saul marches against David as often as he
I discovered a trace of him, and yet I would never have objected.
he undertook it when he publicly appeared in his immediate vicinity.
opposed!

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He had not offended the shepherds and nothing was missing.
Hey, they were at Carmel for a long time. Who is David?
“Who is the son of Jesse?” Nabal replied. “Nowadays there is...”
There are many servants who run away from their master, and he shows them
The demand is met with resistance. In response to this negative answer, Da breaks down.
Abigail and four hundred men rose up against the shepherds.
But Nabal's wife rushes to the horde leader, unaware of the danger.
her husband, with a considerable gift in return,
greeted him humbly and pours himself into expressions of the
Discontent with her husband. By the life of Jehovah,
David says, "If you hadn't hurried and hadn't been there for me..."
Had it been conceded, nothing would have remained of Nabal.
until the break of morning, something is peed on the wall.
David accepts the gifts, Abigail returns home and
She meets her husband at a meal. “The next morning,
It is said, + Nabal's heart died in his fine body, and after
Ten days later, Jehovah struck Nabal down so that he starved.
David, on the other hand, “found his way and spoke with Abigail to resolve the situation.”
to take her as his wife." And Abigail hurried and made
She got up and rode on the donkey, and five of her harlots, who
They followed her footsteps, and she drew David's messenger after her.
and became a fine woman," — What do we think of this story?

* —

David could not stay in Saul's kingdom for the duration of his reign.
Hold fast. Jehovah's chosen one shows no remorse.
with a fine six hundred men to the arch-enemies of the auser=

The people chose to join the Philistines. “Did I

“Grace found in your eyes,” he said to Achis,
a king of the otherwise so despised uncircumcised, «so
Give me a place in one of the country towns, so that I may
dwell there; for why should your servant dwell with you?
nen in. der Königsstadt)? Achis instructs him to Ziklag.

) 1 Samuel, Chapter 27. The narrator knows the circumstances so well.
to turn. David himself must express the wish, not in the

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Here he continues his robbery schemes, sparing even...
Jehovah's people, not his homeland Judah. David and
"Fine men went out," it says in 1 Samuel 27:8 ff. "and
invaded the Gessurites and the Girsites and the
Amalekites, and he struck down the land and left neither man
There were still women alive, and he took sheep, cattle, and donkeys.
and camels and clothes and returned and came to Achis.
And Achis said: You didn't come today, did you?
And David said: Into the south of Judah and into the
South of the Jerahmeelites and south of the Kenites.
But David left neither man nor woman alive to
to bring them to Gath; for he thought: They would like to
who will tell us and say: This is what David did. And
That was his custom all the time he lived in the country.
(the Philifer). And Achish trusted David and said:
He made himself stinking among his people, among Israel,
And he will be my servant forever. Now when the Philistines
The pious poet-king is very much preparing for war against Israel.
ready to join forces with the idolaters against his orthodox, out-

To live in the royal city! Rather, it will be the Philistine city.
They considered it advisable to keep this dangerous foreigner away.
not to include him in his city.

The biblical speaker wants to make people believe that David had fine
The raids were not actually undertaken in Judah, but
He spared his own people and plundered other tribes, at
But Achis, in order to recommend himself, pretended he was fighting the He-
Dräer. He shall therefore kill everything and take no prisoners.
carried them with them so that Achis wouldn't find out about it.

that he might be lying to him. What do these biblical Writers give their readers everything! How could one have been robbed? train, which 600 people carry out, of which at most one or two days' journey far away, for the duration of which the place was forbidden- gen can remain, in which supposedly the entire population was put down! Later, it was admitted without hesitation. David felt very badly that the Philistines had attacked him. did not participate in the war against his fatherland.

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to take the chosen people into battle. It happened in the same (Days)), the Philistines gathered their armies for war. to fight against Israel. And Achish said to David: You should know that you must go with me to the camp, You and your men. And David said to Achis: So You will know what your servant will do. And Achis said to David: "So I will make you my keeper." always set the head of the army. The army detachments of the Philistines are sampled; as with the troops of Achis also David and his men passed by, they said. (Philistine leaders 2): "What are these Hebrews doing?" Achis replies: "It is David, the servant of Saul, who has been with me for years, without me even noticing it except for the hay- Something would have been found on him that day; but the superiors They press for David's release. Thereupon Achis lets him go. come before him and say: By the life of Jehovah (2), You are honest, and in my eyes your oneness was good. Going and going out in the camp; but in the eyes of the princes You will not be well respected. And now return so that you do nothing bad in the eyes of the princes of the Philistines! David replies: "But what have I done, and What have you found in your servant since I came before you? I have come until this day, that I should not come and fight against the enemies of my lord, the king— nigs? « As much as Achis would have liked to have David with him: He cannot comply with the will of the other Philistine princes. counteract this, David must go to Zik with his team lay to return. He came just in time; for the

The Amalekites (3) had taken advantage of the Philistines' absence, Ziklag burned and the inhabitants, along with two women David's captives were taken away. David chased after them and) 1st Sam. Cape. 28. 2) 1st Saturday. 29, 3 ff.
2) These Amalekites are said to have been so often (just recently again by Saul in 1 Samuel).

(Chapter 15) have been destroyed, and they always come back.
For appearances' sake!

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The biblical speaker takes back the stolen goods.
leaves this spoils for his hero as a gift to the Jewish
send people to places that were favorable to David; alone in
the moment the Philistines clashed with the Hebrews in
wars were being waged, the Philistines could with difficulty
tolerated refugee. Not daring to do this, even though this existed.
Loot from the belongings of the inhabitants of Ziklag, who
David was not given to the Hebrews, but apparently to
had to return his then Philistine fellow citizens.
Furthermore, it is highly likely that the Amalekites, who
at the same time fall into the land of the Philistines, where they
to march against the Hebrews, back then with the Hebrews in
alliances were formed; for even in battle it is a matter of...
friendly Amalekite, whom Saul asks to kill him.
The battle which the united Philistines now wage against
Delivered to the Hebrews, made the turning point in David's story.
sal. Three sons of Saul, Jonathan, Abinadab and Malchisua
Chisua had remained at the ballot box; when Saul, as
It seemed, severely wounded, saw that everything was lost,
(He took his own life). According to 1 Samuel, chapter 1, he takes
the Amalekite who killed the king, the crown
and armband, and brings it to David; he lets him
He punished them for it with their lives and composed a psalm in which
He exalts the fallen king. This attempted right-
David's production proves that he needed one.
to give the impression that he is the most sincere—
honor would have been bestowed upon Saul; but the man who had just
willingly with the most implacable enemies of his people
to take up arms against his king and his fatherland

1) According to 1 Samuel 31:4, he fell on his sword because his
If a bearer of weapons does not want to be acquired, according to 2 Samuel 1:10 he asks a
passing Amalekites, to kill him. The speaker lets the
The Amalekites say: "for I knew that he would not live
could after his fall!, N

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If desired, no dirge will be sung for Saul's death.
David now asks his image of Jehovah for advice, whether he
Should they go to Judah? Jehovah affirms it, and he goes
So he went with his horde to Hebron. Here his [king] anointed him.
The tribe of Judah became king over Judah. He sent to the
other tribes, in order to be recognized by them as well,
alone, with Field Captain Abner at the head, explained
They renounced Saul's son Ishbosheth. Seven and one half
Last year, David was king of Hebron over the house
Judah, "and the strife was long between Saul's band
and the house of David; but David grew ever stronger.
ker and the House of Saul grew ever weaker. Finally
They resorted to assassination to save Abner and Isbo~~s~~
to eliminate seth. The first one seems to be in conflict with Isboseth.
to have been advised, because the king rebuked him, that he
a concubine of his father Saul had slept with 2). Abner
establishes a relationship with David; however, it is considered
It would be better to take this opportunity to kill the man forever.
Eliminate him; David's captain Joab kills him. After the
biblical narrative "now all the people come to the king
David was to be given food that very day, "but the king
She wanted to fast out of grief for Abner, and it noticed everything.
The people and all Israel on that day, that it should not be from
Kings will be killed, Abner to be killed. — And yet it remains
Joab went completely unpunished! — Soon after this, Isboseth was also
murdered. Two of his captains forced their way into his chamber,
as he takes his midday rest, they pierce him, they beat him
cut off the head and bring it to David in Hebron.
I cannot believe that Isboseth's captains committed this deed

1) 2nd Sam. 3, 1.) 2nd Sam. 3, 7.

It seems more likely to me that Abner, with the knowledge of Isboseth,
He was sent to David for the purpose of peaceful negotiations.
David stipulates that his wife Michal must return to him.
will be given; Isboseth takes her from her former husband.
Paltiel and sends it back to David; 2 Samuel 3:15.

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carried out of their own volition; they would also
not have been so foolish as to give the head to David
To bring, it would be true that this was the Amalekite, who the
Saul was killed, or would have been executed. This is bribery.
and abominable betrayal. David shall also kill these murderers.
had him executed. But if he was so noble against Saul
And his house thought: why does he come after Saul's death?
with his horde, in order to seize the throne,
Why is he waging a continuous war to protect his son?
to overthrow this king? Why does he leave the rest of the night?
Will Saul hang them at a suitable opportunity? —
After Isboseth's death, the other tribes also arrive.
to David and anointed him king; "he was thirty years old
David was old when he became king and reigned for forty years.
He. His power had now increased considerably; he
conquered Jerusalem from the Jebusites, relocated his residence
He went there, enlarged his harem, and had himself invaded by Phoenicians.
Builders are constructing a palace. When the Philistines hear that
Once he was crowned King of Srael, they begin to
War, David defeats them, he also takes their idols.
off, which he probably took to the sanctuary of his Jehovah
He erected a statue; for it is not said that he destroyed them.
(I have 2). Now the Ark of the Covenant is also being taken to Jerusalem.
David dances ahead, and Michal says: How
Did the King of Israel glorify himself today, by...
exposed himself before the maids of his servants, just as he—
"One of the reckless ones is exposed!" The king replies:
"I want to be regarded as even less than this; but among the
Handmaids of whom you speak, with them I will be ensnared.
"Wonderful!" "But Michal," the biblical speaker adds,
"had no children until her death."

David now continually wages successful wars; 2 Samuel.
Chapter 9 recounts in detail how he met Mephibosheth,

* 2nd Saturday 5, 4. *) 2nd Sam. 5, 21. 2 2nd Sat. 6, 20.

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Jonathan's lame son, taken into his house—
However, one has a commendable action, which but
Jonathan had probably earned it for him; from the lame
Manne was hardly to be feared! The story with Uria's
I will omit the woman. It was sufficient for Jehovah's chosen one.
not yet his large harem; he still had to find the wife.
to seduce an honest man. Like a confirmed
He practically sends the despot over to Uria's house and lets
to fetch the woman; but the good man, whom one might from the
Camp summons and intoxicates, but does not bring joy:
who wants to leave the marriage bed to him, while his countrymen in
The problem of standing in the field is resolved by connecting it to a
dangerous place in the battle where he falls. — And
From this union of David with Uriah's wife, the
Descend to the Messiah! — On the procedure of this exhortation—
We read a horrifying account of voting against prisoners of war—
tenth report 2 Sam. 12:29 ff. “David,” it says, “was;
gathered all the people and marched against Rabbah (the capital of the
Ammonites), and fought against them and captured them. And
He took the crown of their king from his noble head and
He brought out the city's spoils in a very large quantity.
And he brought out the people who were in it, and laid
They under saws and under iron threshing machines
and under iron axes and stuck them in brick-
ovens. And so he did in all the cities of the
Sons of Ammon. It is not heard that the Ammonites
that had given cause for the war, it was purely a matter of fact.
Conquest against innocent people who have done this—
He tortured his chosen people to death with refined barbarity.
Meanwhile, a severe thunderstorm moved in.
together with the head of David. The Israelites were with him.
never truly devoted; his son Absalom exploits their insinuations
satisfaction, in order to dethrone his father. Also

1) 2 Samuel 11

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Judah is averse to David, for he is still fleeing from the suit of Absalom from Jerusalem; the king is deep saddened, goes barefoot, cries and therefore seems to have little stamina^s to have had the opportunity to stand up to his son.

A man of Saul's lineage, named Simei, encounters him, throws stones at him and says: "Away you!" Blood-headed man, you wicked scoundrel! Jehovah will bring you back. all the blood of the House of Saul, in whose place you He became king, and relinquished the kingship to Absalom's, your son! Behold, now you are in your sin.

Lucky you, because you are a blood person! 9, The Companions David's men wanted to kill the man; but he would not allow it.

We believe there is a trace of greatness in his character. to find; but subsequent events teach us otherwise.

David endures the insult without seeking revenge, in order to thereby doing a kind of penance and regaining Jehovah's favor^s

2) he also gives Simei a drink after a fine victory.

Politics (life); but still recommends on his deathbed

He ordered Solomon to execute the man. Absalom was Having entered Jerusalem, he had assumed the regency. and to prove that he was king, before an assembly the Hebrews slept with the women of the royal harem).

The battle takes place in the Forest of Ephraim. The Sfrailites will be defeated; but this would not yet end the war.

would have been over, were it not for the new king on the

The election site remained; Absalom fell at Joab's hand.

David is deeply saddened by the death of this son, which is why Joab makes serious accusations against him; the latter demands the king - to go forth, without delay, among the people and to them

1) 2nd Sam. 16, 5 ff. 2) 2nd Sam. 16, 12.

) 2 Samuel 19:21. Mephibosheth, who according to the account of his

Squires 2 Samuel 16:1 hoped for the kingdom—

He should have power, according to 2 Samuel 19:24, is to be faithful to David—

stayed.

) 2 Samuel 16:21-22

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to speak kindly to him; “for by Jehovah I swear,” he says.
This strong captain, “if you don’t go out, then...”
No one would stay with you tonight, and that
would be worse for you than anything bad that could happen to you
(It came from your youth onwards). There it sits. There
He went under the gate and the people came before him.
The Israelites decided that since Absalom had fallen, they should submit to the...
to subdue again, but the Jews still waver,
David therefore sends priests to them 2); he promises to
grateful enough to the Amasa, who has power there, that
he made him the army commander instead of the faithful Joab 3).
would want, if he were to achieve a smooth reinstatement among the Jews=
ken would. Thereupon, Amasa arranges for the recall of the
Kings, however, does not enjoy his new dignity for long, Joab
stab him!).

This outrage makes an important contribution to the discussion.
David's role. The biblical account conceals
the causes of the people's discontent, she only admits
So much for Absalom's ability to improve himself through kind treatment.
have won the hearts of the Israelites; even this already
This at least presupposes that David's behavior is unfriendly.
It had been. But it was reliable even more than that;
for a reserved seriousness of a prince who otherwise speaks=
If a people thinks wisely and acts justly, no nation will be provoked to outrage.
bring. After all, the king is from his own tribe, Judah.
forced his own capital city Jerusalem to flee: how
Could this indicate a sense of attachment among the people?
It would not be going too far to assume that David had
through tyrannical acts of violence against his subjects=
It has made him extremely hated. It is also after
In oriental terms, the highest degree of tyranny, when
a prince invades the harem of his subject and a

1) 2nd Sam. 19, 7.) 2nd Sam. 19, 11.) 2nd Sam. 19, 13.
) 2 Samuel 20:10

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A woman from the same place who lets herself be taken to sleep. I think
One must now consider the treachery with which he betrayed his
Captain Joab is treating him, without whose assistance he would certainly not be safe.
would not have ascended to the throne: a king who
such actions against respected men of his immediate family
who caused offenses in the local area will be held against the common-
a man is treated all the more harshly and arbitrarily
have. David's victory over the outraged is not a Be-
knows that his entourage was still significant, he won
through his battle-hardened foreign mercenaries; the above statement
Joab's statement clearly enough illustrates how bad things can get with refined looks.
among the people. But the more the abominable
The more blemishes accumulate in this king's life, the more noticeable they become.
He will ensure that the reformist party, which is a
had better morals, he was considered a shining example of Jehovah's Witness
could put it down; it will be this, besides his happy war-
his outward reaction can only be explained by the fact that he is reacting to the re-
entered into the light of the efforts of a party which at that time
to assert the Saturn service alongside the Sun service
sought, the same party from which, as a consequence of the
newer, reformed Jehovah's Witness developed.

Upon his return to government, the
beleaguered king, conciliatory; Simei, who had been throwing stones at him
He threw himself at him, pulled him towards the Jordan and begged.
Forgiveness; he says he is the first to come out of the
may the whole house of Joseph come to meet him today, may he
So not punish him with his life. David swears to him that life will last.
ben to. Saul's lame son, Mephibosheth, comes.
likewise towards the king, "he had neither fine feet
made up, with a fine beard, and fine clothes—
from the day the king left, until
the day he happily returned).» Mephibosheth he-
clarifies that Ziba slandered him; since he is lame, he

1) 2 Samuel 19:24

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he could not immediately follow the king on the run; nevertheless, he must share his possessions with Ziba. We cannot determine the reason for the leniency shown towards Simei here either. in an act of the king's nobility, she had Their reason lies solely in a necessary policy; for Had he begun his new regime with executions, It wouldn't have taken long. His recovery- The upper throne was still very swan-like at that moment— kend; a certain Seba stirred up the revolt in Israel of New things, also Amasa, who in David's name the men The fact that one of Judah is to be called to war seems to be intentional. have to rejoin the rebels; but the “Joab's men and the executioners and runners and all Heroes, the paid foreigners whom David in His service also dampened this uprising. At a The king now seizes the opportune moment to relinquish his throne. to ensure that all male descendants of Saul were from clearing the way, an action we will discuss later in before- who must undergo an examination. From then on, the biblical The report about David's life is very short. Still, I find... The Philistines were not defeated; the wars with them continue. And in a strange way, 2 Samuel 21:19, the giant comes Goliath von Gad once again appears, here from the Bethlehemite Elhanan is defeated?). What in the

). 2 Samuel 20:7.

It is hardly helpful to have a huge family. Goliath in Gad assumes, from which later such a one arises again. A man appeared. This second passage also has, as in 1 Samuel. 17:7, the addition; “the shaft of his spear was like a Weberbaum., The editor probably had two different ones the relations before him, in one of which Goliath was from David, in the other defeated by Elhanan; it is likely far more likely, that later, to the glory of the celebrated king, the David was credited with a victory that was attributed to Elhanan

heard; the latter, like David, also becomes “a Bethlehemite, ge:
named. Was David, when he fought Goliath?

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David will be reported on shortly, serving fine cha
A fact to dishonor. He has the people counted; Jehovah—
Enraged, he wants to punish him and gives him through the pro;
pheten Gad the choice between fleeing from his enemies,
Famine and plague. Far removed from the character
The king takes one of the codrus, which he himself has enrolled.
He did not seek punishment, he did not choose to flee from his.
enemies, but the plague, from which seventeen then died
(Thousands of people die). We, for our part, speak of the
David was freed from this shameful trial; the narrative
It seems that only so much history underlies it,
that David had the people counted, which according to the counting practices of the time
Views of a sin were considered valid, and that a plague would follow.
followed, in which Jehovah's punishment for the people was announced.
The count was found. To avert this plague, David must, after
by order of the Prophet Gad, on the ancient sacrificial site
the Jebusite at Jerusalem, on the threshing floor of Aravna, the Je=
to erect an altar; on the same spot Sa—
Lomo later built the temple. With this step it seems
the victory of Jehovah Moloch over Jehovah Baal=
separated. It is important that this Jebusite sacrificial site
with all his equipment the entire long-term
David's reign had been preserved untouched, and
that David the priest, whom orthodoxy, of course, in
Stillen to Jehovah has been converted 2), so reverently
comes to meet him. The angel of Jehovah, who brought the plague
brings, has its seat on the sanctuary of the Jebusites.

should have, nor, as the biblical narrative would have it, an insignificant-
tender shepherd boy, whom the father sent away from the father because of his youth
To hold back on the battlefields would be the greatest recklessness.
of Saul and the Hebrews in general, who decided—

to place the day's ending in his hands.

1) 2 Samuel 24:16.

2) "Aravna," says Clericus in Commentary II, 358, "videtur fuisse Proselytus Jebusaeus.,

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"Unleashed," that is, the plague is being used to promote the cult. to direct attention to the god of destruction, who is on that The place was worshipped. David went up there and offered sacrifices to it. God. According to the biblical account, Aravna would be a simple dear farmer, who had his dwelling up there and would have had fine vein instruments. The space alone was limited. to whom sacrifices are made here and later the temple is built, It had to have a sacred character even before. Also Isn't it unbelievable that a king, who in solemn ceremony The train ascends to a hilltop to avert a to sacrifice to the plague, without having come with any of the sacrificial implements, so that Aravna sacrificed his bull, his threshing carts and would have to offer and hand over harnesses for the sacrificial wood must. Aravna is rather a priest of the Jebusite faith. Moloch and the bull for the sacrifice), which he gave to the king instructs a Moloch statue, in or on which the victims to be burned, which are presumably not animals, but the Importance of the desired outcome according to, as otherwise During epidemics, people were.

This concludes the Second Book of Samuel. We We continue to follow David's story in the first book. of the kings, where it continues in the first two chapters and is completed. King David," it says in 1 Kings. 1, 1 ff., «was old and aged, and one She covered him with garments; but he did not get warm. Then his servants said to him, "Seek my master..." the king, a whore, a virgin, and she stood before to the king and be his nurse and sleep by his Busen, so that my lord, the king, may be warm. And they searched for a beautiful prostitute throughout the whole land of Israel, And they found Abifag the Shunammite woman and brought her to Kings. But the maiden was very beautiful indeed. And she was

% 7d 2 Sam. 24, 22 the bull for the sacrifice, di the bull on which sacrifices are to be made.

the king's nurse and served him, but the king er-
 "She didn't know her." — Such things are certainly not the case with oriental things.
 nothing unusual for the great figures of the Italians; but with ours
 pious hero of faith David, according to whose principles a
 such a community of the bed with an unmarried young woman
 a woman would have to have something highly sinful, dür
 We cannot ignore this note. Can
 The oldest people in our northern climate...
 To warm blankets, so this must be said to King David, to whom so
 many resources were available in the hot Palestine
 had become much lighter. But he also wanted to...
 Human warmth helps: why couldn't someone be
 Why were the squires able to perform this service?
 Why not many of the women in his harem? Why does one search in the
 all over the country looking for the most beautiful girl, when
 it would have been nothing more than an expectation
 Men and care? That's quite obvious, isn't it?
 something completely different is the basis, that one cannot find in any
 other intention for eager investigations for a female-
 natural beings of particular charm, rather than because the
 Even in his old age, the jaded king still sensually
 Excitements desired, which the most beautiful girl in the country would have
 which should bring about).

As the king's end drew near, his son
 Adonia's attempt to seize the regency-
 long, but Bathsheba, in connection with the Prophet
 Nathan, appointed the king, Solomon as his successor

) The following story shows that Abisag for the favorite Da-
 vid's was viewed. Adonia wants to make high demands on the
 to secure the throne through her marriage. He demands her from Sa-
 lomo, in whose harem she probably as an inheritance from sei-
 who had passed away from his father David to his wife; Bathsheba,
 who asks Solomon for the Abisag for Adonijah, receives
 In response: Why are you asking for a graduation party? Why are you asking for him?
 about the kingdom; for he is my older brother. 1 Kings 2:22.

to appoint successors. On his deathbed, the Cha-
 The man's character once again in all its disgusting detail.
 keit. Even people who have done much evil in their lives,
 Thinking of peace and forgiveness in the hour of death: There
 Vid's last thought is murder and bloodshed. He lets the
 Solomon is summoned and initially recommended execution.
 a man who, though barbaric, was like his master,
 but had proven faithful in so many storms and the
 had been the strongest support of his long-standing government,
 of the aged field commander Joab. The old king seems
 harbored a long-hidden resentment against this man
 have, who often acted independently, without David's knowledge.
 dared to eliminate him. "Leave fine gray hairs," he says.
 he, with appalling ingratitude, on his deathbed to his
 Sons, "do not let them descend in peace into the underworld."
 world). Then he comes to Shimei: Behold, Shimei
 He is with you, This one cursed me when I moved to Mahanaim,
 But I came to meet him again at the Jordan; there he swore
 I prayed to Jehovah not to kill him; but now do not let him
 Unpunished, let his grey hair come down with blood.
 into the underworld! And so David lay down with his fathers.
 and was buried in the City of David. And the time,
 David's reign over Israel lasted forty years;
 He ruled Hebron for seven years and Jerusalem for thirty-three.
 Years 2). — |

This is a glimpse into David's life. He will bear witness.
 to give that this man is true in his character and in his
 a way of acting of pagan despots of the Orient
 no difference, that he was before other kings of the Hebrews,
 those accused of idolatry, through—
 He had nothing in mind: how should he now have a better religion—
 had greater conviction than they did? Only one party
 It was priests and prophets who made him a pious man.

1) 1st King 2, 6.) 1 Kings. 2, 8 - 12.

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men, men of God graced with higher revelations
raised because he favored them; he became the ideal of the Reformers, because the reform movement would later emerge from this party—
developed pederal endeavors. He himself had none.
A better religion than the so-called idolatrous kings
also; he was probably among the pagan Philistines and
provided for his father among the Moabites, the people of the Camos. His god was the carved image of Jehovah of the Priester of Nob, in Jerusalem he also sought the plague at
Help to the God of the Jebusites. David offered human sacrifices.
brought in large numbers. We take them more or less.
clear news about this in the books
Samuel remained, under closer examination.

When David brings the Ark of the Covenant to Jerusalem,
Uzza sacrificed.

According to 2 Samuel, chapter 6, David gathers the nobles.
Hebrews, to bring the Ark of the Covenant to Jerusalem, which
which previously stood in Abinadab's house. They are placed on
a new cart, which Uzza and Ahio, Abinadab's sons,
lead. David!) and the whole house of Israel acted before
Jehovah, bring us all kinds of cypress wood and lutes and
with harps and with timpani and with cymbals. And when they
When Nachon came to the threshing floor, Uzza stretched out his hand towards
the ark of God and seized it; for the cattle had gathered themselves
torn free. Then Jehovah's anger flared up against Uzza,
And God struck him there for the offense, and he
He died there by the ark of God. David was grieved.
about Jehovah having struck a blow against Uzza, and he
named the place Perez-Uzza (Uzza's beat) except for this one
Day.

First and foremost, so much is acknowledged from each side.
will have to be such that the event does not unfold in that manner

1) 2 Samuel 6:5ff.

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It could have happened as it is told here. Everyone
An impartial observer will admit that a wooden chest is not suitable for this purpose.
They could fight and kill each other. Does Orthodoxy want to...
to place themselves in the realm of the wonder, so they set their Je-
Hova in a very negative light, since he through the USA
would have been killed by a lightning strike because he was in the dwelling place of God
who wanted to overcome the shame caused by the shyness-
to be thrown into the dust like a bull. Abinadab
had undoubtedly performed priestly services at the Ark until now.
hen, as well as his two Sa who were also on the train to-
Go to the nearest Ark. Can one now see the Ark of the Covenant?
not touch them without being killed by them, so asks
It's like: how did they get them onto the new car?
Brought? How would they unload them again? It was indeed
a popular belief cultivated by the priests, that the Be—
stirring the Ark would bring death; but the priests themselves,
As sanctified ones, Jehovah spared them, because they were indeed lifeless.
A large number of human hands were needed to move it from place to place.
to come. Nobody is closer to the Ark than Usa.
and Ahia; they certainly had the same on the wagon.
raised; both priests are certainly; but as priests they had to
They may lay their hands on the Ark. On a killing because of
Therefore, contact cannot be conceived from any side.
will be; also, the Usa, in whose house the chest lay, had to be brought.
long ago, its dangerous properties were well known.
and he would certainly have been careful not to stop the carriage,
if he had no right to do so. What one might expect from a
has spoken of an electrical device that is in the drawer-
had been brought into it, does not want to enter into those circumstances at all.
fit.
I explain the incident to myself as follows: Before the construction of the
During the Temple's relocation, the Ark of the Covenant changed its location. (Verschie-)
The localities of the country made their presence known.
Claim, because one is assured of the abiding of the god Se-
promised. So the Hertha car was also in

guided from municipality to municipality in northern Germany, because the presence of the goddess brought blessings, even if No one could touch this holy chariot without to die). Now the Ark of the Covenant, which Saul had destroyed, was to be brought to the world.

had been neglected, without doubt as a holy counter—stag of the priestly party hostile to him 2), through David in solemn procession from Baal-Judah to Jerusalem be brought. This was a great celebration. On certain occasions Stations were paused to offer sacrifices; our biblical The text allows itself the enormous exaggeration that Every six steps a cow and a fattened calf were slaughtered tet habe 3). One must imagine the matter as follows, that one or more animals may be found at intermediate stations, at Main stations: sacrificial animals in larger numbers or also I slaughtered people. One such main station was the threshing floor Nachon. The term Nachon has so far always understood as a proper name, as if the owner of the The place would have been called Nachon. Only 7102 is an active adjective. and means "elevated"; "dressed", thus "the sublime or also: »the prepared threshing floor 9.« Both meanings are found Quite telling; the place had previously been used for a sacrificial act. prepared; an artificial mound of earth was thrown up, as it was otherwise customary so that the assembly below

h Tacit. Germ. c. 40. 7) 1 Chron. 14, 3.) 2 Sam. 6, 13.
9 172, of which Niphal 1122 erectus est, curatus, administratus,
+ N

paratus, praeparatus est, Gesen. thesaur. II, 667. Also from In the old translations, the word is interpreted adjectivally. The Chaldean paraphrase translates: Et venerunt usque ad locum paratum „, fie hat den Ausdruck d; die syr. Ueber

fettung says: "usque ad areas paratas,, the Arabic "ad locum

arum paratum., cf. Polyglot. London. II, p. 327. In the

1 Chronicles 13:9 refers to the same threshing floor 72 na, that would be a threshing floor

of the spear, or also threshing floor of ruin, of destruction

Bens, designations that do not contradict a victim.

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lung was able to comfortably watch the sacrificial ceremony. One

Usa, the son of the priests, dies here as a sacrifice. The place

It has since been called Pherez-Usa. De Wette translates

"Usa's blow"; the number 7 alone means in the first sense

"to split, to divide, to tear apart), it can

So nothing should prevent the word from being used with "partition of the USA".

translate and interpret the whole plot as a Paschal sacrifice

grasp. The biblical narrator has the sacrificial act

by eliminating the Usa, for whose death the name

He testified as punishment for touching the holy

Wagens is killed. But he doesn't tell us,

-how the car with the now timid ones fared

Bullen continued to go on, since after Usa's death certainly never

mand more dared to approach the dangerous chest.

David should prepare himself for this killing of Usa before the Ark.

have feared; however, she will again be without any fear.

dangerous effect in the heap of Obed-Edom's deposited,

whose whole family is blessed by it). My He

Eighthly, Obed-Edom would also like to stay with them.

Lade had forbidden entry into his house, if they had just begun

would have killed innocent Usa.

David sacrifices the prisoners of war.

We read 2 Samuel 8:12: "And it happened afterward."

Then David struck down the Philistines and subdued them and took

the bridle of the capital from the hand of the Philistines. And

He defeated the Moabites and measured them with the measuring cord, in

which he had laid on the ground, and measured two measures.

One cord for killing and one measuring cord full for life⁹
let them. And so the Moabites became servants of David,
who brought gifts. »

— —

9 59 rupit, secuit, laceravit, disruptit, 99) ruptura, disruptio,
* eo.

dispersio. Gesen, thesaur. II, 1130.

9) 2 Samuel 6:8-17

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David used to be on friendly terms with the Moabites.
circumstances; his father and his siblings found at
They were given protection from Saul, just as he himself was among the Philistines. When
King of the Hebrews, he attacks them to subdue them⁹
Jochen, and treats the prisoners — because not all
We in Moabiter want to extend the horrific, although the
To demand this seems — on a truly bar-
baric way. They must prostrate themselves on the earth,
A rope is brought and measured according to length;
Two rope lengths are killed, the third is allowed to live.
We will not be wrong if we see in this cruelty a
Find Cherem. Usually, such a thing required...
Vow that all prisoners of war will be sacrificed to God;
Here a limitation comes into play; the god receives only two
One-third; one-third remains for the victor. If only it were...
it came down to quenching the bloodlust or the freit-
to reduce the bare manpower of the Moabites, that would have been the
did not require careful measuring. Herein lies a Ge—
Lübde to the ground, according to which two thirds of the prisoners—
nen were destined for the Cherem, which were to be used after a successful victory
also conscientiously separates. Among all peoples, which Men⁹
When sacrificing [something], it was customary to offer a [something] after the victory—
We know that one percent of the prisoners of war were given away as a thank offering.
battles); in our present case we can speak of
so there is less doubt that measuring and killing is a
intended to be a victim, since David's patron, the prophet Sa⁹

Muel was a friend of such barbarity. He had indeed...
Saul commanded the entire Amalekite tribe with all
To destroy animals as Cherem, and was in the most violent
Anger arose when the Hebrews saw the better animals at the le—
Ben let them. Certainly, his favorite David is in this spirit.
faithfully received!

1) The Shthians sacrificed one man from every hundred. He-
ro d. IV, 26. |
49 *

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Another example is told in 2 Samuel 12:26-31.
Joab, it says here, “argued against Rabbah of the sons of Am-
mon's and captured the royal city. And Joab sent
Messengers to David said: I have argued against
Rabbah, I have also taken the water city; and
Now gather the rest of the people and besiege the city.
Take them, so that I do not take the city and my
Her name should not be mentioned. Then David gathered...
all the people and went to Rabbah and fought against them and
He took her. And he took the crown of their king from
his head, its weight a talent of gold and precious
stones, and placed them on his head, and the booty of the city
He brought them out in very large numbers. And the people,
(which was inside, he took out and placed under saws)
and under iron threshing carts and under iron axes and
He put them in brick kilns. And so he did in all the cities
of the sons of Ammon. And so David and all returned.
People return to Jerusalem.

We are only claiming the position here for ourselves,
which translates the bet as: «he stuck them in brick kilns.»
This interpretation has been in use for many centuries
sought to help those who were there, to help David, who was still like that.
as the most terrible barbarian appears, at least before the
To save Moloch services. Even the Septuagint was lost
At this point, the Moloch is put into a brick kiln and
translated as "Otto audiov," the Vulgate follows it and

says "traduxit in typo laterum," only in the Hebrew text
It states very clearly:

) Caligula also did this (Suet. Calig. c. 27: "multos honesti ordinis..... medios serra dissecuit"; of course he is one abhorrent heathen barbarian; but David was immediately at his calling by Samuel the Spirit of Jehovah advised and

from then on it remained on him (1 Samuel 16:13); this is the righteous one. The Lord's anointed ones, he can act barbarically and yet remain the chosen one.

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2 obe Vahr

et transire fecit eos in Malchen, he let them pass through in their Moloch statues; in other words: he sacrificed them the ammonite Moloch, in whose territory it was located and whose favor he, as the new ruler of the land, would acquire wanted. The > in the text was changed to a 2 and as rimless 7272, oven, fitted; also fo is the

Victims not freed, because the victim's intuition was true.
heit Oefen, Jehova, as we saw above, appears as rough
A beautiful oven. And now, in addition, there is the very special...
Expression to let pass, the same word which everywhere is needed by Moloch sacrifices and "burn" means; besides this word, the borderless proves itself very clearly a forgery. Also, the circumstance of Be
The interpretation is that the chronicle omits the passage entirely.
1 Chronicles 21:3 says: "And the people who were in it led he went out and cut them up with iron threshing carts and Axes. And so David did in all the cities of the sons Ammon's. The chronicler wants to speak of barbarism itself.
David should not be acquitted, otherwise he would have had to do the rest as well. concealed; rather, he finds something praiseworthy in a Such an expression of power over neighboring peoples. Why?

Is he now suppressing the "passage through Malchen?" Au-
 probably because he recognized Moloch victims in this place
 and his hero from the idolatrous process-
 wanted to. According to our investigation so far,
 They didn't want to reply to me, but David could
 Prisoners of war in the ammonite Moloch statues
 burned, but not as sacrifices, but around the idol—
 You serve this people through the objects of idolatry
 to punish himself. In this case, the chronicle would not have
 had a reason to misinterpret the message of Samuel's books.
 secret. In those days, the gods were the neighbor—
 peoples not yet despised beings, but, as in the whole

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Antiquity, the lords of the land where they were worshipped,
 And a conqueror had to think of that, inclined themselves to it.
 to do. Also, being burned in the Mo—
 The Ammonites did not even consider the holes a punishment.
 of idolatry, but also just as a res
 It was considered a religious act; since the people did not
 not only prisoners of war, but also constantly natives,
 David sacrificed his dearest children to God.
 Furthermore, he was by no means an enemy of the neighboring deities,
 like fine voluntary services among the Philistines, fine Aner-
 Identification of the Jebusite sacrificial site on the threshing floor of Aravna
 and the stay of his relatives with the Moabites
 to prove it clearly enough. His son Solomon did indeed...
 Ammonite Moloch in Jerusalem even a sanctuary
 built! |

To avert a famine, David Saul's
 Sacrifice male offspring.

Chapter 21 of the second book of Samuel tells
 The following, literally: "And there was famine in the days of David."
 Three years, one year after the other. And David sought
 the face of Jehovah and Jehovah spoke: Because of Saul's
 and because of the House of Blood Guilt, because he the
 Gibeontians killed. Then the king summoned the Gibeontians and

spoke to them. (But the Gibeonites were not of the sons of Israel, but of the remnant of the Amorites, and The sons of Israel had sworn to them; but Saul sought to strike them in their zeal for the sons of Israel and Judah's.) And David said to the Gibeonites: What shall I can do to you, and with what shall I atone that you have lost your own- Does Jehovah bless? And the Gibeonites said to him: We are not interested in silver or gold against Saul and his house, and we are not trying to kill anyone from Israel. And he said: What do you say that I should do to you? And they said to the king: The man who ravaged us

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and he plotted against us to destroy us, and not There are more throughout the entire territory of Israel! Give us seven men from his sons, that we may hang them^s to Jehovah at Gibeah-Saul's, the chosen Jeho— va's. And the king said: I will give them. But the The king defended Mephibosheth, the son of Jonathan Saul's son, for the sake of the oath by Jehovah, who between them was), between David and Jonathan, the Saul's sons. And the king took the two sons Rizpah, the daughter of Aja, whom she bore to Saul, Armoni and Mephibosheth, and the five sons of Merab, the daughter of Saul, whom she bore to Adriel, the son Barsillai's, the Mahalothite's, and gave them into the hands of the Gibeonites, and they hanged them on the mountain before Jehovah. And so the seven fell all at once; they but were killed in the first days of the harvest, at the beginning of the barley harvest. Then Rizpah, the daughter, took Aja's, the sackcloth, and spread it out on the rock^s sen, from the beginning of the harvest until water falls over them^s He fell from the sky, and let no bird of the sky rise. They rest by day, and no wild animal of the field rests by night. And it was reported to David what Rizpah, the daughter

The author forgot that he was referring to 1 Samuel 24:21-23, the David the sparing of all Saul's descendants swears— "Behold, I know," Saul said at the aforementioned place.

Places that you will become king and in your hand the king-
 The darkness of Israel exists; so swear to me now by Jehovah that
 You will not eradicate my seed, but rather my own.
 You want to erase a name from my father's house... "And
 David, it continues, swore an oath to Saul, and Saul went
 to his house, and David and his men went up onto the
 Mountain height. Incidentally, I also consider the sparing of Mephistopheles to be
 important.
 boseth only for an ahistorical insertion by the author;
 For immediately following is another Mephibosheth, son of Saul, who
 among those destined to be sacrificed; both names are probably
 only one person.

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Aja's, Saul's concubine, had done. Then David went there.
 and took the bones of Saul and the bones of Jonathan,
 of his son, by the citizens of Jabes in Gilead,
 which they stole from the marketplace of Beth San, where the
 The Philistines hanged them at the time when the Philistines killed Saul
 They struck Gilboa. And from there he brought up the
 Bones of Saul and the bones of Jonathan, his son,
 and they also gathered the bones of those who had been hanged and—
 They dug up the bones of Saul and Jonathan, his son,
 in the land of Benjamin at Zela, at the burial of Kis, his father
 They did everything as the king commanded. And God
 He was subsequently requested by the country.

We need only a little of this detailed report.
 to add; the meaning is clear. It was a long-lasting drought;
 To soften the god required a great man-
 offerings, as is always the case with the Semites in such cases.
 So, seven prominent Hebrews are appointed at the height of
 Gibeah!) crucified before the sun. Through this sacrifice
 The god is appointed to control the famine, namely-
 To send forth rain. In contrast to the sacrifices on the cross.
 Under Moses and Joshua, the situation here is that the battle-
 Victims remain hanging on the cross for a longer time. David be-
 seizes the opportunity to bring the dangerous Saul to a fine family-
 to get rid of the dynasty all at once; his prize-
 They must find a reason for Jehovah to

all of Saul's descendants were demanded as sacrifices. This version
We do not know the occasion. What in our biblical text
The way it is described is inappropriate. According to this, it should have been
Saul to incorporate the Gibeonites into the Israelite Empire
sought, although Joshua had once promised them mercy.
had. After many years, when Saul had long since died and

1) The hill of Gibeah was a sacrificial site. According to 1 Samuel 10:5
The city is called Gibeah=Elohim; there the prophets come.
in a solemn procession from the height.

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Even if his successor David were already near the grave, it would be
It suddenly occurred to Jehovah to...
this offense by Saul against the innocent Hebrews through
to take revenge for a famine. The author invents
This story serves to justify his hero David.
Saul's story does not mention that this king was against the
had ever undertaken anything hostile against the Gibeonites; also
were indeed in Saul's time, despite the alliance, of wel—
As Jos. 11:19 says, the Gibeonites have long since
incorporated into the kingdom of the Hebrews. According to Joshua 18:25
the city still founded by Joshua himself, the tribe of Benjamin
handed over and according to chapter 21, 17 to the priests of He—
Brethren resigned. Such priests were indeed those Gibeoni—
ten, to whom David handed over the seven descendants of Saul
had them crucified at their sacrificial site. Our Bible
The author still lingers with pleasure over the...
constant burials, which David now fully ge—
The collected bones of the Saul dynasty included some
will be allowed to happen. It is likely that David, the Saulian
party, giving the impression that he had only—
forced into the sacrifice, and that he also achieved this through
the responsibility for the burial of the remains of those descendants
Saul's, which he had now completely devoured, to recognize
Ben searched. But, as we saw, the burying had
The bones of sacrificed people also have a religious reason.

Human sacrifice under Solomon.

We had to stay with David for quite a while because
us this man as a devout Jehovah's Witness in the Reformation
who wanted to impose his senses, which he wasn't. With Sa-
lomo finally we come to the time from which in our
from the biblical books of human sacrifice to the under-
the course of the two kingdoms is granted; and we can
Therefore, we should keep our statements all the more concise from now on. If one wants
to ask:
Why should the biblical authors of earlier times have the

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They concealed their idolatry, even though they were among the
To grant to the kings of Judah and Israel? This serves as an answer.
Word: This idolatry was also concealed in earlier times.
These are not times, the authors cannot deny it.
that he was in practice among the Hebrews at all times—
sen sey. But they used the darkness of ancient times to
to trace their system back to famous names that distinguished themselves from
who had inherited there, such as Moses, Joshua, Samuel, David,
and explained the old religion, which in their view was not
voted for a departure from the paternal cult. The closer
The more they came from their own time, the less they could understand it.
Concealing human sacrifice. The open admission
begins with the division into the kingdoms of Judah and Srael,
Solomon stands on the border. The Books of Kings—
secretly, the idolatry of Solomon was no longer practiced; the late
But the chronicle is bolder; it knows nothing of a
This man's idolatry; in her eyes he is the chosen one.
pious Jehovah's Witnesses even to their graves).

Solomon does not consider individual human sacrifices to be a form of human sacrifice.
judges; but it is literally admitted that he the
I worshipped Moloch and the Astarte, and this is proof
enough that people were also sacrificed by him,
The Books of Kings first let the king in his Al-
He seduces them into idolatry through his foreign wives;
for "King Solomon loved many foreign wives, and
alongside the daughter of Pharaoh's Moabite women, Ammonite-

nen, Edomites, Sidonians, Hittites, and he had
 Seven hundred princesses and three hundred concubines among the women.
 women). If Solomon was a Jehovah's Witness in the Reformed era
 would have been in a matori sense if he were our mosaic
 Had he known the law, he certainly would not have known any foreign ways.
 have taken them. As has often been noted, those times know
 They do not yet harbor hatred against neighboring peoples; the He—

—

) 2 Chronicles, chapters 1 to 9.) 1 Kings 11:1, 3.

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Braer find still in religion and custom with the Cananites
 and Arabs. The most closely related. Especially with
 Phoenicia stood Salamo, as had David before him, in friendly relations.
 business relationships; his fatherly God Jehovah can
 had no aversion to this people, since he was—
 He had a temple built by him. The construction of the Jewish temple
 The temple was built by the Phoenicians according to the Phoenician model.
 led: how would one, under such circumstances, to consider a significant—
 To think of a clear difference in religion? Solomon ver
 buys from Hiram, King of Tyre, twenty Galilean
 Cities 2): could a devout servant of Jehovah the chosen one
 Jehovah's people to an idolatrous king hated by God—
 Negotiate at all? Jehovah himself was then true to his nature.
 no one other than the Phoenicians and Canaanites—
 fchen deities; the rebuke which Solomon received after the Be—
 His achievements in his time consisted solely of the fact that he [had]
 the cult of foreign gods, the national Jehovah:
 negligent. Now, if the biblical text explicitly states,
 that Solomon destroyed Moloch, Aftarte, and Camos—
 honored, so it can be doubted all the less that he
 He also brought human sacrifices. It says in 1 Kings 11,
 5: And Solomon walked after Ashtar, the God of the
 Sidonians, and Milcom, the monster of the Ammonites. »
 Verse 7: "At that time Solomon built a high place for Camos,
 the monster of Moab, on the mountain that is before Jerusalem

lies, and Moloch, the monster of the sons of Ammon.
And so he did to all his foreign wives who had their
They burned incense and made sacrifices to the gods.

1) 2 Samuel 5:11; 1 Chronicles 14:1

) 1 Kings 9:11; on the other hand, the Egyptian king destroys the iniquity.
inhabitants of Geser and gives the city to Solomon as a dowry
2 Kings 9:16

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Human sacrifice among the kings in the kingdom of Israel,

With Solomon's death, the ten tribes separated (the Kingdom of Israel) of Judah and choose Jeroboam as King (975 BC). What part of David do we have? » speak they; «we have no property in the son of David's.» According to the Book of Kings 2) he Jeroboam delivered two golden calves to Bethel and Dan, to provide fine Israelites with a replacement for the temple in Jerusalem to give peace. He was afraid, it says in 1 Kings 12:27. when his people went up to worship in the house of Jehovah To sacrifice to Jerusalem, the heart of the same wishes to turn back to Rehoboam, king of Judah. Therefore he advised The king made himself two golden calves and spoke to To the Israelites: Long enough have you gone up to Jerusalem! Behold, your God, Israel, who brings you up led from Egypt! — The editors of the books of Kings and the chronicle present the circumstances as they were when the later purified Jehovah cult was established in Jerusalem at that time would have flourished, and the Israelites until then, as it only happened after the Exile Law was, they would have gone to Jerusalem to to bring their sacrifices, Jeroboam, therefore, with his people from had fallen away from his father's service to Jehovah. But now this has changed. Apparently not. The temple in Jerusalem was there. once a very new institute; Solomon himself, Jeroboam's predecessor initially did not sacrifice at Jerusalem, where the Ark of the Covenant was, but at Gibeon, where the old

(copper altar stood). The tribe's new sacrificial site
Judah at the sacrificial site of the Jebusites, the threshing floor of Aravna,
It couldn't have such a high reputation back then that the
Israelites had abandoned their ancient sacrificial sites and
would have gone to Jerusalem, which they were not going to anyway—

1) 1st King 12, 16.) 1 Kings. 12, 28.
) 2 Chr. 1, 1-6.

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were inclined. From the place Dan, in particular, we know of a
express testimony preserved in the Book of Judges,
that there from the time of the judges until the downfall of the
Rich Israeli priests were those who practiced their cult in the town itself.
practiced. It says in chapter 18, verse 30: “Judge the sons of Dan.”
They looked at the carved image; and Jonathan, the son
Gersom, the son of Moses, he and his sons were
Priests of the tribe of Danites until the time when the
Land was taken away. Likewise, the bull service was not
Jeroboam's apostasy from his father's cult. He himself
explains the bull as the god who brought the Hebrews out of Egypt²
ten led, as did Aaron fine bull “Jehovah
calls. His bulls were the old ones, since the times of
Exodus from Egypt, neither by priests nor prophets²
ten, not at all challenged from any side, general
The image of Jehovah, which is an object of orthodox worship
also received throughout the entire duration of the Kingdom of Israel.
This is also particularly evident from the behavior of Jehn.
proven. This bloodthirsty outrage-monger is being pro-
The prophets Elisha was crowned king against Ahab to fight the idols.
to exterminate. He murders Joram, King of
Israel, whose father was devoted to the Baal service, the king—
Ahaziah of Judah, the seventy sons of Ahab, whose
He raised his heads in two heaps before the gates of Samaria.
settles; likewise the forty-two brothers of Ahaziah,
lures the priests of Baal, as if to a feast, into Baal's²
Temple, let them all be killed here, tear down the temple.
– “Come with me,” he said to Jonadab, “and see
my zeal for Jehovah — but on the other hand cultivates the

Bull service at Bethel and Dan), which therefore apparently
This also applied to the orthodox cult of the Prophet Elisha.
Even if Jeroboam had first established this service,
to keep the Israelites from Jerusalem, it would still remain in

) 2 Kings, chapters 9 and 10.

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more the kinship of fine bulls with the god of Je—
Jerusalem undeniably; for he wanted to give his people a He—
To offer a sentence, he had to give him a god who would give him the early
was at least related to heren. A people that until now
Had he worshipped a spiritual god, it would not be evident from
To make a few bulls happy; just madness!
The king could, with such an action, increase the chances—
position that he thereby satisfies the desire for the
encountering earlier religious services. Jeroboam will only be reminded of this.
had been mindful of the bull cult in Srael, in contrast
to decorate the temple in Jerusalem more brilliantly than
as was previously the case under the Davidic family, which
neglected the Israelites. It was in Bethel, after all, where
where a bull image stood, a famous school of prophets;
Alongside this, Jehovah's bull ministry flourished without the ge—
The lowest disapproval; no Islamic prophet zealously opposes
the same), nor Elijah and Elisha; no one admonished.
the Sraelites, to move to Jerusalem to establish a holy site
to seek Jehovah 2). All the kings of Srael remain
loyal to the bull service, with the exception of Ahab and his
Ahaziah's son, who introduces Baal worship. Thus it appears
this service as the ancient, orthodox cult of the nation
throughout the entire duration of the Kingdom of Israel (from 975 to
722 BC); only the later Jewish prophets ha—
They called it idolatry.

Now 2 Kings 17:17 is cited as one of the causes “white—
half of the Israelite Empire had fallen, it was stated.
that they had their sons and daughters

1) Hofea in. as noted above, probably not a Sfraelit, but from the kingdom of Judah.

2) Vatke is absolutely right when he says in I, 399: Since the Hebrew legend traces the bull symbolism back to the Mosaic Age² If this is the case, then we may consider the associated cult to be the oldest. historically based form of folk religion and the Kingdom of Israel to consider him as a representative of the same until his downfall.

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to go through fire; in other words:
that they burned them as sacrifices. A god will
It was not specified how one could even speak of a
Worship of the ammonite Moloch in the Kingdom of Israel: Nothing
hears. According to our previous investigations into the
But for the Jewish Jehovah, it can now be all the less.
It is doubtful that even the Islamic Jehovah is fine
Human sacrifices were received, and our position is based on such sacrifices.
refer to; the biblical author may not name the God²
to describe them as such, because the bulls, when they are seen by him as
to be idolatrously rejected, yet always presented with an image of Jehovah-
They asked how these victims had perpetrated their crimes.
It cannot be determined, as the text gives no indication.
Three scenarios are possible. Either the Israelites
Hollow bulls in their entirety, in the same manner as in
Carthage and Pergamum found a specimen, or they were²
Images of half the human population were used for the human sacrifices—
form, like that of Moloch in Jerusalem, or finally they—
The children were burned on ordinary altars.

Isolated cases of human sacrifice by the Israelites were—
those in the historical books of the Old Testament,
except for that of Elijah, which is not mentioned. The general Be-
2 Kings 17:17, however, sufficiently shows that, as
In the kingdom of Judah, and also in Israel, child sacrifices were practiced as Iris.
but an Jehovah from the earliest times up to the Un²
the decline of the state its regular, legal course
had. Jehovah seems to have less of a hold on the Israelites from Sa²
Having assumed that they had turned, they remained more of a sun god.
be; the prophet Hosea at least makes the Israelites

primarily feasts, sensual uninhibitedness for the pre-throw, what an overwhelming veneration of the creative

The same expression is used in this place as with the Moloch victims.

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I would like to speak of principles; however, on the other hand, even the Jews the worst degree of sinful debauchery
Blame assigned.

Elijah's sacrifice to the priests of Baal, now we must join in a few words to consider in particular. The preface
This issue has already been mentioned above, with regard to... of the character of this celebrated prophet; this is about to care for the victim. Isabel, wife of Ahab, had the Jehovah's prophets were killed; Elijah had to hide himself, to avoid suffering the same fate. During a severe drought Does he dare to come forward and bring rain to King Ahab? to promise. The time of need, in which one feels readily resorts to any means that promises relief, makes It is likely that Ahab, who so far has only known his Phoenician... had favored his wife Isabel because of the Baal cult, he responded to the Prophet's suggestions. The latter finds the cause of the public misfortune lies in the fall of Jehova and offers to provide apparent proof, ben, that his God is the true one. One erects two Altar on Carmel; Elijah's sacrifice ignites itself), not So says the priest of Baal. The Prophet uses the green The rising mood of the surrounding people calls upon them to To seize the Baal priests leads them down into the stream Kifon and sacrifices itself. The Hebrew expression is called np); this word actually means "abschlach" (shut up). ten, killed, but it is also a very ordinary exit (pressure on victims). Does one mean to say it could happen here immediately?

Pausanias I, 16 also tells us that the wood grew by itself. I lit it when Seleucus, before Alexander's departure for

Persia, to whom Jupiter sacrificed in Pella. Yes, there it moved.
Wood even transformed itself into a statue of the god.

2) 1 Kings 18:40

) Leviticus. 1, 5; Cape. 3, 2; Cape. 14, 51; Yes. 66, 3; Hof. 5, 2;
Ezekiel 40:39. Regarding human sacrifices, see Isaiah 57:5.

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probably a mere killing, without the intention of creating a victim^s
means to be, since it was very likely that Elijah was responsible for the murder^s
...who wanted to take revenge on the prophets of Jehovah; so
However, I do admit that there was so much to the extent that the intention of revenge
that this act was connected with a sacrifice to
But Jehovah remains her nonetheless. We know this well enough,
that one also sacrificed one's enemies to Jehovah. Now, [this]
Elijah did not immediately kill the priests on the spot,
but one must take them down into the valley, to the Ki stream
to lead from; and already this shows that it is him
...or anything other than to murder her
He had been. One cannot say he had put her down there.
to be brought, because the altar and mountain of Jehovah through the
The murder of these people would have been desecrated; for also
Samuel kills Agag before the altar and Saul's after
They will come and be crucified as victims on the holy hill.
Rather, the Prophet follows one of the sacrifices here.
another rite, which takes place on hills, according to which one,
probably because of the water, the valleys and ravines for
sought out the execution of human sacrifices. Isaiah 57:5, where
Even the sacrifice by Duc is given, it is said that the

Jews killed their children in the valleys and in the rocky clefts
slaughtered. I suspect that among those victims who
not burned in the sacrificial statue, but slaughtered
were, sought out the water, because it was next to the fire
It was a sacred element: water and fire, moisture.
And warmth were the life-giving forces of nature; the
The sun was made by fire, the moon by the weapon-
he represents; as is very likely,
that of the two calves of the Israelites, one the

The male Jehovah, the sun; the other a female one.
the moon, represented. Furthermore, this too proves deadly.
ten of the Baal priests as a sacrificial act of circumstance,
that Elijah did not seize the people who had seized the priests,
| 50

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requests the execution to be carried out, which is the shortest
would have been, but the killing with one's own hand full-
brings, apparently seeking an action within it that
not the common man, but a priest or pro-
The prophets are entitled to this. Finally, this sacrifice of strangers is also found.
Priests find a parallel in the second book of Kings, chapter 1.
23, 20, where also the orthodox King Sofia the Prie-
The highest of the heights is sacrificed. One might assume the whole
History is a work of poetry by the reformist party, in order to
to not let the murder of Jehovah's prophets go unavenged—
sen; only the further account of our narrative, that Elijah,
after he carried out the cruelty, out of fear of the
Isabel's revenge caused her to leave the country and climb the mountain.
Horeb fled, points to a historical basis).
Horeb, of course, does not want the hidden stay of the Man-
nes became s2ei; one only lets the prophet there
flee, because this homeland of Jehovah is a very worthy home.
curse him; also the number of victims has decreased.
slaughtered priests, who are estimated to be 450, apparent-
Much too high. The author has also included verse 19.
named after the 400 prophets of Asherah, who were at the
If victims had been found, that would be 850 actual victims.
Men had been; such a number certainly would not have been possible.
patiently let Elijah slaughter them, thus giving up their lives.
Sold for as much as possible.

It is also apparently unhistorical that Isabella sent a messenger
sent to Elijah and informed him that she would see him tomorrow

want to kill (1 Kings 19:2). Elijah will immediately go after his

That they hid and fled from the country when he

heard that he was being considered for a similar solemn sacrifice of
Visit the pages of Isabella. Incidentally, Horeb is also called here.

“Mountain of God,” 1 Kings 19:8. Jehovah is still there.
at home. He asks Elijah what he wants, and Elijah tells him,
that he had zealously interceded for him in Israel. 1 Kings 19:9-10. Here
Jehovah lets the prophets see his form. Verses 11-12.

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Human sacrifice in the Kingdom of Judah.

Human sacrifice continued even in the kingdom of Judah.
throughout the entire duration of the state until its complete end
towards ruin. No detailed treatise is needed.
lung, to prove this; the 22nd chapter of the second
The Book of Kings confirms it briefly and clearly. Regarding Josiah's
Times, which abolished idolatry around the year 622, are
the statues of Solomon still exist, to which Men
offerings were made. "He defiled," it is said.
Verse 13, "the heights which Solomon built of the Astarte,
the monster of the Sidonians, and the Camos, the monster
Moab's, and Milcom, the abomination of the Sons of Ammon."
Verse 10: "He defiled the Topheth in the valley of the
Sons of Hinnom, that no one should ever again see his son and his
Daughter consecrated to Moloch through fire. Here's a clear one.
a confession that these cults have continued undisturbed since Solomon-
bloomed; the statues of Moloch and Astarte were
The site has neither been destroyed nor contaminated to date.
states very clearly that Josiah has defiled the Thophet,
so that no one should ever again dedicate a fine child to Moloch; they
He explains that, since there has been no contamination so far, instead
had found that the sacrifice of sons and daughters continued
was in practice. Some earlier kings, well
mentlich to Hezekiah, the reformatory verse attributed to him
The searches must therefore have been very insignificant; they had
ben s²ich at most auf auf erst, die nationale got Jehovah
to gain the highest prestige in the temple in Jerusalem.
If all these foreign deities now offer their human sacrifices
continuously received, so certainly the National
God Jehovah did not forgo this most holy kind of sacrifice.

hold. The Moloch statue in the Valley of Hinnom, which is very clear
2 Kings 22:13 of that of the ammonite Moloch,
which Solomon had placed on a hill outside Jerusalem,
The distinction made was most likely an old one anyway.

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Jehovah image and represented the Jewish national god. Jo
fla's Reformation was, as we have often noted, Veran
had been granted leave, of no duration; his own son leads
the old religion is reintroduced; and it remains as it was before,
State religion until the fall of the empire. With vol
Therefore, we can say regarding rights: the human sacrifices are justified.
deten a legal and essential part of the Hebrew
Religious practice from Moses to the downfall of the two
Rich, i.e., as long as the Hebrews were an independent entity
made up the people.

Individual examples of such human sacrifices in Judah
We find the following preserved. »-Ahas, it says 2 Kings.
16:3, "walked in the way of the kings of Israel, and also
He consecrated his son through fire, like the abominations.
of the nations whom Jehovah drove out before the sons of Israel
El's. And he sacrificed and burned incense on the heights and on
the hills and under every green tree. The Ver
The report does not specify the reason for this victim; nor does the
The God to whom it was addressed is not named.
Son can be both Jehovah and the ammonite
They have been sacrificed to Moloch; the former is true to me.
probably, since the biblical author silently referred to God
passes over. The circumstance that the king's sacrifice was taken
Being held liable suggests that one cannot rely on the
Victim of an insignificant firstborn eight-day-old child
to think of, but of that of a grown-up boy
ben or aspiring young man, who might be chosen by the king
given for the special glorification of a Passover feast,
perhaps also to avert the hardships of war through
which was offered as a sacrifice to Syrians and Israelites.
Manasseh is also briefly mentioned in 2 Kings 21:6:

"He consecrated his fine son through fire." Manasseh threw the reformatory institutions of his father Hezekiah, which However, they were not as significant as the biblical account suggests. represents, once again overturned, the old religion

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fully restored, and will probably be used as a public beacon. knows that he considers human sacrifice an important part of the cult, having offered up his own son^s ben; for him the idea of a Paschal sacrifice would be even more appropriate. here, as with Ahaz. 5

Finally, Josiah, the king, who was on the who most readily accommodated the wishes of the reformist party, he counts that he in his eradication of idolatry in Sa^s Mary, "all the priests of the high places who were there, on the sacrificed at altars and burned human bones on them." However, this barbaric act initially appears to be a punishment; however, it does not exclude the victim; the Men had to be sacrificed as an atonement on the same altars. die, through which they had sinned. I have already I noted above that I doubt the truth of this report. As we have seen, our Mosaic Law at that time completely unknown; Josiah, as well as the priests, was firmly convinced of the legitimacy of the cult at that time. It was only through the discovery of the law book that one became one To lecture others. That would be an outrageous act of barbarity. Had the king been, the priests in Samaria because want to kill someone who deviated from the new law, de— The entire Jewish people and he himself are also guilty. had done. It was certainly possible that he had... a cruelty allowed to the helpless remnant of the Sfraelites would have, which he did not dare to carry out in Judah; but the The story in the prophet Jeremiah and the one already under Jo^s fia's sons show that the old cult is flourishing again, that even un^s

) 2 Kings 23:20. The Hebrew text has number [number] which is a very

The usual expression for sacrifice is; "non tamen," says Winer Hebrew Lex. p. 271, "de sacerdotum ministerio, sed de iis adhibetur, qui victimam ex gregibus suis eligunt eamque in loco sacro vel mactant vel mactari jubent." The Septuagint translated: x Elvoiaoe wayrag roùg legeig.

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In Sofia, the reformatory endeavors had no significant impact. had success; as indeed in the case of the utmost resistance of the Jewish people, a king in the then turbulent times Times could not even dare to do so in favor of a small party with such a devastating seriousness as he as described in the biblical books, against old holy ones to appear as a nation's treasure. We probably have in the narrative of Josiah's sacrifice of the Samaritan Priest only one of those pious wishes of the reformatory Editors of the Old Testament, who usually work on blue The extermination of those who adhere to any other view is a crime. tet find.

These are now some examples of human sacrifice in However, few in Judah were rich; one must bear in mind, that the biblical authors described the individual human sacrifices as something ordinary, not something to list, and also not could. The general complaints of the prophets show deuter light enough that these victims were in continuous practice -and that probably no Sabbath passed without the A metal statue in the valley of Hinnom received such a sacrifice. would have. The books of the Kings by Ahas and Manasse make Some only name the victim because it is for something. It was considered extraordinary if a king did not have a bought one. Boys, but his own son, could the
* "gave a victim."

Human sacrifice in captivity.

How the old idolatry continued in Babylonian exile
The practice of 9 included human sacrifices. The prophets,

Those who lived in exile say this very clearly. Several of the
Main bodies which presented the Jews with the human sacrifices as a pretext
throw, are from the time of the Babylonian captives

) Ezech. Cape. 14; Ezech. 20, 39; Ezech. 34, 6; Ezech. 36, 25, 31;
Jeremiah, Chapter 44.

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Shaft. For example, Pseudo-Je Saia, who was in exile, says
propheied, chapter 57, 5, that the Jews were inflamed for
the idols under every green tree and the children
They slaughtered in the valleys, beneath the rocky clefts. Ez e
Church 20:30-38: "How, following the way of your fathers..."
You unclean yourselves, and you fornicate with their abominations, and
by bringing your gifts, by showing your children
By passing through the fire, you defile yourselves through all your [spiritual]
Idols to this day: and I should ask you
Luff, House of Israel? By my life, says the Lord.
hova, with a strong hand and with outstretched arm and with out
With poured fury I will rule over you and I will destroy you
Lead you away from among the nations and gather you from the countries,
in which you are scattered, with a strong hand and with out
with outstretched arms and with outstretched fury, and wants
bring you into the wilderness of the nations, and there against you
To hold court face to face. How I judge
delivered concerning your fathers in the desert of the land of Egypt,
"So I will judge you," says the Lord.
Jehovah. And I will let you pass under the
Staff and bring you into the bonds of the covenant, and I
I want to separate from you the rebels and those I reject.
renegade: I want to remove them from the land where they reside.
lead, but they shall not enter the land of Israel, that
"You will know that I am Jehovah,"

The Prophet threatens those who do not believe.
confessing to Jehovahism that they have learned from their previous beliefs
The residential areas in Babylonia will lead away to a desert.
They should not return to Palestine.
They are allowed to. How little attention was paid to his threat is shown by...

the fact that the wealthy Jews no longer wanted to return to their homeland when it was through Cyrus was allowed to. Only when the Persians conquered those lands Ten, the human sacrifices were stopped. 9. Me res

) Michael. mof. Law I, ©. 128.

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The Jewish party, known for its reformatory approach, sees the finger of Jehovah. in the mission of Cyrus, who neither idols 9) nor It tolerated human sacrifice and welcomed the Persian conquerors. With rejoicing. Come forward, Elam, besiege, Medes! he says. an oracle attributed to Isaiah), » all sighs Make an end to it! Fallen is Babel and all its idols! Images have been shattered. Bel sinks, Nebo falls,» Pseudo-Isaiah says: "Their images arise. Beast and Cattle; those you carry will be burdened, a load. "To the tired cattle!" Je awakens the spirit of Cyrus. ho va; the god of the Persian king is the same as the Jewish one She; all the kingdoms of the earth Jehovah, the God, has given me of heaven, given, Cyrus speaks at Ezra), and He commanded me to build him a house in Jerusalem. The Jewish Reformers and the Servants of the Zend Religion to recognize in Jehovah and Ormuzd the same being, the one, Like the other, God of heaven is; the Persians, says He Rodot consider it folly to erect idols of gods, since They have a use against it, to which Zeus is on a high mountain culminating in sacrifices, thereby breaking the circle of the whole (Invoking heaven as Zeus). As the neighboring city to speak up for the Jews during the construction of the temple, to say * "We are servants of the God of heaven and

2) ai murchftstößet den Apis zu Memphis mit den Worten: You wretched people, these are supposed to be gods, when they... "To have flesh and blood and to feel the iron!" Herod. III, 29. He mocks the image of Hephaestus, burns it spot tend the statues of the Cabiri, He rod. III, 37. Xerxes omits the image of Baal from the Temple of Babylon

fschaffen, Herod. I, 183.

2) Yes. 21, 2. 9.) Jer. 46, 1; cf. Jer. 50.2; 51, 47.

4) Ezra, Chapter 1.

) Herod. I, 131. Here it is also said that the Persians nor did they erect temples and altars; as is well known, they speak also passages from Jewish prophets * that God has no temple need.

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of the earth, Cyrus gave the order: "the house of God
"It will be built in a fine place." Darius commands that the
Construction should not be hindered, but rather financed at royal expense.
to supply materials and sacrificial animals, "so that they may sacrifice for
A sweet fragrance to the God of heaven, and pray for
the life of the king and his noble sons). This in the foreground.
to discuss the exact relationship of those in that time
Time of decisively emerging reformist views
from Jehovah with the religion of the Persians; I still remember
to the now emerging Jewish dogmas, which appear
taken directly from the Zoroastrian system, to which
Distinguishing between a good and an evil god, Anah and Ahriman
Positions of good and evil angels, of a battle
of the good and evil principle, of a final defeat
of the evil god, resurrection of the dead, from heaven
Rich and hell.

The political power of the Persians thus gave the votes
The Prophet's emphasis was not tolerated by any public. People
no more sacrifices. Darius extended the Persian prohibition of such sacrifices.
He even committed atrocities against those not subject to his scepter.
The Carthaginians threatened them with war if they...
(would not refrain from human sacrifice). From then on,
This barbarity is no longer considered an essential part of the
to assert public worship; however, it lies in the
The nature of things is that a ritual that has lasted for millennia
what was considered especially sacred, not suddenly - through a prohibition
was to be completely eradicated. The horror spread into the—
A sense of security returned and also appeared publicly here and there.

to the occasion, if circumstances allowed. In
Persia itself, as we have seen, was in the Mithra-
Mysteries continue to involve the sacrifice of children. The new Jewish

1) Ezra, chapters 5 and 6.

*) Just. XIX, 1: Legati a Dario, Persarum rege, Carthaginem
venerunt, afferentes edictum, quo Poeni humanas hostias im-
molare et canina vesci prohibition. “

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The law spoke out decisively against the atrocities of men.
Shen sacrifice, but this law was not followed by all Jews
recognized as binding, and furthermore, the He-
secret traditions allegedly originating from Moses,
of which it can be assumed that they are based on the ancient Men-
Referencing the nation's sacrificial cult, we-
at least depending on the course of a certain time, the victim of a
People demand. On the remnants of old man-
sacrificial service among the Jews until the destruction of the Temple
Under Titus we already have under the article: «Little People-
The sacrifice was spoken at the Passover festival. The sacrifices were then made by Sei-
ten of the Christians and Muslims subsequently guilty-
gung that even the Hebrews scattered among the nations until
Even today, you can still occasionally see a person.
Making sacrifices no longer falls within the scope of what I
I have set aside for myself for this writing, but would the
constitute the subject of a separate treatise.

Bischoff, Erich,
The Jews and Christian Blood:

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Posts

Explanation of the hypothesis of a Jewish "Slukritual"

from

Dr. Erich Bischoff.

"Blood is a very special fluid."
Goethe.

ed FP

Berlin SW. 12,
Publishing house of Gustav Ad. Dewald,

Owner of Georg Höppner's bookshop.

1891.

The question of a Jewish “blood ritual”, i.e. the question, whether blood is used somewhere in a secret Jewish rite, namely Gojim=(Christians=) blood, which is needed, is very old; it is now especially through the case of Bernstein of Breslau (B. was a rabbi= (national candidate and drew blood from a Christian boy in 1889) This has been suggested anew; more recent cases have also led to the same conclusion. Suspicion arose. In contrast, according to a report... Berlin Papers 1890 Rabbinical Circles considered the idea have to call on the Pope to end the accusation against the Jews To declare ritual murders a lie! — Ours such Due to circumstances, the question has gained renewed interest, and bor:

lying contributions which want to explain what that blood is for=

Ritualistic accusations might inspire someone more qualified.

to further.

My writing is directed neither against modern Jewry=

It does not express any accusation whatsoever, but rather

It merely reflects the current scientific state of the question.
Reason for objective grouping and supplementation of the material so that new results can be obtained. I let Jews, baptized and unbaptized, as well as non-Jewish witnesses, anti-Semitic

and Jewish-friendly, get a chance to speak.

First, some information about historical accounts of murders,

which are described as ritualistic. A series will be available soon.

such as those listed in Eisenmenger's famous "Discovered Judaism", Vol. II, pp. 218 ff. Regarding credibility

As for the sources cited there, first of all regarding... the historian Aventinus (Joh. Thurmaier), the Ver= barrels of the Annales Bojorum (libri VIII), on the unown= limited praise of Breyer in Ersch and Gruber's encyclopedia (Part 6, p. 499), as well as the certainly not anti-Semitic Meyer's Encyclopedia (1st ed. II, p. 596; 4th ed. II, p. 180) pointed out where especially his "noble . unbest ieg= 8

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true love of truth, thorough study of sources, equally free= meaningful, such as magnificent worldviews, are highlighted: "They (the Annales) are the first modern work of history." — About Matthias Radersus), who also wrote some very gra— four cases are presented, cf. Church Lexicon by Wetzer and Wette, Frb. i. B. 1852. Vol. 9.

About Papebroek, who fought so boldly against the Inquisition, therefore also not to be counted among the "shady characters", |. De- zobry et Bachelet, Dictionaire de biogr., Brockhaus Konv.= Lexicon and also Meyer 1st ed. Vol. 12. — Dol. ibid. about Tentzel, who distinguished himself through his great candor and shrewdness,

especially in his dispute over the ancient mysteries against Schelstrate, distinguished. So precisely "enlightened, liberal" Men tell us about those atrocities, some of them under the influence of— detailed description of the abhorrent methods of killing; unfair Therefore, Eisenmenger's sources cannot be named.

Further material can be found at Drum ont, "the ver—" "Judete France"; (Vol. II, pp. 282 ff). On the more recent cases, which have been associated with the "blood ritual", The historical information can be found in Glagau, Kulturkämpfer issue 118. (Berlin, O. Glagau), furthermore in the version edited according to Laurent") Brochure "The Murder in Damascus". Marburg, Hesse. (Published by the "Reichsherold") 1888. — The one involving bloodletting The murder of the Christian boy Abdelnour in the Jewish quarter Regarding Damascus, it is reported, among other places, in the "German Social "Blätter" of July 6, 1890, p. 240. As the latest case, The "Deutsches Volksblatt" in Vienna reported this on April 24, 1891. the report from Corfu in the Jewish synagogue Greek girl found murdered and wrapped in dough. See "Deutschsozialblatt" of May 3, 1891, p. 210.

Thanks to the kindness of my publisher, I received shortly before this document went to press, the extremely instructive and a solid work by the Parisian Professor Henri Desportes:

* Relation historique des affaires de Syrie depuis 1840 jusqu'en 1842 and the complete procedure in 1840 against the Juifs de Damas; by Ach. Laurent, Paris, Gaume. 1846. Laurent has the authentic Court files used, which are in the Paris Ministry of Foreign Affairs— the facts were (the murdered priest was French), but in 1870 under the minister

Gremieur (the founder of the Alliance israclite!) disappeared there. (Desportes p. 188.)

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Le mystere du sang chez les juifs de tous les temps.

2nd edition. Paris (Albert Savine) 1889. In this is the

thoroughly processed the material available so far, especially also

on the more recent cases, especially the Breslau one gone.

Since it was important to me in the present document to state that existing material through my compilations to be complete, so I only found parallels in Desportes' works guided. |

To the reported historical accounts, I add my own observations. Further research has revealed a few more.

I. From "Rerum Bohemicarum antiqui scriptores etc. e

bibliotheca Marquardi Freheri (in the translation by Drumonts

Book p. 150 erroneously "Marquard u. Freher") Hanoviae 1702" a murder from the year 1303, on Easter Sunday by the Prague Jews committed. The passage reads: "dasselbst les ist s²sonderlich die" Historiae Bohemiae by Joh. Dubravius) pag. 152 verbatim translated: "1303. After Otto's envoys left Prague Having left, the Jews decided to commit a heinous crime on holy Easter days against a Christian; they accordingly dragged it to a hidden place and hung it up. He crucified him naked on a cross, and while they stood around, Some spat on him, others punched him, others Whips with a rod, others finally did everything to him that Once Christ was from that horrible and wicked people: litt." (Cf. Desportes, p. 43 and 270 f.)

II. Cluver (ius), Epitome historiarum etc. p. 483: "To London was (483) a particular disgrace of the Jews apparently became, since they had, in a sense, treated a Christian boy as annual sacrifice offered." — p. 579 (anno 1509): "Similarly, not a few Jews who were affected by the Paul Formius, the desecrator of holy sites, bought and desecrated Hostien.

who had also ruthlessly murdered some Christian children, to Berlin and elsewhere will pay the price for it.”

III. The one by Wigand in the “Wetzlars” is interesting. Contributions” (Gießen 1851) Vol. 3, pp. 258 ff. communicated, still overlooked file material about a Jewish ritual murder, which the testimony of an incriminating witness and the admission of the

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Jews are included, and from this (the other one below) follows 1 it:

He had the child in question for 10 fl. (from a

(vagrant) bought,

2. he had been commissioned to do so by the Jews,

Jer was also present at the killing (also mentions the other attendees),

4. He possessed blood from the child, which was in a quill pen was in his table,

5. They would give the remaining blood to the rabbi.

sent to Frankfurt,

6. the child was murdered in his lower room and

1. buried under a reaper's pyre,

7. If they were to have such a child, they would let him have everything. He would draw blood wherever there was blood until he died. There They used to say: “Praise be to God, who gave us this has happened,”

8. also from another (specifically stated) ritual

He received blood from the murders in Bingen; (over the For a similar blood trade, see the interesting section on Desportes.

Chapter (p. 317 ff.),

9. He reports the infanticide he committed to
Ilsau, specifying the location where he killed his victim.
fcrart,

10. a second infanticide on his part, also with all
incidental circumstances,

11. the reasons for the ritual (see below).

The very specific details about the locations where
he buried the bodies, furthermore about what is yet to be found
The stored blood, etc., contradict all these statements.
Stamp of truth.

Regarding the almost classic in its abhorrence
Trento Murder (cf. Desportes p. 132 and 162 f.) of 1475
, it befürderts zu beachten die von Tentzel (Monatl. Unterred.)
1694, p. 123) reported “travelogue of Duke Albrecht
to Saxony after Jerusalem”, which in 1476, thus still during the

*) Cf. “The Murder in Damascus”, p. 11 above: “If one distributes the blood

Among the faithful? — Not at all, it is given to the highest.
Chacham (Chief Rabbi).“

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Processes, written, containing all details, as well as Tentzel's
compelling proof of the historical worthlessness of protection=
Testimony of Mocenigo for the Jews. (Mon. Unt. 1688,
p. 555.)

In that travel description, which was “by JFG Rentmeister,
Hansen von Mergenthal, written and in the Princely Library
“At Gotha, it is certainly laid down” (Duke Albrecht came with

his entourage on the Thursday after Judica 1476
Trento) it says: "In the year of our Lord 1475 the Jews met in council
(It was on a Thursday) went as they Christians
take blood, as if they had killed a Jew, named Tobias, from
cleverly, he went into a narrow alley (when I rented
(I saw the master) and found a child sitting in front of a door,
a poor man's son, named Simon, quite a beautiful
He had pulled the child up and put it under his coat,
until the Jewish house, they had him open from that moment on
done, the child taken from him, hidden for a while, until
They prepared their equipment and called the others to it, and they
that same dear child had his genitals cut off, and that
Blood specially captured, and then a piece of
cut his cheeks, and all over his chest and arms
and pierced holes with other instruments, of which it was very
It bled, and when it wanted to scream, they told it

Hein placed a handkerchief on his fine neck and pulled it tight, and so

long tormented, until his spirit fell into God's hands
given. The Jews had hidden the child and taken it away.
than, but God did not want to suppress that, but rather that
it becomes apparent, and one notices much about the Jews' feet
They were hung up and dogs beside them, much burned, so they still sat.
Three Jews were captured when we were there on Thursday, then
They will be burned on Saturday."

Regarding the letter of protection from Mocenigo, "Duke of Venice",
When it came to this, he sought to understand what had happened in the interest of the
Jews.
to simply decree it away. The nullity of this "innocent"
Tentzel (loc. cit.) proves the "testimony" with the following striking
Found:

1. Mocenigo gave his testimony that the Trent murder
It was only a "rumor", solely to protect the Venetian Jews.

rn

He had no other right over the one in another.
A murder that occurred in a city outside of Venice's territory

to deliver an authentic judgment.

2. Mocenigo's judgment is not impartial because he is influenced by Venice was dependent on the Jews. Venice needed help from the Turks. He received an enormous amount of money and therefore was not allowed to harm the Jews.
to make enemies. — Which, by the way, the Jews already did back then. They thought they could dare to do so, as can be seen from the description of the events through
from reliable Papebroek, that they are responsible for the liberation of the Tribal comrades brought in during the trial, as it is called in Latin The original means, "to gather plans and funds." "When they so that they saw no success with the city authorities, ver
They increased the raised sum to such an extent that it was firmly secured. dared to marry Bishop Hinderbach or Sigismund of Austria (the Archduke) thus for the release of the prisoners
to be able to win. But these men's eyes, too, were for The gifts closed their ears to the pleas. Therefore summoned those jurists from Padua, who were right to or should defend their cause against injustice. But also their The attempts (tricks) were in vain, since God had committed such a grave crime. did not want to let it go unpunished."

3. Mocenigo sprach lite pendente, dh während die Streit
The question was still floating, so not as an objective evaluator.

4. The Venetians did not actually receive his testimony. recognized, but rather discredited by the fact that, when the murdered boy Simon (in the book printed in Venice in 1487) Missale Romanum) was included among the martyrs, she regularly publicly celebrated the ceremony ordered for him. (See the letter from the bishop's secretary Rigoki dated...)
March 16, 1889; Desportes, pp. 162, 163.) — The recently The allegedly discovered court documents have already been used by Bonetti. (Desportes p. 136.)

So much for the historical aspect of the question; now to explain the charges themselves!

To explain the ritual murders, people usually refer to the The Talmud pointed this out, indeed, in recent times it has been explicitly stated. for this reason (and of course for other, more legitimate reasons)

A state translation of the same was demanded. If the Talmud were...

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to most of these petitioners not a book with seven seals,
so they would soon learn from the failure of this undertaking²
take, as far as the "blood ritual" is concerned, convince.
What can be said in this regard has already been said by Eisen²
Menger brought it. But Eisenmenger and after him Rohling
They sometimes also include very secondary and late evidence in their proofs.
Writings that were never authoritative at all. Especially
In the literary justification of the "blood ritual", a
It is generally accepted that Rohling von Delitzsch committed the most serious
misconduct.

Understandings have been proven ("Checkmate the Blood²")
liars" etc. (from Frz. Delitzsch). Was also the poisonous
D.'s polemic is not conducive to making a brute give in.
However, such wicked errors harm a serious
Research most highly.

What can be said provisionally about the blood ritual?
prove it? Oertel believed in the Talmud itself ("What do they believe?").
Jews?" Bamberg 1825. p. 130 ff.) in the passage Mishnah VI,
7, 2 to have found proof and Daumer (fire and
(Moloch service of the Hebrews, p. 79) wrote it after him, "that the
The rabbi declared the blood of the heathen to be pure, and so, the
restrictive of biblical blood prohibitions, to cannibalistic sacrifices²
"Needs and bloodlusts have saved the necessary leeway."
So, Daumer's and Ghillany's statements regarding
the human sacrifices among the ancient Hebrews may have been,
The Mishnah passage only states that, while Jewish
Women would become unclean through their menstrual blood, this was said to be the case
with a
This is not the case for pagans (because for them the whole purification process²
(Laws do not apply at all)!

The only places where a permitted spillage
Those who speak directly of Gentile blood are: 1. Rabbi Bechai,
comment. in Pentateuch. Parasha Shemini fol. 132. col. 1:
"He (Jehovah) has permitted them to give blood (of the non-Jews)
as it is said (Isaiah 60:12): And the Gentiles (Goyim) shall

be completely devoured.” — 2. Vajikra rabba, fol. 146,
col. 2. parasha 13: “He has permitted their (the goyim's) blood to be shed,

*) The human sacrifices of the ancient Hebrews. 1842. — The recently discovered dismissive judgments about the two aforementioned writings are still...

much more caution is needed than some of the bold claims of the two
Author.

As it is written (Deuteronomy 20:16): You shall not

"Let live." — 3. Bammidbar rabba, fol. 229, col. 3: "Everyone,

He who sheds the blood of the wicked does as much as
when he (God) sacrificed.” But that with the “Goyim” and
“Godless” in the first line, indeed almost exclusively the Christians.
meant find, proves Eisenmenger I, c. 16. 17.

From these passages, however, one can only be certain of one thing.
that Jewish vengeful spirit the bloodshed towards

the goyim (non-Jews) were permitted. However, that this shed

Blood is shed for a specific purpose, it can be explained
cannot prove this, and — I firmly maintain —
will never be directly derived from Jewish religious writings
whiten, just as little as from Jesuit writings of the Aus
The saying that the end justifies the means. All too believable.
is the insurance of the Israelite who has converted to Christianity
Legal scholar Haham (whose work is probably the original)
of the “Ul sangue cristiano” identical to Drumont II. 300
(cites), when he says (Daumer, p. 80): “Such murders,
like the one that occurred in Damascus in 1840, however, were

prescribed, but this secret shall not be laid low

written, and not known to everyone, but may be spoken of by
The "knowing" knowledge is only to be shared with one son. Thus
He learned it from his fine father." *)

We are therefore available to answer or explain the
Question about the ritual use of human or Christian
Blood, especially Jewish, which has become known to us
customs depend on it and must be derived from these our explanation.
search. Here is a modest sample.

*) See Desportes, p. 258. See also p. 252: "Before the Court in
At Trent, they asked the old Moses: From which writings did the Jews learn
Have you learned these practices? — No text, he replied, speaks of such things.
Regulations. These are known only to the leaders and teachers who have them.
reproduce orally." Furthermore, p. 260 note 2: "That is the secret of
great Chachams (wise men) — Mohammed Effendi told us in the trial of
Damascus reports." (See also *ibid.*, p. 276, note 2 and p. 277).— —
Incidentally, on page 262 Desportes mentions the extremely strange
The circumstance is noteworthy, that one witness at the Trent murder, without himself
being present,
to have been, but the exact same information about the method of blood collection.
does, like those who were there. He concludes from this that a certain one before
A written ritual existed for such "bloodletting". Likewise, it leads to
him the similarity of the wounds, which always occurred in the same places
Places taught are, to the same conclusion.

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First (in the sense of the indictment): If human blood, why?
Christian blood? Well, the blood of the goyim is permitted (fo), the
The only available goyim are usually the Christians. (In the Orient)
also Muslims. Baseler Miss. Mag. 1837. p. 598;
(Daumer p. 78.) Would something be given to a Jew for such a purpose?

Blood would be drawn, since according to Jewish ritual interpretation in
Bleed the soul, life is lost, some life has been taken from it. —
But isn't this done during circumcision? This is supposed to
but also only represent one victim of the whole human being, like
Exodus 4:24 ff., when the Lord wants to kill Moses, for this
Zipporah circumcised her son, as if as an atoning sacrifice. Be-
This view is further reinforced by the sacrificial nature of B.
because the mohel (tailor) was still used until more recent times
Time had to suck some blood from the fresh wound
(Sof. Bergel, The Medicine of the Talmudics, Leipzig 1885, p. 29)
which on the one hand prevents insufficient bloodshed
was, on the other hand, the associated pain was also considered
Victims are likely to be considered.

On which ritual occasions should this blood be used?
Will they be forced to do so? First, so it is said, at the Passover festival! For that
First, a testimony from a Jewish* source: In the [source of]
Tentzel (Mon. Unterrd. 1694, p. 130 ff.) described in detail
The statement of the “Jews” is found in the files of the trial.
i.e. the old Jewish woman, that if she did not have the Christian children-
If they had received blood, they would not have been able to celebrate a great Easter.
can. — It should be noted that the files repeatedly point this out.
It has been pointed out that the statements are “voluntary and well-intentioned” (2)
It was made that Christian blood was needed precisely at Easter.
Other Jewish testimonies in trials also state that this will happen.
This falls, as the “Antis. Corresp.” already pointed out, a
A very large number of such murders around Easter (others in
the time of the reconciliation festival), so that the general opinion was very
easily came to associate it with the Passover festival.
set (see Daumer, pp. 71 and 81). Daumer points out at this occasion-
This points to the connection with the ancient Hebrew Moloch cult, which
You demanded human sacrifices at Easter. (That child sacrifices in particular were
required)

*) For other Jewish testimonies, see: “The Murder in Damascus”
Pages 9 and 14.

SB

Having been favored, Desportes is looking for opportunities in several locations.

know, e.g. BS 313, on the grounds that they are innocent and would be virgins, like Jesus. Also towards the Damascus-slaughtered, highly honorable Catholic priest Thomas (This fit.)

What should be a use for this Goyim blood?
to be found at the Passah? The old and widespread accusation is:

1. They bake it into their unleavened breads,
2. They mix it into their wine.

A third accusation is that they at the Passover meal

enjoyed the heart of a goyim boy, a letter from the

Pope Innocent IV, a patron of the Jews, dated July 5
1247. Mon. Germ. Hist., Epistol. saec. XIII, sel. per Pertz,
ed. Rodenberg, Berlin 1883, p. 297).

Regarding the charge ad. 2., which applies in so many cases
When it reappeared, the missionary Wolf even found it at
to the Muslims of Persia. (Baf. Miss. Magazine 1837.) Just
This accusation has always been made by Jewish writers
rejected with utter indignation, referring to the
Mosaic and Talmudic precepts that prohibit the consumption of blood
Strictly forbid it. (Before exile, of course—according to Ghillany,
(p. 604ff. — the Hebrews drank blood.) And yet a
Classical witness, Antonius Margarita, that she blood
Drown in wine! Antonius Margarita, the author of the
Book “The Entire Jewish Faith” MDXXX, on which
Buxtorf in its famous “Renewed Jewish School” almost words
lich based, was the son of the chief rabbi of Regensburg
(dg Jüd. gl., p. 76) and recounts all Jewish customs
According to his own observations, with the utmost impartiality. He De:
The drinking of blood wine during circumcision testifies to...
he, as a serving boy, as such were prescribed, often
may have provided enough assistance. What about the decision?
Wine? Before the mohel, after the first cut, some blood
He sucks it out, then takes it from a specially prepared cup.
Take a sip of wine.

he then in the sand, or, as is expressly attested,
to spit back into the aforementioned cup. (Bruxtorf, pp. 98/99.)

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The wine is sprinkled “on the child three times and (the mohel)
He speaks to him, stay alive in your blood, these and other many more words.
He speaks to the child from Ezekiel. 16. After this he gives to all
to drink from young boys” (Ant. Marg. p. 60. — Buxtorf
(pp. 100, 101.) — Here, then, is a valid testament that at least in the case of
an occasion”) and in some places blood wine was drunk.
ward, who according to Mishnah V, 1, 8, 6. like bare blood
It should be noted. A general conclusion from this was
Easy. So much for the explanation of that accusation ad 2.

Regarding the one ad 1 concerning the baking into the unused
Regarding leavened breads, Daumer (p. 78) provides testimonies.
from travelers in Greece and Turkey, “it prevails
Among the Greeks and Turks, there is a common belief that the
Jews had a practice of keeping stolen children for 40 days.
fatten them up, then drain all their blood and use it for other purposes
to distribute the mixture with the unleavened bread,” a
Viewing, to which further coatings in various
To rediscover court records concerning Jewish child murders.

The second date on which Christ's blood is needed,
The accusers refer to it as the Day of Reconciliation. How
How did that come about?

All atonement is tied to the blood (Leviticus 17:11) according to
the idea of representation. The rabbis have for this the
Canon, the blood fei ikkar hakkorban or ikkar hazzebach
(Root, foundation of the victim) and claim: a dx Ps

nulla expiatio nisi per sanguinem, "without bloodshed it happens"
"No forgiveness" (see Hebrews 9:22). Only in the shed blood.
The sacrificial work is completed. (Winer, Bibl. Real=WB I,
p. 188. — Bähr, Symbolism II, 200 f)

In this sense, it happens on the 9th day of the first month.
in the new (Jewish) year, the day before the Feast of Atonement,

The sacrifice of a rooster according to ancient Jewish rite. (Buxtorf, Ern. Judensch.)

(p. 450 ff.; Ant. Marg. 35th page). On this 9th day, only
If you serve God, then, it continues, when you leave the church |
*) via another (Passah) cf. Desportes = 307; also p. 41.

= **) For Passover: Desportes p. and 305ff; for Purim:
p. 311 ff. — Furthermore: "The murder on p. 10 and 12."

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Every man must have a rooster, every woman a rooster.
a hen, the pregnant women carry both; when they go home=
come, the head of the household sacrifices under special (aa O. ge=,
(as reported by Nau) ceremonies: first his rooster, then the others.
First the rooster's blood is spilled, then the same on
the earth thrown ufw — But why is a
A rooster sacrificed? In Babylonian and Talmudic Hebrew it means...
Giver of the rooster, in Old Hebrew - man, human being. If so a

If a rooster is sacrificed, it is as if "one man is sacrificing another."

"Man takes upon himself the sin of man." How great the regret is.
had been aware that this victim was not a real man
could, and how strong the desire was to fulfill this wish=,
Getting as close as possible will perhaps be achieved from the one in Buxtorf and

Antonius Margarita clearly stated the fact, as consistently handed down,

that old Hasidim (wise men, those knowledgeable in the law) suggested, “that man ain affen zu folchem nemen fot, dann (= denn) der
"I myself look most like a person" etc.

One more step, and we would have the real thing.

Victims of human blood; for not the killing itself

It doesn't matter what it is, but rather the blood that is shed!

One must indeed admit that the logic which a

Monkey sacrifice demanded, in connection with the subject of the ver-

reconciliation-minded and persistently repeatedly brought up-

diving claim of Christians associated with it-

Murders committed by the Jews easily lead to the accusation of ritualistic violence

could lead to gojimmordes, or at least to the assumption that

that Christian (Goyim) blood is desired for ritual purposes.

It is unnecessary to briefly address the other occasions,

in which, according to the accusations, the Jews were said to have consumed the blood of
Gentiles.

served. |

Samuel Friedrich Brentz (in fine “Jewish stripped off”

Snakeskin, c. I, p. 5, col. 1. u. 2.), which is also called Eisen-

Menger II, 225 is listed and as a former Jew from

Experience speaks, indicates that at birth (cf. Desportes)

(p. 289), if the mother is in distress due to childbirth, the same

Three slips of paper, each with Christian blood on them, were placed on the head.

placed in the mouth and in the right hand. — Iron-

Menger, in light of the contrary Jewish statements, leaves the

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The matter is settled, and I too do not dare to decide whether the Breslau blood collection center Bernstein, where the blood was also drawn was caught on paper, so it could be related.")

However, this much is certain: Brentz (as well as Ant. Margarita), because he was a baptized Jew, but not therefore, as some might say.

The Jewish side emphasizes that he is unbelievable as an "apostate".

Daumer rightly observes that no one willfully destroys their own urjump to insult tends to, and that one knows exactly, "in to what degree the Jews who converted to Christianity sympathize with their tribe, and with what fire

They tend to fight against the accusations that are made against them that makes them." (p. 76.)

Another occasion where Christian blood is needed is, so they say the available sources, including the death of a Jew. In the

Files of the aforementioned Wigand's Wetzlar contributions

During the trial, the accused Jew stated: "They (the Jews) meant namely, just like the angel who in Pharaoh's time saw all the first

Birth in Egypt, killed overnight and no house left

I have already, except where the doorposts were sprinkled with lamb's blood and had been besmirched, so they also besmirched their dead.

on both temples with Christ's blood." So it also appears here

the blood of the Gentiles, so to speak, as an atonement offering, so that those with

The person designated by the atonement blood shall be spared punishment:

"so that if they were to rise again on the Last Judgment, they might be reunited with the would be called Christian blood, and God therefore all the more gracious, fine, and their beautiful soul."

I conclude with Daumer's words: "By the way, I'm far

removed, all Jews currently living of a traditional ecclesiastical character without making a distinction between them and man-sacrificing monsters.

Remnants of the old sacrificial atrocities can be found among various Jews.

*) Desportes suggests on page 248 that perhaps from this blood-soaked paper the ominous ash was to be produced, which (according to his sources) was made from... consisted of burnt goyim blood and the two spouses at the wedding served egg halves (p. 301), as well as the egg at the Purim festival (pp. 304/5) was sprinkled and baked into the unleavened breads (see above).

**) See also Desportes, p. 3 above, pp. 277, 295 ff., 305. —

There are also other reports of Jewish use of goyim blood.

cited is that of Antonius Bonfinius (Desportes p. 287), who used 4 different ways

Types are distinguished: 1. as a hemostatic agent during circumcision (see p. 301),
2. as a love spell, 3. during menstruation, 4. as a sacrifice.

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communities in different ways and to different degrees

received, partly shrouded in a very deep mystery-
have drawn, from which the great mass of the industry entirely
was officially excluded (cf. above the testimony of the learned man)
Haham), some of which have already disappeared.” — My
The intention was to indicate what is currently happening about the
Blood charges can be investigated, and to explain how the (especially in

(following the Bernstein case, the suspicion resurfaced that it was)

There is a secret, orally transmitted tradition among the "knowing" people.
Teaching on the ritual use of Goyim (Christians) blood, ent-
could stand. Whether such a doctrine still exists and to what extent
Whether it is still valid, perhaps time or chance will tell.
Enlightenment. That much is clear even today from the sources used.
It is clear that the use of goyim blood reported there is not
based on a cannibalistic appetite for blood, but a
has symbolic meaning. That such symbolism, as it
in the aforementioned cases and by Desportes in
which is covered in the section “philosophy of facts”, it is possible
is (of course only in the strictest Jewish Talmudic Orthodoxy)
— so strange, bizarre, and unlikely they are to our
The feeling arises — that will be known to anyone who often feels like a monster
The rabbis' probing, subtle symbolism and interpretations
Admittedly, the Talmud only has a somewhat limited understanding of it. However, that a
Such a “blood ritual” does not fall under the category of state-sanctioned acts.